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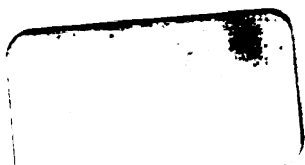
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"From the consideration of ancient as well as modern time, it appears that  
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VOLUME XV.

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# T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

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# THE MONTHLY REVIEW,

For SEPTEMBER, 1794.

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ART. I. *Zoonomia; or the Laws of Organic Life.* Vol. I. By Erasmus Darwin, M.D. F.R.S. Author of the Botanic Garden. 4to. pp. 586. 11. 5s. Boards. Johnson. 1794.

**I**N few things do men of reading and inquiry differ more than in the manner in which they are affected toward a *new system*. While some peruse with avidity every promising attempt to establish a general theory of a science in which they are interested, enter into it with ardour, and feel great pleasure in following all the mazes of plausible and ingenious speculation, even if, on the whole, they cannot admit its truth; others, on the contrary,—more impressed with the experience of former failures, than sanguine in their expectations of new success, aware of all the numerous inlets to mistake and delusion, and dreading the interference of fancy when truth alone is the object,—receive with coldness every effort which promises more than they expect to see realized, and are perfectly contented to postpone their examination till the public voice has given consequence and authority to the attempt.

It is probable that the reception of the work before us will greatly depend on the proportion of the above two classes among those who pay attention to its subject. Its author is well known as an ingenious philosopher, of extensive knowledge and large inquiry; he is also equally known as a poet, distinguished beyond most of his contemporaries by the boldness of his imagination; and his characters of poet and philosopher have been singularly blended in the same performance. It is easy, therefore, to judge what will be the various impressions on different minds on the appearance of a work under his name, which promises an endeavour of vast extent and moment, ‘to reduce the facts relating to *animal life* into classes, orders, genera and species; and, by comparing them with each other, to unravel the theory of diseases.’ With respect to ourselves, we would, as much as possible, keep down all prepossessions on the occasion;  
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sion; and we conceive that we shall best perform our duty to the author and the public by proceeding immediately to an analytical view of the whole performance, leaving our readers afterward to determine how far its facts and reasonings in the detail may be worthy of their attention.

After a short *preface*, in which we are acquainted that the greatest part of the work has lain by the writer during twenty years, he commences with

SECT. I. OF MOTION. The motions of matter are arranged under three classes; those belonging to gravitation, to chemistry, and to life. The latter, comprehending all animal and vegetable motions, are the subject of this work.

S. 2. EXPLANATIONS and DEFINITIONS. This section begins with a general view of the animal economy; of which the most remarkable opinion is, that the immediate organs of sense probably consist of moving fibrils, having a power of contraction like that of muscles. *Sensorium* is used to signify not only all sentient parts, but the living principle residing throughout the body. By *idea* is meant those notions of external things with which the organs of sense bring us acquainted, and it is defined to be a contraction, or motion, or configuration, of the fibres of those organs. *Sensual motion* is used as synonymous with it. *Perception* includes both the action of the organ, and our attention to it. *Sensation* is used to express pleasure or pain in its active state alone. Ideas of *recollection* are those voluntarily recalled—those of *suggestion* come from habit. *Association* is a society of things in some respect similar, and does not include the connection of cause and effect. All the definitions of this section are afterward more particularly explained.

The business of the 3d section is to shew, by experiment, that the organs of sense possess a power of motion, and that these motions constitute our ideas; also that ideas of the imagination consist in a renewal of these motions. The first experiments adduced to this purpose relate to optical spectra. One of the assertions most worthy of accurate investigation in this section is, that, when an organ of sense is totally destroyed, the ideas which were received by that organ perish with it. This, indeed, ought to follow from the writer's hypothesis, and he gives some instances of the fact: but we are scarcely prepared to receive it as a general truth.

S. 4. lays down the *laws of animal causation*, afterward to be exemplified.

S. 5. enumerates the *four faculties or motions of the sensorium*, irritation, sensation, volition, and association. They are thus defined: *Irritation* is an exertion or change of some extreme part of the sensorium residing in the muscles or organs of sense,

*sense*, in consequence of the appulses of external bodies. *Sensation* is an exertion or change of the central parts of the sensorium, or of the whole of it, *beginning* at some of the extreme parts. *Volition* is an exertion or change of the central parts, *terminating* in the extreme parts. *Association* is an exertion or change of some extreme part of the sensorium, in consequence of some antecedent or attendant fibrous contractions. The above faculties are also called *sensorial motions*.

S. 6. describes *four classes of fibrous motions*, which are contractions of the fibrous parts, correspondent with and caused by the four sensorial motions above-mentioned. They are in consequence denominated *irritative, sensitive, voluntary, and associate* fibrous motions.

S. 7. treats of *irritative motions*, noticing the different modes in which they are excited, the modifications that they undergo, and the association of other motions with those brought on by the primary irritation. It is also observed that irritative ideas often exist without our attention to them; as when, though lost in thought, we avoid a tree or bench that stands in the way of our walk.

S. 8. concerning *sensitive motions*, observes that they were originally excited by irritation, are occasionally obedient to volition, and have other motions associated with them.

S. 9. on *voluntary motions*, states them to have been originally excited by irritations. Ideas of recollection are a class of these voluntary motions, on which Reason, or the act of comparing different ideas, depends. Voluntary motions are occasionally causable by sensations, made obedient to irritations, and associated with other motions.

S. 10. is on *associate motions*. Muscular, sensitive, and voluntary motions and ideas, excited in trains or tribes, become associated, and have ever after a tendency to arise simultaneously, or in succession.

Some *additional observations on the sensorial powers*, in *sect. II.* relate to the various kinds of stimulation, as adapted to different parts; to sensation and volition, desire and aversion, voluntary actions and associations. It is asserted that the activity of the power of volition produces the great difference between men and brutes.

S. 12. treats of *stimulus, sensorial exertion, and fibrous contraction*. The latter is first considered. In order to bring the particles of a muscular fibre to that nearer approximation in which its contraction consists, some other agent is necessary, which is the spirit of animation or sensorial power. After animal fibres have for some time been excited into contraction, a relaxation succeeds, even though the exciting cause

continues to act. This appears to be owing to an expenditure or diminution of the spirit of animation previously resident in the fibres. It is succeeded, after a certain interval, by a new contraction, and this interval is less in weak than in strong subjects; which accounts for the quick pulse in fevers with debility: yet the contraction itself is performed with more velocity in strong than in weak subjects. After a fibre has been excited to contraction, and the censorial power ceases to act, the last situation or configuration of it continues, unless disturbed by some extraneous cause. A contraction somewhat greater than usual produces pleasure; one still greater produces pain. As, in every contraction of a fibre, there is an expenditure of the spirit of animation, increased action diminishes the propensity to activity; on the contrary, less fibrous contraction than usual causes an accumulation of the spirit of animation, and increased propensity to activity. Hence the capability of being excited to action is perpetually fluctuating. When much and permanently above or below the natural standard, it becomes a disease. In sensorial exertion, three things are to be observed; the stimulus, the sensorial power, and the contractile fibre. An external stimulus first brings into action the faculty called irritation, which causes contraction of the fibres, and this, if perceived, produces pleasure or pain; this is another stimulus capable of causing contraction by the sensorial faculty termed sensation; or it introduces desire or aversion, which excites another faculty termed volition, which may act as another stimulus; and, in conjunction with all these, the other sensorial faculty, termed association, may be called into action. The word *stimulus* may therefore be properly applied to any of the above four causes exciting the four sensorial powers into exertion; and the quantity of motion produced in any part of the system will be as the quantity of stimulus and the quantity of sensorial power residing in the fibres. Where these are great, *strength* is produced; where deficient, *weakness*. If, the quantity of sensorial power remaining the same, that of stimulus be lessened, a weakness of contractions ensues, which may be termed *debility from defect of stimulus*; if, the quantity of stimulus remaining the same, that of sensorial power be lessened, *debility from defect of sensorial power* is the consequence. The former is the *direct* debility of Dr. Brown; the latter, the *indirect*. On these principles, with that of the exhaustion of the spirit of animation by fibrous contractions, and its renovation and accumulation on quiescence, the phenomena of fevers, and various other corporeal affections, are developed. Some remarks relative to medical practice close this section, which are either derived from the above theory, or, at least, are

made happily to coincide with it. From these, we shall copy what the writer terms two *golden rules* respecting the application of stimuli. In fevers with debility, when wine or beer are exhibited, if the pulse becomes slower, the stimulus is of a proper quantity, and should be repeated every two or three hours, or when the pulse has again become quicker. In chronic debility brought on by hard drinking, the patient should be directed to omit a fourth part of his accustomed quantity of vinous spirit. If, in a fortnight's time, his appetite increases, he should omit another fourth part: but, if this farther diminution impairs the appetite, he should remain where he is. At the same time, flesh-meat is recommended, with Peruvian bark and steel in small quantities between meals, and opium with rhubarb at night.

S. 13. relates to *vegetable animation*. Some of the well-known facts respecting the irritability of plants are here mentioned. Their secretions are compared to those of animals; and the individuality of every bud on a tree is asserted. Next, the marks of sensibility shewn by the sexual parts of plants are recited, and the writer does not scruple to ascribe the *passion of love* to pistils and anthers; thus seriously maintaining, as a philosopher, opinions which we conceived to be the sport of a poetic imagination in his beautiful work entitled *The Loves of the Plants*. He touches on the curious inquiry whether vegetables have *ideas* of external things? which, from arguments that seem to prove them possessed of a common sensorium, he is inclined to answer in the affirmative.

S. 14. on *the production of ideas*, goes over the several organs of the senses, and the manner in which objects affect them: but, in so very concise a discussion, we cannot expect much new elucidation of points which, singly, have cost much labour to many philosophers. Besides the usual enumeration of senses, he adds the senses or appetites of hunger, thirst, heat, extension, the want of fresh air, animal love; and the suckling of children.

The 15th section, on *the classes of ideas*, is purely metaphysical, and offers nothing new to the informed reader.

S. 16. on *instinct*, is very curious and entertaining, but will probably by many be thought fanciful and inconclusive. Its general purpose is to shew that the blind impulse in animals, to actions the reason and consequences of which are not seen, (which we usually call instinct,) does not in reality exist,—but that early unmarked associations or previous experience have been the true causes of those actions. He traces these associations and acquirements in the early motions, sensations, and tastes, of animals. Thus, our sense of beauty he derives from

the various pleasurable sensations originally experienced by the infant from the mother's breast, whence all forms analogous to it become afterward sources of a kind of recollected delight. Even the natural expressions of the passions, according to him, spring from original associations. Thus, a disagreeable irritation of the lachrymal ducts in the nose from cold dry air being one of the first pains in infants, and occasioning a discharge of tears and distortion of countenance, emotions of grief are ever after accompanied by those bodily changes. On the other hand, the first lively pleasure of the infant arising from the fragrant odour of the mother's milk, which tickles the same ducts and produces a flux of tears, this sensation being likewise accompanied by affection to the mother, *tender pleasure* is afterward expressed by a profusion of tears. These examples, with others of a like nature, will probably appear fanciful enough to many who admit the force of association in more decisive instances. As to those actions of brute animals connected with their preservation and multiplication, which are generally called *instinctive*, Dr. D. adduces numerous facts to prove that design and experience mingle with many of them, and that brutes are capable of processes like reasoning: but we think that he has by no means shewn either that *all*, or the most necessary of them, have such an origin. Some of the most decisive examples of instinct, which seem totally inexplicable on other principles, he passes over in a very slight and unsatisfactory manner. Thus that extraordinary and extensive fact of the webs spun by many kinds of caterpillars before their change into the aurelia state, which could not possibly be owing to experience or instruction, since they are creatures of a season which never knew a parent, is very lamely dismissed, by saying that 'our ignorance of their manner of life, and even of the number of their senses, totally precludes us from understanding the means by which they acquire this knowledge.' We presume that the manner of life of no animal is better known than that of a silkworm.

The *catenation of motions* is the subject of *sect. 17th*. These are produced by irritations, sensations, or volitions. Their cause, probably, is the property of animal motions to proceed some time after they are excited, though the exciting object be removed. The laws of these catenations are laid down and exemplified in this section with much ingenuity. One of the principal exemplifications is drawn from the process of learning music.

*S. 18.* describes *sleep* and all its phenomena; and much acuteness is displayed by the author in shewing how the suspension of the power of volition, and the increase of energy in the other sensorial

sensorial powers, owing to the consequent accumulation of the spirit of animation, operate in producing all the varied and wonderful circumstances which occur during that state of the body.

*Reverie* is the subject of *sect.* 19. It is made to include somnambulism, and to partake of epilepsy or catalepsy. Complete reverie is characterized by the continuance of all the motions but those which are excited by the stimuli of external objects.

*S.* 20. treats of *vertigo*. It is first observed that, as we determine our perpendicularity of position by the apparent motions of objects, whatever prevents or disorders our judgment in this respect makes us liable to fall, or induces vertigo. Also, when irritative motions or sounds, which usually are unnoticed by the mind, become from any cause the objects of sensation or attention, the confusion thus made in the ordinary catenations or circles of ideas excites vertiginous affections. In vertigo, the sensitive and voluntary motions continue undisturbed.

*Drunkennes* is the subject of *sect.* 21. It increases the irritative motions by internal stimulation, and thus gives a great additional quantity of pleasurable sensation, producing many sensitive motions. By these effects, the associated trains are disturbed and confused, volition is gradually impaired, and is at length totally suspended, with temporary apoplexy.

*S.* 22. treats of *propensity to motion, repetition, and imitation*. Propensity to action is produced by accumulation of sensorial power in cases in which its expenditure is less than usual. Repetition of motions gives pleasure on account of the superior ease with which they are performed by combining habit with stimulus. The propensity to imitation is derived from the greater ease with which we perform that action which is already imitated by the fibres of the retina, than a new one. Imitation is therefore a repetition by one set of fibres of motions already begun by another set. The Doctor extends this principle to account for certain morbid phenomena, in which, disease is propagated from one part of the body to another, apparently without any direct communication of morbid matter. This section seems to us to abound beyond most with fine-spun speculation.

*S.* 23. Of the *circulatory system*. The author now proceeds to illustrate some of the phenomena of diseases, and to trace out their methods of cure. In his account of the circulatory system, he affirms that heat is given out by all glandular secretions in consequence of the chemical changes which the fluids undergo; and he instances the heat felt in the cheeks on blushing, as of that kind. He supposes the red veins to be absorbing vessels like the lymphatics, and to receive the blood from the arteries in that mode. He conceives that the motions of the

the fluids are carried on by means of two stimuli; one a pleasurable sensation exciting the mouth of the vessel to seize what is presented, which he calls *glandular appotency*; the other a kind of aversion, urging the heart and arteries to push forward the blood which they have received; and he thinks that both these sensations were originally felt in the embryo, though by habit they have been lost, and the irritation alone remains.

S. 24. *Of the secretions of saliva, and of tears, and of the lachrymal sac.* These secretions are well known to afford examples of the influence of sensation over corporeal actions, and therefore are ready exemplifications of our author's theories. We cannot, however, agree with him in his assertion that the lachrymal sac, with its puncta and nasal duct, is a complete gland; since, though the tears be absorbed at one end and discharged at the other, they undergo no *change* in the passage. The tears are *separated* from the blood by a real gland, the lachrymal; and the other organs are only a contrivance for their conveyance.

S. 25. *on the stomach and intestines*, gives a general account of the principles of their ordinary motions, and also of their inverted motions, occasioned by stronger stimuli than usual, by disgustful ideas, or by volition. Various other cases of inverted motion are mentioned, as likewise the sympathy of motions between the stomach and heart.

S. 26. *of the capillary glands and membranes*, supports the opinion that the capillary vessels are in effect glands, and that the minuter membranes are inorganic.

S. 27. *on hæmorrhages*, begins by proving the veins to be properly absorbent vessels, which take up blood from the glands and capillaries, after it has undergone the proper secretions. On this foundation, hæmorrhages are divided into two kinds; one, in which the glandular or capillary action is too powerfully exerted; the other, in which the absorbent power of the veins is diminished, or a branch of them is become paralytic.

S. 28. *Of the paralysis of the absorbent system.* A paralysis of the absorbents of the stomach and intestines is supposed to be the cause of the atrophy of hard drinkers; and this, not only from the defect of nutriment taken into the system, but from the increased action of the remainder of the absorbent system, consequent on the less expenditure of sensorial power on the lacteal part. The immediate cause of the dropsy is a paralysis of some other branches of the absorbent system. As a lymphatic vessel usually consists of a long neck and a glandular belly, the author conceives that each of these parts may be separately palsied; and to the paralysis of the glandular part, while the mouth continues to absorb, he imputes scrofula. Surely, hypo-

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thesis can scarcely proceed to a more fanciful conclusion than this!

S. 29. concerning *the retrograde motions of the absorbent system*, is a translation of part of a Latin thesis written by late Mr. Charles Darwin, and published in 1780. Its purpose is to account for various phenomena of disease, on the supposition that, in a vitiated state of the system, some irritations, either direct or sympathetic, produce a regurgitation of the fluids in the lymphatics, and an effusion of them in certain cavities. On this hypothesis, he accounts for diabetes, dropsies, diarrhoeas, and other diseases; and various cases are adduced, supposed to illustrate the point. However ingenious this theory may be, we are to observe that the retrograde motion in the lymphatics is no more than a mere hypothesis, no experiment having yet proved that such a thing at all takes place; and it surely is difficult to conceive how a greater stimulus applied to the lacteals, for instance, and inciting them to stronger *direct* action, should by sympathy occasion an *inverted* action of the lymphatics of the bladder.

S. 30. relates to *paralysis of the liver and kidneys*. Too great stimulation of the bile-ducts, from the use of spirituous liquors, is a cause of their succeeding diminished irritability; whence the bile ceases to be found in the intestines, and by its regurgitation causes a species of jaundice. A case is given, in which an indolent jaundice, possibly of this species, was removed by smart shocks of electricity passed through the region of the liver. This affection of the bile-ducts also occasions those accumulations of bile which produce gall-stones. Another disease of the liver proceeds from a paralysis of its secretory vessels, in which little or no bile is secreted; and a similarity of the organ is an operation of the same cause. Similar diseases to all these exist in the kidneys, from similar causes.

S. 31. treats of *temperaments*; by which term the author means a permanent predisposition to certain classes of diseases. They are divided into, 1. The temperament of decreased irritability; 2. The temperament of sensibility; 3. That of increased voluntariness; 4. That of increased association. It is evident that the notion of these temperaments is deduced from the preceding theory of the source of our ideas; and it would be very difficult to exemplify them in individuals with any precision.

S. 32. on *diseases of irritation*, being fundamental in the pathology of fevers, and designed to set entirely aside the doctrine of spasm, ought to be well understood by an inquirer into the systems of our author; yet such is its intricacy and subtilty that we despair of giving our readers clear ideas of it in an abstract.

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The points chiefly laboured are, to shew how temporary quiescence from the want of accustomed stimuli may cause the accumulation of sensorial power; and to deduce, from the changes of action and sensation in the arterial and glandular systems, the phenomena attending the hot and cold fits of fever. The fevers mentioned in this section are called the *irritative*, and are divided into those with a strong, and those with a weak, pulse, answering to the synocha and the typhus minor of nosologists. The practical conclusion from the whole is, that fever-fits are *not* an effort of Nature to relieve herself, and therefore should always be prevented or diminished as much as possible.

S. 33. relates to the *diseases of sensation*. When to the febrile motions from irritation are added others from sensation, what the author calls *sensitive fever* is produced; which is likewise of two classes, according to the arterial strength or debility accompanying them; those with a strong pulse give the synocha or inflammatory fever; those with a weak pulse, the typhus gravior, or putrid fever. A variety of curious hypotheses relative to the nature of inflammation, the generation of matter, and the nature of contagion, are given in this section; which, as connected with the general theory, cannot be stated to any advantage apart. We shall only mention, as a specimen, that it is maintained that the variolous matter in natural contagion does not enter the blood, but acts by means of sensitive association between the stomach and skin, which excites particular motions of the cuticular capillaries, producing the eruption.

*Diseases of volition* are the subject of *sect.* 34. The author uses the term *volition* in a sense different from the common acceptance. When desire or aversion produces any action of the muscular fibres, or of the organs of sense, they are termed *volition*, and the consequent actions *voluntary*, though they may be such as it is out of our power to prevent, and therefore such as in common language are called *involuntary*. Various examples are adduced in this section to prove how voluntary motions are at first employed for the purpose of relieving pain; how, by association, they afterward become independent of the will; and how, in some cases, they arise to epilepsy and convulsion. In certain constitutions, violent exertions of the ideas of the mind are employed for the same purpose, which constitutes madness. The principle, on which relief in all these cases is obtained, is by expending a portion of the sensorial power on such motions and exertions.

S. 35. relates to *diseases of association*. In explaining sympathy, or consent of parts, the Doctor considers a tribe or train of actions as divided into two parts, one of which consists of the primary

primary or original motions, the other of the secondary or sympathetic. The different and even opposite modes, in which one of these trains may affect the other, are considered in this section; and supposed exemplifications of each are adduced. It may be easily imagined that the speculations, in which the author indulges on this subject, are not among the least abstruse and subtle.

*S. 36. On the periods of diseases.* Intermission and recurrence in muscular actions naturally proceed from the exhaustion and accumulation of sensorial power. These changes, combined with the periods of our diurnal habits, or of heat and cold, or with the solar and lunar periods, are the causes of the periods of fevers. A variety of instances are given of the solar and lunar periods of diseases; and the doctrine of critical days is, by hypothesis, connected with this influence.

*SECT. 37. treats of digestion, secretion, and nutrition.* The chemical laws of accretion and increase seem to our author inapplicable to animal bodies, whence he looks for them in the laws of animation. The lacteals absorb the chyle, and the glands and pores the nutritious particles belonging to them, by animal selection or appetency, put into action by stimulus. The whole animal solids, having been originally formed of the extremities of nerves, require an apposition of particles of a similar kind for their nutrition, which are probably applied during the elongation of the filaments. Old age and decay proceed from the want of irritability.

*SECT. 38. treats of the oxygenation of the blood in the lungs, and in the placenta.* The author adopts the opinion of those who suppose that the blood in the lungs receives oxygene from the air; and also that the placenta is a sort of respiratory organ, furnishing oxygene to the blood of the fœtus. The arguments for this latter opinion are derived from the theses of Dr. James Jeffray and Dr. Forester French.

*Generation* is the subject of *sect. 39.* So many ingenious men have already lost themselves and bewildered their readers in their conjectures respecting this mysterious function, that it would be extraordinary if a new guess should solve its difficulties. A very slight sketch of Dr. D.'s notions on the subject will probably satisfy most of our readers. He imagines that the embryo is the produce of the male alone, and that the female only gives it lodgment and nutrition. He does not, however, suppose its first rudiments to be a miniature of the future animal, but merely a simple living filament, which receives all its parts by accretion. This fibril, dropping among the nutritive particles prepared by the female, is stimulated to action; and, bending into the form of a ring, embraces one of these particles, and

and coalesces with it. This new organization acquires new irritabilities, chooses or rejects other particles offered to it, has sensation superadded to it, and, in process of time, the powers of association and volition. The living filament, being a part of the father, has certain propensities belonging to him, which give the basis of a similarity of structure; and this is altered or modified by the nutritive particles derived from the mother. Other alterations proceed from the imagination of the father at the instant of generation,—the extremities of the seminal glands imitating the motions of the organs of sense; and thus the sex of the embryo is produced, which is male or female, according as the image of the one or the other of these organs predominated in the father's imagination at the critical period. All augmentations are in consequence of an irritation or sensation of a peculiar kind, which may be termed *animal appetency*, which seeks the particles that it wants; and this operates even after birth, and, in the innumerable series of ages, has produced all the diversities of forms in animals, accommodated to their different modes of life:—for the author supposes a perpetual progress toward perfection in all animated beings, and imagines that none of them are at present as they originally existed, but have gradually arrived at the state in which we now see them, from that of a simple and uniform living filament.

We shall make no remarks on this system; referring to the work itself such of our readers as are disposed to take pleasure in viewing the progress of an ingenious fancy in working up a little fact with abundance of conjecture, into that product of mental generation called an *hypothesis*. What an acquisition would such a system have been to Mr. Shandy!

*Sett.* 40. contains an essay on the *secular spectra* of light and colours, by Dr. R. W. Darwin of Shrewsbury, reprinted from the *Phil. Transf.* vol. lxxvi. p. 313\*.

Had it been our purpose rather to amuse cursory readers, than to give a connected and scientific view of the whole of this performance, we should have found it an easy task to fill our pages with much curious matter relative to natural, moral, and medical history, interspersed through many of its sections. All who have read the very miscellaneous *notes* of the author's *Botanic Garden* will be sufficiently acquainted with his happy art of enlivening philosophical reasonings and speculations with entertaining and sprightly narratives. The style of writing in many parts of this work is perfectly similar, and cannot fail of giving pleasure to those who have been delighted with the

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\* See Review, vol. lxxvi. p. 197.

perusal of the former. This source of gratification, however, we shall leave untouched, to repay those who purchase it by studying the volume at large: but we cannot refrain from the temptation of making our dry article more palatable, by transcribing the complimentary verses prefixed to the work; which are not only an object of curiosity as a perfect imitation of Dr. D.'s poetical style in its very best manner, but are extremely beautiful in themselves, and illustrative of the *system*.

• To ERASMUS DARWIN, on his Work entitled ZOONOMIA. By Dewhurst Bilborrow.

• HAIL TO THE BARD! who sang, from chaos hurl'd  
How suns and planets form'd the whirling world;  
How sphere on sphere Earth's hidden strata bend,  
And caves of rock her central fires defend;  
Where gems new-born their twinkling eyes unfold,  
And young ores shoot in arborescent gold.

• How the fair flower, by Zephyr woo'd, unfurls  
Its panting leaves, and waves its azure curls;  
Or spreads in gay undress its lucid form  
To meet the sun, and shuts it to the storm;  
While in green veins impassion'd eddies move,  
And Beauty kindles into life and love.

• How the first embryo-fibre, sphere, or cube,  
Lives in new forms,—a line,—a ring,—a tube;  
Clos'd in the womb with limbs unfinish'd laves,  
Sips with rude mouth the salutary waves;  
Seeks round its cell the sanguine streams, that pass,  
And drinks with crimson gills the vital gas;  
Weaves with soft threads the blue meand'ring vein,  
The heart's red concave, and the silver brain;  
Leads the long nerve, expands th' impatient sense,  
And clothes in filken skin the nascent ens.

• 'Erewhile, emerging from its liquid bed,  
It lifts in gelid air its nodding head;  
The light's first dawn with trembling eye-lid hails,  
With lungs untaught arrests the balmy gales;  
Tries its new tongue in tones unknown, and hears  
The strange vibrations with unpractic'd ears.  
Seeks with spread hands the bosom's velvet orbs,  
With closing lips the milky fount absorbs;  
And, as compress'd the dulcet streams distill,  
Drinks warmth and fragrance from the living rill;  
Eyes with mute rapture every waving line,  
Prints with adoring kiss the Paphian shrine,  
And learns, 'ere long, the perfect form confess,  
Ideal Beauty from its mother's breast.

• Now in strong lines, with bolder tints design'd,  
You sketch ideas, and pourtray the mind;  
Teach how fine atoms of impinging light  
To ceaseless change the visual sense excite;

While

While the bright lens collects the rays that swerve,  
And bends their focus on the moving nerve.  
How thoughts to thoughts are link'd with viewless chains,  
Tribes leading tribes, and trains pursuing trains;  
With shadowy trident how volition guides,  
Surge after surge, his intellectual tides;  
Or, Queen of Sleep, Imagination roves  
With frantic sorrows, or delirious loves.

• Go on, O FRIEND! explore with eagle eye;  
Where wrapp'd in night retiring causes lie;  
Trace their slight bands, their secret haunts betray,  
And give new wonders to the beam of day,  
Till, link by link with step aspiring trod,  
You climb from nature to the throne of God.  
—So saw the patriarch, with admiring eyes,  
From earth to heav'n a golden ladder rise;  
Involv'd in clouds, the mystic scale ascends,  
And brutes and angels crowd the distant ends.\*

• *Trinity Coll. Cambridge, Jan. 1, 1794.*

ART. II. *Letters to a Young Man, Part II\**. Occasioned by Mr. Evanston's Treatise on the Dissonance of the Four generally received Evangelists. By Joseph Priestley, LL.D. F.R.S. 8vo. pp. 172. 2s. 6d. sewed. Johnson. 1793.

**I**T may be regarded as a presumptive proof that Mr. Evanston's late attack on the authenticity of three of the gospels is not generally esteemed formidable, that, of the whole body of the clergy appointed by the state as guardians of the faith, no one has thought it necessary to step forward in defence of these sacred writings; and that this task has been suffered to be first undertaken by a writer who has been repeatedly complimented with the appellation of the Heresiarch of the present age. This is the more surprising, as it must be well known that Dr. Priestley, though unquestionably a sincere and zealous Christian, would undertake the vindication of the Evangelists on principles which the orthodox churches have never admitted. A reply to Mr. Evanston, which gives up the inspiration of the Evangelists, and rejects the narrative of the miraculous conception, will hardly satisfy those divines who have made the articles of the English church the standard of their belief. However, till a more satisfactory answer, on higher grounds, is given to Mr. Evanston's objections, the whole Christian world must acknowledge itself under obligations to Dr. Priestley, for having maintained, with so much ability and success, the credit of these writings, which are the first and only authentic records of our holy religion.

• For the First Part, see Review, July 1792, p. 357.

At

At the same time that Dr. P. expresses much surprise at finding the authenticity of any of the gospels called in question, after every reasonable doubt concerning them had been removed by such able writers as Mr. Jones, Dr. Lardner, and others, he candidly considers Mr. Evanston's noble resolution to resign a valuable church preferment rather than to recite the liturgy, after he had rejected the doctrines, of the established church, as, in concurrence with his declarations, an abundant proof of his firm belief of Christianity; and he endeavours to account for the particular train of thought which led him, consistently with that belief, to entertain the doubts expressed in his work. The only circumstance at which Dr. Priestley expresses displeasure is the levity and contempt with which Mr. Evanston treats those books of the New Testament which he thinks he has reason to reject. He had no occasion, as the Doctor very justly remarks, in this manner to hurt the feelings of many of his readers, who must be shocked to see the writings, which they had been long accustomed to read with reverence, made the subject of ridicule and unsparing sarcasm, and especially by a professed Christian.

Dr. Priestley has given to his reply the form of *Letters to a Young Man*, because he apprehends that young persons are in the greatest danger of being caught with superficial reasonings, and may be too apt to conclude that, if the gospels of Matthew, Mark, and John, and so many of the epistles of Paul, be spurious, that of Luke, and all the other books of the New Testament, may be so too.—The learned reader will regret that Dr. Priestley has been obliged to write this reply without having recourse to the original authorities, and will at the same time lament that he has so valid an excuse for the omission:

'In my references to the Christian Fathers I have generally contented myself with quoting Dr. Lardner and Michaelis. My collection of the Fathers, which had occupied me more than twenty years, was demolished in the riot at Birmingham, and it is too late in life for me to restore it. In the present case I am satisfied that my readers will have no more distrust than I have of the care, or fidelity, with which the writers above-mentioned have made their quotations.'

Dr. P. introduces his general vindication of the authenticity of the gospels with a remark which he judges to be of fundamental importance in the general question concerning the truth of the Christian religion; which is that, though our *knowledge* of the miracles of Christ and his Apostles is derived from the gospels, our *faith* does not rest on the testimony of the writers of those books, but on that of those who first received these books, and who transmitted them to us as authentic; which they



they could not have done if they had not known them to be deserving of credit. We believe the facts recorded in the New Testament, he says, not on the evidence of four persons, but on that of thousands who were well acquainted with these facts, and by whom, it cannot be denied, the contents of these books were credited. The books called the Gospels, he farther remarks, were not the *cause* but the *effect* of the belief of Christianity in the first ages; and they were received by the primitive Christians because they knew beforehand that the contents of them were true. Consequently, adds our author, the leading facts of Christianity will always remain deserving of credit, whatever may be found to be the truth concerning the authenticity of any particular books.

Treating more directly on the authenticity of the gospels, in reply to Mr. Evanfon's general charge of a want of competency and veracity in the first witness of this authenticity, in the second century, Dr. P. makes the following judicious observations :

‘ If this be the case, no regard is due to any of the Gospels, or to any of the books of the New Testament. But the circumstances of the Christian church, which received these books, and transmitted them to us, were such, as there cannot be a doubt with respect to the *competency* of their evidence, because they were published in the lifetime of thousands, and myriads, who were as competent witnesses of the facts as the writers themselves; and there cannot be any question of their *veracity*, unless we suppose that they all combined to tell, and to propagate, a falsehood, to their own prejudice, and merely to impose upon all posterity; which would be a greater miracle, as being more contrary to what we know of human nature, than any thing recorded in those books.

‘ Mr. Evanfon evidently argues upon the idea, that the writers who first mention the Gospels are the only witnesses of their authenticity; and he thinks they were too remote, and too prejudiced, to be depended upon. But besides that no *motive* can be imagined for such conduct, let them be supposed to have been ever so liable to prejudice, it was not in their power to impose upon the world with respect to these books. For though there were few writers between the time in which the Gospels were written and Justin Martyr; and admitting, what there is no occasion to do, that all the intervening writers are spurious, it was only an interval of about seventy years, and in this there was no interruption of christian churches. In all this time the scriptures of the New Testament, as well as those of the Old, were constantly and publicly read; so that the books which had been received as authentic, by those who were themselves judges of their authenticity, could not be unknown; and there never was any doubt with respect to any of the Four Gospels, the Acts of the Apostles, and the far greater part of the Epistles.

‘ We find in Eusebius, that Papias, bishop of Hierapolis, who was acquainted with the daughters of that Philip who baptized the eunuch of

of the queen of Ethiopia, and who wrote A. D. 116, only about fifty years after the writing of the Gospels, mentions the Gospel of Matthew, and in such a manner, as that it appears there was not then any dispute about it; so that there cannot be any reason to doubt, that the Gospel which bears his name, was the same that we now have, and as it was originally published.

As there had not, at that time, been any general persecution of Christians, it is probable that the originals of the books, which they held in the highest esteem, and especially the epistles of Paul to particular churches, were preserved till so many copies had been taken, and so many translations made of them, as would put it out of the power of fraud to impose upon the world with respect to them. The interest that all Christians certainly took in those books would ensure this. As these books were, no doubt, then, as they are now, publicly read in all Christian churches, the authenticity of any other books is not to be compared with that of these.

The superior evidence of the authenticity of the books of the New Testament, may be illustrated by that of books known to have been used in schools from the time of their first composition, and that of books which only fall into the hands of men of leisure. Of the former, every school, and many of the scholars, would, of course, have copies; so that the difficulty of making any material alteration in them would soon become insuperable: whereas the other would only be copied now and then, according to the casual demand for them. The books of the New Testament had a similar advantage, by being read in all Christian churches, as well as in private families, with the additional one, of the infinitely greater interest that Christians conceived themselves to have in their contents.

The antient versions of the books of the New Testament afford a decisive proof of their antiquity. For though none that are now extant can be proved to have existed so early as Mr. Evanson requires, there is evidence that there were translations of them, probably the ground-work of those that we now have, in an earlier period. There were Syriac versions, and several Latin ones, in the very first century. See Michaelis's Introduction to the New Testament, vol. i. p. 44. And this is highly probable in itself. For if there were converts to Christianity in Syria, which was contiguous to Judea, and among the Romans, as no doubt there were, they would get copies of all the writings that were held in esteem by Christians, as soon as they heard of them.

Mr. Evanson seems not to have been aware of the difficulty of forging books, especially such as those of the New Testament, on account of the peculiarity of their style, which is so unlike that of any other writings whatever, more especially for the *Hebraisms* that occur in them. On this account the writers must have been Jews; whereas Mr. Evanson supposes them to have been written in so late a period, that it is almost certain there were few, if any, Jewish writers. And no Jewish Christian, if we know any thing of their sentiments, would have concurred in such an imposition; because they opposed those corrupt doctrines and practices, which Mr. Evanson supposes they were written to promote. He will hardly suppose that any Jewish Christian would have forged the epistles ascribed to Paul.

' As to writers properly *Greek* forging these books, it would have been absolutely impossible. Besides the many insuperable difficulties arising from an attention to geography, chronology, and history, the mode of writing is wholly unlike that of any Greek. The earliest Greek Christians, who favoured the opinions that Mr. Evanſon will deem corrupt, were Juſtin Martýr, and his diſciple Tatian. But how unlike is their ſtile to that of the New Teſtament, and how incapable (though the former of them lived in Paleſtine) muſt they have been of forging ſuch books as theſe? Beſides, they were both too honeſt to think of any ſuch thing.

' There were, no doubt, in pretty early times, other Gospels written in imitation of the genuine ones, though not perhaps with a view to impoſe upon the world, with reſpect to any thing of importance, for that was manifeſtly impoſſible. But learned Chriſtians were, from the beginning, ſo attentive to this buſineſs, that the attempts could never ſucceed.

' Serapion, biſhop of Antioch, A. D. 200, in an epiſtle to ſome who had too much reſpect for a work, entitled *The Gospel of Peter*, ſaid, " We, brethren, receive Peter, and the other apoſtles, as Chriſtians; but, as ſkilful men, we reject thoſe writings which are falſely aſcribed to them, well knowing that we have received no ſuch." Lardner's works, vol. vi. p. 29. Auſtin ſays, " We know the writings of the apoſtles, as we know the works of Plato, Aristotle, Cicero, Varro, and others, and as we know the writings of ſeveral eccleſiaſtical authors; ſo far as they have the teſtimony of cotemporaries, and of thoſe who lived in ſucceeding times." Ib. p. 31.

' Accordingly, learned men (and Chriſtian churches were never without ſuch men) as Serapion, Origen, Eusebius, Jerom, and Auſtin, had it in their power to aſcertain the genuineness of all the books uſed by Chriſtians; and it appears from their writings, that it was done to general, if not univerſal ſatisfaction, before there was any interruption of learning, civilization, or Chriſtianity, in that part of the world in which the goſpel originated. Dr. Lardner obſerves, that " from the quotations of Irenæus, Clemens Alexandrinus, Tertullian, and other writers of the ſecond century, of Origen in the third, and of Eusebius in the fourth century, it appears, that the greateſt part of the books which are now received by us, and are called *canonical*, were univerſally acknowledged in their times, and had been ſo acknowledged by the elders and churches of former times. And the reſt now received by us, though they were then doubted of, or contradicted, were well known, and approved by many." vol. vi. p. 26.

' The books, concerning which doubts were entertained in the time of Eusebius (it not being agreed by all, that they were written by the perſons to whom they are aſcribed) were only the epiſtle to the Hebrews, that of James, the ſecond of Peter, the ſecond and third of John, and the Revelation, which Mr. Evanſon, depending upon the evidence of completed prophecy, rather than that of hiſtorical teſtimony, conſiders as one of the moſt authentic of all the books of the New Teſtament.

' That

That doubts were entertained concerning the books above-mentioned, is the less to be wondered at, as they were not epistles addressed to particular churches, where provision would naturally be made for preserving them, but either treatises, or epistles addressed to whole descriptions of men, or to private persons, in whose hands they would be more liable to accidents.'

Dr. Priestley proceeds to defend the veracity of the Christian writers of the second and third centuries, and to adduce the testimony of heretics and heathens respecting the gospels. In order to shew that the preference given by Mr. Evanston to the gospel of Luke is ill-founded, Dr. P. remarks that Origen asserts Matthew's to have been the gospel first written; that the preference was always given by ancient Christians to the gospels of Matthew and John, as written by eye-witnesses; that the supposition that Luke and Silas were the same person is ill supported; and that, had Mr. Evanston been equally disposed to have made either of the other gospels his standard, he would have found as little difficulty as in that of Luke.

Dr. Priestley is of opinion, with Dr. Lardner, that the gospel of Matthew was originally written in Greek; and not, as many maintain, in Hebrew. He accounts for the Latin terms found in it, from the intercourse which the Jews had with the Romans before the time in which Matthew wrote. The grossest of the misapplications of scripture prophecies, with which Mr. Evanston charges Matthew, he observes, are to be found in the first two chapters; which, containing the narrative of the miraculous conception, he allows to have been interpolated. —The impartial reader will not here overlook the facility with which Dr. Priestley admits Mr. Evanston's objections against these chapters, and the complacency with which he acknowledges his obligation to Mr. Evanston for several *new and valuable arguments* which he has suggested against the miraculous conception. How readily does every disputant listen to arguments which favour his own system!

Though it is wholly impracticable for us to go through the several articles of Dr. Priestley's defence of the Evangelists from Mr. Evanston's charge of dissonancy, yet, as it may be expected that we should give a specimen, we shall copy his reply to the critical objection which we quoted, in our review of Mr. Evanston's work, (New Series, vol x. p. 295.) on the use which Matthew makes of the name Decapolis.

'It is a sufficient justification of Matthew's distinguishing *Decapolis*, from the country beyond, or contiguous to, *Jordan*, that the greatest part of this district was not near Jordan, but to the East of the Sea of Galilee. That the term *Decapolis* was not known at the time in which Matthew and Mark wrote, viz. A. D. 64, is a mere conjecture of Mr. Evanston's from a circumstance that affords no foundation for it.

And if Josephus gives this district this appropriate name, in treating of the Jewish war, which immediately succeeded the writing of the Gospels, which he does in several passages, where can be the improbability of its having that name in their time? The term may not occur in any general division of the country by the Romans, because it was but a small territory, comprehended in one of the larger ones. Besides, if the Romans did remove these ten cities from one jurisdiction to another, (for which Mr. Evanfon produces no authority at all,) it is rather probable that they had before this time, for some reason or other, been classed together, and had obtained this common appellation.

That this was the case seems evident from a passage in the life of Josephus, written by himself. Addressing himself to one Justus, who had accused him and the Galilæans of being the authors of the war, he says, Section 65, "For before I was appointed governor of Galilee, both thou, and all the people of Tiberias, had not only taken up arms, but had made war with Decapolis of Syria. Nor is it I only who say this, but so it is written in the Commentaries of Vespasian the emperor, as also how the inhabitants of Decapolis came clamouring to Vespasian at Ptolemais." Is it not natural to infer from this, that Decapolis was no new term in Geography, but rather one of long standing?

The term *Decapolis* being used by Josephus without any explanation, shews that, in his time, it was well known, and needed no explanation, which otherwise he would naturally have added, and have said *the ten cities situated so and so.*

On the Epistles, Dr. P. offers several judicious observations, in order to remove the difficulty which Mr. E. had started concerning them, and thus closes his letter on this part of the subject:

'I cannot conclude these remarks without observing, that had Mr. Evanfon read that truly masterly piece of criticism, the *Horæ Paulinæ* of Mr. Paley, he would have saved himself the trouble of writing his treatise, and me that of answering it. The epistles that he objects to contain more, and more various, internal marks of genuineness than perhaps any other antient writings whatever. And the genuineness of Paul's epistles furnishes as strong a proof of the truth of Christianity, as that of Cicero's does of the general facts in the Roman history of his times. The only thing that is wanting is a due attention to the circumstances.'

On the whole, these letters, notwithstanding the disadvantage already mentioned under which they were written, are a fair, candid, and, we think, in the main, a satisfactory refutation of Mr. Evanfon's objections; for which the Christian world is much indebted to the author; and which, with other defences of revelation, ought to be accepted by the orthodox sects as an atonement for the bold attacks which he has at various times made on established systems.

**ART. III.** *Herman of Unna*: a Series of Adventures of the Fifteenth Century, in which the Proceedings of the Secret Tribunal, under the Emperors Winceslaus and Sigismund, are delineated. Written in German by Professor Kramer, 12mo. 3 Vols. 9s. sewed. Robinsons. 1794.

**T**HE Germans have much excelled, of late, in very different branches of literary composition, the spirit and variety of their poets being no less remarkable than the erudition of their learned writers; and, though they may fall short of the English and the French in works of history and of speculative philosophy, they have perhaps borne away the palm in some other classes. The romance is not among the uncultivated fields of German literature; and, if we have hitherto been made acquainted only with the *Agathon* even of WIELAND, and have still to wish for the *Golden Mirror* and the *Peregrinus Protus* of that fascinating writer; if we have only a feeble and defective translation of Goethe's *Wetter*; if the *Ghost seer*, the *Wandering Jew*, and others, are not even commonly known by name among us;—yet several of their less distinguished novels have obtained a very extensive circulation in this country; and they attract the reader by a peculiarity of fable which has here the full force of originality.

*Herman of Unna*, the work of Professor Kramer of Kiel, has all this attraction. It delineates the manners of the fifteenth century with considerable fidelity; and although the secret tribunal\* be painted in colours somewhat too strong and gloomy for historic truth, yet the effect produced by the description of its meetings is truly terrible, and the perpetual recurrence of its incomprehensible interference has all the *marvellousness*, without the *incredibility*, of supernatural agency.

The subject of this work is the *Love of Herman and Ida*. Herman, a poor nobleman, the page of the Emperor Winceslaus, sees and loves Ida, the supposed daughter of Munster, a statuary; who, conscious that he has no right to dispose of her

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\* The Secret Tribunal was a tolerated institution formerly existing in Westphalia, and particularly flourishing in the 15th century: the members of which were sworn, by horrible oaths, to the most inviolable secrecy,—took cognizance of all crimes,—and spared neither friend, relation, nor foe, when condemned by the tribunal. The number of members was so great, and they were so dispersed and unknown, that no condemned criminal ever escaped assassination from their vengeance, and they at length became so formidable that it was found necessary to suppress them: but the shadow of them still remains in some parts of Germany. A farther account of this terrible institution is prefixed to these volumes, extracted from Baron Bock.

hand, endeavours to prevent their interviews. They form, however, a reciprocal attachment. At length, Ida is introduced at court, pleases there, is found to be a daughter of the Duke of Wirtemberg, and the highest alliances await her acceptance. In the progress of the story, she is accused of forcery before the *secret tribunal*, and is absolved by means of her lover. He, too, is unjustly accused of the murder of a powerful rival; and, being condemned to be assassinated by the familiars of the hidden jurisdiction, is actually and almost mortally wounded by the unwilling hand of his friend and kinsman, Ulrich.—Times of confusion arrive. Herman renders services to the king of Hungary, and to Albert duke of Austria. Wirtemberg, the real father of Ida, is disappointed in his plans of ambition, and his consequence is depressed, while that of Herman rises. At length, the inequality of the union disappears, and the lovers are made happy.

The incidents, although they are extraordinary, are quite in the spirit of the age. The characters are sufficiently varied and natural. That of Herman, educated at a loose and profligate court, gradually improves by experience and adversity. That of Ida, reclusely brought up by a most worthy man, loses, perhaps, that exquisiteness of purity which might seem to have unfitted her for the world.—This, however, is conformable to the usual appearances of human nature; and thus the lovers are adapted to their walk of life at the time when they can begin it together.

Of the episodes, that of *Ulrich and Alicia* is the most interesting, but somewhat strained.

We shall insert two scenes before the Secret Tribunal.

‘Munster, firmly relying on the innocence of Ida, the veracity of Walter, and the justice of the secret tribunal, waited with tranquillity, and he waited not in vain: for, ere the inhabitants of the neighbouring houses were awake, his daughter was in his arms.

“Thou art restored to me, then!” cried Munster: “thou art restored to me! thou art innocent!”

“I am indeed innocent: I swear it by that God, who is my supreme judge; though no one will as yet declare me so. . . . Alas! your poor Ida is restored to you but for a short time. The avenging sword, still suspended over her head, hangs but by a thread. It is required that I should justify myself; and how shall I be able to do this, since there is every appearance against me? Oh! my father! . . . .”

‘Her sobs prevented her saying more; and leaning on the arm of Munster they silently walked towards their home. Arrived there, she sat down breathless, and resting her head on her hand, wiped her tears as they flowed under her hood.

“Tell me, my dear child, what has passed; conceal nothing from me.”

“Alas!

"Alas! I have not long to remain with you. As a particular favour I am permitted to take up my residence with the Ursulines, for a short time, till my affair is finished and I am again summoned before my judges. Do not grieve, my dear father, you may see me there, I have asked leave to receive your visits."

Munster pressed her hand with the earnestness of anxious affection, and again conjured her to relate her story.

"How shall I describe to you what I felt, when torn from your arms by my conductor? I thought I should have expired: yet a certain something, that I cannot describe, presently inspired me with confidence. You must yourself have perceived, that the man in the mask treated me neither with cruelty or even harshness; his voice was gentle: by the light of the moon I discovered a tear starting from his eye; and I perceived, a circumstance on which I could not avoid reflecting, that he had lost his left hand. Is it possible that he could be your friend, the good, the honest Walter?"

"It was, it was," exclaimed the old man: "it certainly was Walter, for I now recollect the sound of his voice."

Ida continued:—"That discovery calmed my agitation. I found myself not delivered entirely into unknown hands, and you have always spoken to me so highly of Walter, that with him I considered myself as safe. After having walked on for some time, he suddenly threw over my head a thick veil, which so completely covered my face, that it was impossible for me to discern the road we took. One while we passed over what appeared to me uncultivated ground, and then again over ruins: we ascended, and descended: sometimes I fancied myself breathing the air of the fields; at others the sound of our footsteps appeared to be echoed back by surrounding vaults. At length we descended thirty steps, which I counted, I know not why; and my veil being taken off, I found myself in a dark dreary place, where at first I could distinguish nothing. Finding myself extremely fatigued, my conductor permitted me to sit down on a stone. By degrees my eyes became familiarised to the obscurity of the place, and I found myself at the entrance of a large square. Whether I were in the country, or not, I cannot say: but all around me, as far as my view could penetrate, I beheld lofty vaults; and over my head the starry sky. At a distance I observed by the light of torches, which, though there were many, but feebly illumined the vast space, serving scarcely more than to render darkness visible, human figures dressed in black, some of whom came towards us and joined my conductor. They were all masked like him, and conversed only by signs, intermingled with a few abrupt words. Every moment their number increased; and apparently there were several hundred of them. The silence that prevailed in this assembly, interrupted only by my tears and sighs, appeared incomprehensible to me.

"On a sudden I heard the doleful sound of a bell. Three times was it struck; and as often did my heart quake within me. The place was now more enlightened, and I perceived a circle composed of several persons in black, and masked, who, I was informed by my conductor, were my judges.—'You will immediately be called upon:' said he to me in a whisper: 'if your conscience be clear, prepare to



answer with courage. Take off your hood, you must appear with your face uncovered.'

"Scarcely had he done speaking, when a voice more appalling than the sound of the bell, cried out in a tone of authority :

*"Ida Munster! sorceress! accused of murder, of high treason, appear! We, the secret avengers of the Invisible, cite thee before the justice of God! appear! appear!"*

"Though these terrible expressions were not new to me, I cannot express the oppression I felt at my heart on their being pronounced. It continued indeed but for a moment; for the consciousness of my innocence inspired me with courage almost supernatural. With countenance erect I stepped forward, and boldly looked round on the whole assembly, without testifying the least fear.—'To such a citation I ought not to answer:' cried I, with a voice strengthened by indignation. 'My name is Ida Munster; but I am no criminal.'

"At this, he who appeared to be the chief of the tribunal, said :—'Come near, and listen to the complaints that are adduced against you, and the witnesses who attest the truth.'

"I advanced, and, falling on my knees, 'I swear,' cried I, 'by him who lives for ever, that I am not a sorceress, that I have assassinated no one, that I have never committed the crime of high treason, and that all which the witnesses may have deposed against me is false.'

"The examination began: but, O my father! how shall I relate to you the substance of my accusation! Is it possible, that the merest trifles can be construed into crimes, or regarded at least as a presumption of crimes?

"The first thing adduced against me, was the lock of the empress's hair. Alas! I was obliged to give it up, and the braid of gold net-work to which it was fastened, is now a useless ornament about my neck. That precious remembrance which I wore in my bosom, became one of the strongest proofs against me.—You remember, that yesterday in the dark, I scratched my cheek, and spotted my veil with blood: my judges presumed, that it was the same veil with which I had wiped the blood from the neck of the empress on her wedding day, when she gave herself the slight wound you have heard me mention, and I was asked for what purpose I carried such things about me. They asked, too, whether I had not said to one of my friends, that the empress would be forced to love me, as long as that lock of her hair remained next my heart: and accused me of having so fascinated her, that she could not be happy without me, and my harp for a single day; as a proof of which they alledged, that lately, during her illness, she had confessed it was impossible for her to live, or even to die without me.

"'Did she say so?' cried I, with rapture. 'Matchless woman! why cannot I see her once more? Why, if I must die, cannot I die at her feet?' . . . Silence was imposed on me, and the interrogations continued.

"I was asked, whence came the riches of my father and mother, after they had lost by fire, all they possessed: by what supernatural means I had been warned that the conflagration would happen: why I  
had

had not the humanity to acquaint the people of the city, and my parents with the circumstance, but had carried my wickedness so far, as to abandon them to their fate, and save only myself: and what was become of the chevalier Herman of Unna, on whom I had cast a spell, to make him in love with me, whom I had so deprived of the use of his reason, that he had wandered about the country for three days together, without knowing what he did, and whom in all probability I had afterwards caused to be assassinated.

"At the mention of Herman assassinated, I fell senseless on the ground. After they had brought me to myself, I began loudly to lament his death. Oh heavens! if it should be true, that he is dead!"

"Tears now choaked the voice of Ida, and she ceased not to weep, till Munster soothed her by the assurance, that he had lately received a letter from Herman, and that he was well. She then continued her narration.

"The complaints exhibited against me, became every moment more afflicting. The Italian prince, who had abandoned the princess of Ratibor, and whom of course I had also enchanted by some secret spell, was not forgotten; but the last and most cruel reproach was, the unfortunate labour of the empress, which was in like manner imputed to me, as well as the dangerous state in which she yet continues.

"God knows what answer I made to these different accusations. This only I remember, that I, who fancied myself so weak, so timid, felt myself animated with supernatural strength, and was silent to none of the charges. I spoke little, and with reserve; but what I said must have been of weight, for more than once, I put my accusers to silence. The sky now began to grow less obscure, the distant crowing of the cocks announced the approach of dawn; when instantly all the assembly arose.

"He who had presided, then addressed me in these words: 'Ida, the sword still hangs over your head: one and twenty days are granted you to produce incontestible proofs of your innocence. Your readiness to appear at the first citation induces us for the present to permit you to depart in peace; but think not of taking flight, our eyes and arms are every where, like the presence of the Eternal.'

"I prostrated myself at the foot of the judgment seat, and solicited permission to retire to convent. My request was granted, and I was moreover promised, in consideration of my youth and sex, some extraordinary favour; but what that favour was, I was not informed.

"Again I was veiled, and then led away. On the road, I begged my conductor to use his interest for me to be placed in the convent of Ursulines, whither I had been accustomed to go, and to obtain permission to see you there. This he assured me he could grant on his own authority, such things being left entirely to him. I would have said more to him, but he assumed the same reserve as when he conducted me to the tribunal. At the corner of the street he left me, probably that he might not be known by you, whom he pointed out waiting for me at the church of St. Bartholomew."

Again,

• Letter

*Letter from Ida of Wirtemberg, to Herman of Unna.*

' Herman, is it a dream? Or is it a reality? I have learnt things that most nearly concern you. Consider what I am going to tell you at least as a truth. Obey my injunctions: it is your Ida who exacts obedience . . . . Fly, Herman, fly! Vengeance pursues thee! . . . . Thy prince, exalted as is his goodness, great as is his power, will not dare be thy protector. The INVISIBLE are thine enemies! . . . .

' This single sentence, I first thought would be sufficient to induce you to depart, the only step that now remains for you, and I had intended to close with it my letter. I am obliged to steal from sleep the moments I devote to you, and, in my present situation, I am unable to write much. But my fears whisper that you may refuse to obey me, that you may regard my dream as one of those ordinary reveries to which no faith is to be given. I will therefore tell you all, that you may judge for yourself of the dangers that threaten you.

' I heard two men talking of you. One of them appeared to be my father. But no, it could not be he! for can the father of Ida be the enemy of innocence? Could he be influenced by the perfidious insinuations of a villain, who wishes perhaps to escape the punishment of his own crime by charging it on you? . . . . I listened, secretly listened . . . . in a dream, as it seems to me, for your Ida is not accustomed to such practices when awake . . . . and I heard these men say to one another, that you were the murderer of duke Frederic. Your sabre found near the place where he had fallen, the deposition of Kunzman at the scaffold, and the secret enmity you were supposed to bear to the betrothed spouse of Ida of Wirtemberg, were the arguments employed to prove your guilt: it was added, that the princes having acquitted you would be of no avail; your crime was of a nature to come within the cognizance of another tribunal . . . . Oh, Herman! That infernal tribunal, which your Ida but too well knows.

' My dream is not yet finished. You know there are dreams which have the same duration and the same consistency as the events of our lives which pass when we are awake . . . . I heard, I thought, the conversation I have related, word for word; and I immediately began to reflect on the means of saving you. Some days elapsed. I saw a number of strangers in my father's house, among whom I once observed Walter, the man with one hand. I remember him well. A journey was talked of, which my father was about to undertake. I guessed what was its object. I bribed one of the servants, appointed to attend him, and with difficulty prevailed on him to let me take his place. I disguised myself in the black dress which he brought me, and repaired to my post. We set off. The count of Wirtemberg was attended only by me and another domestic.

' Our way was not long, Strange as it may seem, we entered, I thought, that ruinous building, which perhaps you have observed, at a little distance north of the city . . . . But for heaven's sake, Herman, be discreet; occasion not our ruin! You are not ignorant how important it is to keep silence on this subject. Beside, is it not all a dream?

' The count and his principal domestic entered without any question being asked. My figure probably appearing new to the three persons  
who

who guarded the gate, they examined me by some very extraordinary questions. They asked me the four ways to hell, and I answered in the words I had been taught the same evening by the servant who yielded me his place. They farther asked me, how many steps led to the judgment seat on which sat the Eternal to administer justice. I answered, thirty; for I recollected that to be the number I counted, you know upon what occasion, and which I had been obliged to ascend with such feelings of horror. They shook their heads, blindfolded me, and let me pass. The number thirty saved my life. I wandered in the dark: I had neither supporter nor guide. I counted the steps, and, having ascended thirty, the way became level. My eyes were then uncovered.

‘ I found myself in a place similar to what you have perhaps seen. The signal was given, and the session commenced. Accusations were read and some witnesses deposed against a prince, whom they charged with being the murderer of duke Frederic. Immediately one of the judges rose and swore that he was innocent. An oath of this nature, you know, once saved the life of an innocent person; why might it not be equally capable of saving that of a guilty one ?

‘ To these accusations, to these witnesses, others succeeded. Your name, Herman, your name was pronounced ! But no one would swear for you. I was going to advance, when the man with one hand, whom I then first observed by my side, held me back, threatening me with his finger. In short, you were accused and condemned. “ Let vengeance, secret as the night, pursue his steps ! Let punishment invisibly await him ! ” cried a voice from the throne. “ When awake, deceive him by false pretences, and draw him into some snare that may facilitate the execution of his sentence. Let the poignard watch the moment of his sleep. Let him be put to death wherever he be found alone. Let his bosom-friend become his executioner ; let him entice him into some solitary place, and massacre him in open day, in the face of that heaven which he has offended by the sight of innocent blood. Frederic lost his life in secret, and without any warning : so perish, with all his sins upon his head, Herman of Unna ! ”

‘ As the last words were uttered I should certainly have screamed with terror, had not my protector stopped my mouth. It was he also, I believe, who conveyed me more dead than alive out of this assembly of demons. He had discovered me notwithstanding my disguise. He loaded me with reproaches on my imprudence ; and left me at the gate of my father’s house, after having exacted a promise of silence, which I have kept as faithfully as was possible.

‘ What was I now to do ? Escape and fly to you ; or wait the return of my father, and abide his wrath ? Already by the light of the moon I saw him at a distance accompanied by his domestic. I adopted the most ready expedient : I knocked at the door ; it was opened ; and I rushed to my apartment. Cunegunda was astonished at my having so completely deceived her vigilance, and that, while she believed me asleep . . . . But what am I doing ? . . . . Is it not, however, a dream . . . . Yet again I charge you to fly. Fly, Herman, fly ! The secret avengers pursue you : they thirst for your blood ! . . .

I ought

I ought not to warn you of this; but surely I may relate a dream.'

These volumes have internal marks of being properly translated: but we were unwilling to defer announcing them until we should procure the original. The historical part is scarcely so far accurate as not to endanger the inconvenient confusion of fact and fiction in the reader's mind;—and, in general, it may be remarked of this class of stories, that, by familiarizing characters of a stronger sinew than are common, crimes of a bolder enormity, and modes of coercion which the tolerance of a polished age had renounced, they tend to suggest a revival of the heroic in virtue and in vice, and to prepare the general mind for contemplating, with complacency, a sort of characters, the influence of which may not prove very compatible with the "monotonous tranquillity of modern states."

ART. IV. *The Life of the Rev. John Wesley, A. M.* Including an Account of the great Revival of Religion, in Europe and America, of which he was the first and chief Instrument. By Dr. Coke and Mr. Moore. 8vo. pp. 542. 5s. Boards. Whitfield. 1792.

IT was not to be supposed that the fame of John Wesley would be suffered to depend on the details of ordinary biography, nor that his ardent admirers would rest satisfied with the cold and qualified praise which may be assigned to him by writers who are unanimated by religious enthusiasm. Some of his numerous disciples would doubtless step forward to rescue his reputation from the assaults of prejudice and malice; to throw around his honoured name a holy perfume; to gratify their own feelings by the warmest expressions of love and admiration; and, by exhibiting his virtues at their full length and in their just proportions, to extend their utility beyond the term of his natural life. Such, we believe, were the motives which induced the authors of this work to assume the pen; and motives, which originate in a respect for virtue, and in a desire of promoting the practice of it, must be pronounced highly laudable.

John Wesley unquestionably merits a place in the catalogue of illustrious men; and posterity, when they reflect on his indefatigable and benevolent labours, will wish for an authentic account of him. To learn what he was, and what he did, they will have recourse to the narratives of his friends, and of those who lived in connection with him. His present biographers come under this description; and, though we shall have occasion hereafter to notice a life of him given more at length, we apprehend that every important and interesting fact is related in the present volume. The authors observe, in the preface, that

' There

‘There is nothing material respecting him that is not given in this volume. All his private papers were open to our inspection for several years. He himself also informed us of many important passages of his life, which he never inserted in his journals, and are known to few but ourselves. Some of these it would have been dangerous or uncharitable for him to have published to the world. But we are under no such difficulty.—We are sensible that history is a narrative of facts properly connected and elucidated. Such we trust the following will be found. Mr. Wesley needs no panegyrist. *His own works shall praise him in the gates.* We have therefore stated those facts *as they arose*—’

Having allowed Messrs. Coke and Moore to speak for themselves as to their advantages and qualifications, we shall likewise quote their own words respecting the division of their work :

‘We have divided our work into three books. In the first we treat of his Relatives, and of his own History till his full conversion to God : in the second, of his labours in *England*, including an account of the Societies raised from time to time, and of the rules of discipline observed in them : and in the third, we give a relation of the labours both of himself and of those connected with him, in *Ireland, Scotland, the British Isles, the Continent of America, and the West-Indies.* We conclude with a review of his Writings ; with an account of several incidents in the three last years of his Life, and of his last Illness, Death, and Character ; and with a short retrospect of the great Revival of Religion, in which he was the first and chief instrument. In the course of the History we have also given our readers a sketch of the state of Christianity in those different parts of the world, in which he, or the Preachers in connection with him, have laboured.’

From this abstract of the contents, our readers may perceive what they are to expect from the present volume. It is not written so much for the light and fashionable as for the religious reader. It is drawn up in what may be called the methodistic style \*, and is intended to make John Wesley, *though dead, yet to speak* to that sect of which he was the founder, and over which he exercised all the authority and functions of a bishop.

In our account of Mr. Hampson's Memoirs of Mr. Wesley, (see our New Series, vol. vi. p. 389.) we mentioned several particulars in the life of this author of Methodism † : but these memoirs were not satisfactory to his friends ; nor can they be

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\* We read of ‘overwhelming showers of saving grace,’—of ‘the power of God falling down upon the people,’—of ‘their devouring the word,’—and of ‘the whole soul being engaged with God for an answer.’

† In this volume, the origin of the title of Methodists is thus related : ‘This title was given them in the first instance by a Fellow of *Merton College* in allusion to an antient College of Physicians at *Rome*, who were remarkable for putting their patients under regimen, and were therefore called *Methodistic*.’ p. 59.

supposed to be so authentic and copious as the volume now before us.

From this work, we find that he was not only impressed with sentiments of religion at a very early age, but that he partook of the sacrament when he was only eight years old. We have a long account of his conversion; and the very hour in which it took place, according to his own relation, is recorded to be May 24, 1738, about five o'clock in the morning. His religious views at Oxford are particularly explained; and the reason of his exchanging Oxford for America, or of his mission to Georgia, which puzzled the writer of the "*Memoirs*," is here given. Speaking of *field-preaching* (ludicrously called by Mr. Hampson *taking the field*;) Dr. C. and Mr. M. tell us 'that it was a thing rather submitted to than chosen.' How far this may be true, we presume not to determine.

Mr. Wesley's marriage, an awkward circumstance in such a life, produces the following observations:

' Mr. *Wesley* had hitherto preferred a single life, because, as he himself observes, he believed he could be more useful in a single than in a married state: "and I praise God," says he, "who enabled me so to do." He now as fully believed, that in his present circumstances he might be more useful in a married state: into which, upon this clear conviction, and by the advice of his friends, he entered some time after.

' Previous to this step, he had published a small tract entitled "*Thoughts on a Single Life*." He therein advised all unmarried persons, who were able to receive it, to follow the counsel of our Lord and St. *Paul*, and "remain single for the kingdom of heaven's sake." But in the same tract he pronounces after St. *Paul*, the "*forbidding to marry, to be a doctrine of devils*," and declares "it cannot be doubted but a man may be as holy in a married as in a single state." Nor did he ever suppose that this precept was designed of God *for the many*. Several years after his marriage he mentions in his Journal his again reading over that Tract, and observes, "I am of the same mind still: and I must be so till I give up my Bible."

' We should not have said so much on the present occasion, if it was not for the many fleers that have been cast at Mr. *Wesley* on this account. The best excuse that can be made for those gentlemen who have indulged their wit on this subject, is that they knew nothing of the matter: that they had never seriously considered those passages of the Bible alluded to, nor ever read over what Mr. *Wesley* had said upon it. It was quite enough for them to hear that he had recommended celibacy, and had afterwards married; which all candid men, who believe the Scriptures, must be sensible, involves neither blame nor contradiction.

' But it is certain, Mr. *Wesley*'s marriage was not what is commonly called a happy one. We cannot take upon us to state in every respect what were the causes of that inquietude, which for some years lay so heavy upon him. It might arise, in some degree, from his peculiar

peculiar situation with respect to the great work in which he was engaged. He has more than once mentioned to us, that it was agreed between him and Mrs. Wesley, previous to their marriage, that he should not preach one sermon, or travel one mile, the less on that account. "If I thought I should," said he, "My dear, as well as I love you, I would never see your face more."

The postscript of a letter to his wife is here printed, in which he does not express himself very politely, nor very lovingly; telling her that she married him only for his money, and that, being disappointed, she was almost always out of humour. He moreover upbraids her 'with aspersing and murdering his character under the poor pretence of vindicating her own,' and then asks her 'of what importance is *your* character to mankind, if you were buried just now: or if you had never lived, what loss would it be to the cause of God?'

It does not appear that Mr. Wesley was formed for the stationary life of a husband. His religious enthusiasm and pursuits made him a wanderer. The principal traits in his character are an ardent zeal in the religious cause which he had undertaken; unremitting attention, activity\*, and perseverance; and a singular talent and habit of redeeming time. An Emperor could mourn over the loss of a day: but John Wesley esteemed time so very precious that, his chaise being one day delayed beyond the usual time, he was heard to say, while waiting at the door, by one who stood near him, 'I have lost *ten minutes* for ever.' p. 527. *We* might have been wicked enough to have smiled, had we heard this lamentation.

The accounts in the present volume of the success of Mr. Wesley and other Methodists in preaching, and of what are called *revivals of religion and outpourings of the spirit*, are written, we are persuaded, with the best intention; and they will be perused by that class of readers, for whom they are chiefly intended, with much satisfaction: but we are inclined to think that they must naturally tend to excite and to promote very wrong notions of true religion. Of the strange *conversions* brought about by the instrumentality of the earlier Methodist preachers, we have such accounts as the following.—Speaking of a crowded congregation in America, it is said,

'About half of them were converted persons, whose hearts were glowing with love to God. They were entreated to be still, for the sake of the rest who wanted to hear the sermon: for many of them were ready to break out in praises to God. Some were so full of love and gratitude, that those who were near held them down on their seats, knowing that if they looked up, and saw others in the same heavenly frames, they must inevitably cry aloud, so that the congregation

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\* His activity is said to be a new thing in the earth, p. 491.

would



would not be able to hear the Preacher. But in the application of the sermon, one of them irresistibly broke out into praises. In a minute this ran through the congregation, and about five hundred at once broke out in loud praises, while the unawakened seemed to be struck with a divine power. Many of them cried for mercy, some on their knees, others stretched on the ground. In the height of this commotion, eleven rafters of the house broke down at once with a dreadful noise without hurting any one; and, what was amazing, not one of the congregation, except the Preacher in the pulpit, seemed to hear it: so mighty was the power of God among the people!

Mr. Wesley and his followers mention these violent emotions, attendant on *conversion*, with extreme satisfaction, as if they were necessary to the commencement of religion in the soul: but in this they are neither justified by reason nor by the gospel history. Sometimes the impressions of religion may be so strong and sudden as to produce agitation, but surely this is not essential to religious conviction. Mr. Wesley himself we should represent as converted from his cradle; and when he records his conversion as having been subsequent to his serious views at Oxford and to his mission to America for the sake of propagating the Gospel, we do not perceive how this accords with his invariable maxim that "Religion is nothing else but holy temples and heavenly dispositions."

The Methodists are averse from being called Dissenters; and yet, by their own account, they are as much Dissenters from the Established Church as many who come under this denomination. They admit the doctrines, but they certainly do not submit to the authority, of the National Church.

*An account of Mr. WHITEHEAD's Life of WESLEY will be given in our next Review.*

ART. V. *A Comparative Sketch of England and Italy*, with Disquisitions on National Advantages. 12mo. 2 Vols. 5s. sewed. Robinsons.

IN the preface to these volumes, the writer makes a remark which we often see verified to our cost, "that the press, though a prolific parent, brings forth an abundance of barren children." We are not, however, disposed to rank the present production in this number. On the contrary, we are of opinion that it will be found capable of yielding both instruction and amusement; though principally the former, for the work is of a serious cast, and the writer's chief object appears to be to trace out several points of comparison, in which England has the superiority over Italy. He seems not unwilling to concede the superiority in the elegant arts of music and painting. With respect to poetry, he gives no decided preference: but he expresses his warm admiration of the bold originality of Dante,

Dante, of the fascinating versatility of Ariosto, of the classical elegance of Tasso, and of the lyric effusions of Metastasio. He acknowledges Milton to have been much indebted to Tasso, and thinks that Ariosto, in extent of imagination, is second only to our immortal Shakespeare. As an example of Ariosto's powers of representing the passions by personification, he quotes at length, both in the original and in Mr. Hoole's translation; this poet's description of the Angel Michael in pursuit of Silence and Discord. This quotation, and other large extracts from Dante and Metastasio, occupy a very considerable part of the first of these small volumes. The magnificent remains of ancient art, afforded by Italy in various parts; and especially by Rome, are noticed with the ardour of an *amateur*: but, the enchanted ground of taste being abandoned, our observer finds himself every where justified in giving the preference to his native country. In agriculture, in laws, in the administration of justice, in provision for the dissemination of religious principles, in the freedom of the press, in institutions for charitable purposes, in the general state of manners, and in the constitution of civil government, England, in the judgment of this writer, has a decided superiority. On the subject of jurisprudence, he makes the following remarks:

‘ The laws of Italy are also many of them so radically bad, and more of them so shamefully administered, that it is almost wonderful to conceive how foreign merchants will trust their property in a country; where, besides all the chicanery which is inseparable from an Italian dealer, there are local disadvantages not generally known; for example, in many parts of Italy, when a man enters business with a tolerable fortune, and (by those contingencies to which he is liable) is unfortunate and becomes a bankrupt; he claims his *effetti patrimoniali stabili e mobili*, or all his patrimonial property; and the residue of his effects goes to the payment of his creditors.

‘ The manifold abuses resulting from this shameful law, must be obvious to every person who considers it fully; and it will be needless to enlarge upon the iniquitous consequence of it.

‘ As another flagrant instance of *Italian jurisprudence*, we may remark, that in some parts of that country, no man after having attained the age of seventy, is under any legal force to pay debts he may contract. This advanced state of life protects him from arrest and imprisonment; and (however the principle might have originated in a consideration of the infirmity and imbecility incident to old age) the enormous knaveries, to which it gives birth, constitute a sufficient proof of its practical injustice.—And here we may observe, with propriety, the upright and impartial conduct which characterizes an English court of judicature;—where foreigners and natives experience an equal distribution of justice;—where a judge explains the law, who besides being independent of the Crown, has a salary which renders him superior to the possibility of being influenced by a bribe:

—and a jury returns the verdict, from whom the parties interested may erase the name of any one they may deem personally inimical to them: It must be eminently remarkable to an Italian, who has been accustomed to consider the arbitrary administration of laws affecting property, in the hands of judges, possessing, probably, in virtue of their office, sixty ducats, or crowns per month.

\* This is absolutely the case in several parts of Italy, and it cannot be a matter of surprize, that justice flows so corrupt, when we reflect on the small concern, that the different States take to preserve the purity of its source; or, we may perhaps say, upon good grounds, that from the many territorial divisions of that country, the States themselves are separately too poor to allow the magistrate an income adequate to the dignity of the place he holds.

\* The result of this, in the nature of things, must be hostile to the course of equity; for while men feel themselves in the rank of an exalted office, and have not the means of supporting its external splendour in themselves, the temptation of a *douceur* from the successful party may influence their decision. Many Englishmen, who have had law-suits in Italian courts, can well attest the truth of this inference by fatal experience, and to try the issue of a dispute at common law there, seldom or ever terminates but in the loss of the foreign plaintiff, either by a positive decree against him, or by such a tedious and insufferable procrastination, as nearly amounts to the same thing.

\* The latter is a prominent feature in almost all the laws of Europe; and, though the rapacity of interested practitioners makes an ill use of it, a certain degree of deliberative delay is so necessary to decisions in judicial proceedings, that, in a national point of view, it is scarcely possible to be avoided. To a man who has a cause depending, it seems the height of cruelty, to keep him in a perpetual state of hope and fear: his own impatience shews him, with exaggeration, all the inconveniencies of the tardy hand of justice; and prevents him from seeing the general expediency of it.

\* It is not intended here to justify, or extenuate any abuses, which may have crept into some courts of judicature of this kingdom.

\* All human institutions are susceptible of abuse, and a *fungus* springs from most things in nature. Amidst the advantages of cross-examination, which Blackstone justly defines to be the best system possible, 'for eviscerating the truth:' how frequently does this degenerate into what is termed *brow-beating*? A practice, which calls loudly for reformation, or regulation, and which tends only to embarrass the witness, to pervert truth, and to obstruct the course of justice.

\* But there is a wide distinction to be drawn, between the abuses of English, and Italian civil law. Almost all those of the former are extraneous, and adventitious; and almost all of the latter, as it has been already observed, have the original cause of corruption in the defective means of their administration.

As an exception to the author's general observations on the state of jurisprudence in Italy, he mentions the laws of Tuscany and Piedmont: but more particular notice ought to have been

been taken of the regulations made by Leopold, Grand Duke of Tuscany, in his *Edict for the reform of Criminal Law*; which Mr. Howard thought so just and benevolent in its principles, that he had it reprinted with an English translation\*.

On the subject of religion, the author justly remarks the preference which is due to the form under which it appears in this protestant country; and though he decides, somewhat too peremptorily, against modern heresy, he expresses himself with great liberality on the subject of free inquiry. Having mentioned the controversy between Bishop Horsley and Dr. Priestley, and pronounced the arguments of the former invincible, he thus proceeds:

‘ It is no small satisfaction for a humble enquirer after truth, whilst he observes the strong prepossessions of *two great men*, to follow them from the contrariety of their opinions, through the avenues which lead to them, to mark how the same *data* affect the operation of different minds, and to form an impartial judgment from the pleadings of two **ABLE ADVOCATES**. It is a happiness, which hitherto has been known alone in England, and it is one of the noblest banquets for intellectual enjoyment. Whatever advantage we contemplate in this Island owes no small part of its origin to the freedom of discussion, which the press allows; and which can never be too much indulged, as long as it does not degenerate into obloquy and illiberal invective; it was therefore well said, that *that* system must be built of very bad materials, which can be battered down by paper shot.

‘ It is here remarkable, that notwithstanding the many sects of Christians in Great Britain; and which are the inevitable consequence of free opinions in disputed doctrines, there is no country on the earth where there are more *positive* acts of religion. They do not indeed consist of rich shrines, or votive tablets consecrated to particular saints, but of efficient charity applied to every purpose of philanthropy. A Howard, a Hanway, and a Wilberforce, in doing justice to themselves, have done honour to their country, and must even receive applause from the men, who think their judgments misguided. Hearts so rich in all the fine feelings of human nature command the utmost veneration; and contribute to the glory of the island full as much as the imagination of a Shakespeare, or the intellect of a Locke.’

These liberal sentiments will not fail of leaving a favourable impression on the minds of our readers, which would be confirmed by perusing the whole work.

**ART. VI.** *Essays on select Parts of the Historical and Poetical Books of the Old Testament.* 4to. pp. 96. 4s. Boards. Johnson. 1793.

**T**HESE essays, written with a very free pen, treat on ‘ Scripture allegories in general—the fall of man—the wrestling of Jacob with God—the story of Balaam—that of Samson and

\* See Review, vol. lxxi. p. 120.

Delilah—Elijah's calling fire from heaven—the departure of Israel out of Egypt—the causes and consequences of antient credulity—the blessing of Abraham by Jehovah—Jacob's blessing of Judah—a translation of the liii. chapter of Isaiah—visions in Daniel; with general remarks.'

All these essays being comprehended in 96 not verbose pages, the reader may infer that the subjects are slightly treated, and his inference will be just: yet the little that is said is generally well said; and the work, we think, will be read with pleasure by at least one cast of readers.—The author is certainly not biased by current opinions, but thinks for himself, and trusts 'more to a careful examination of the original text and to his own reflections for the discovery of the meaning, than to voluminous comments of systematical writers.'

The origin of scripture allegories is traced by this writer, with many other moderns, to Egypt. Several marvellous relations recorded in the early history of the Hebrews, he thinks, may have been taken from Egyptian symbols, and may contain facts and instructive lessons in disguise. 'If by the lamp of nature,' adds he, 'we can sometimes get a sight of truth, through this cloud of allegory, it may reward our pains.'—We wish that it may.

The fall of man is here explained much in the manner of Philo: 'The tree of knowledge is vicious pleasure:—the serpent may imply the suggestions of incontinence, which, 'driving female reserve from its post, make Eve seek the caresses of Adam:' he readily consents to mutual gratification. Then began the knowledge of good and evil. They taste good; for the pleasures of sense, absolutely considered, are desirable and good; and they taste evil also; for moral evil was blended with pleasure. Thus they become, in some measure, as gods, to know good and evil: but they pay too high a price for their knowledge, by parting with the pure happiness of well-regulated desires, to purchase it.'

The rest of the story is symbolized accordingly; and the result is that the whole, 'considered in this light, instructs men to guard against the sin of concupiscence, which historians and poets have agreed to represent as the chief cause of mischief in the world. It was particularly well calculated for the Israelites; who were a lascivious people, liable to be seduced from the worship of Jehovah by indulging a passion for strange women.'

The histories of Jacob's wrestling with God, of Balaam, Samson, and Elijah, are crowded into one short section of three pages.—Jacob's wrestling is only 'an earnest supplication to obtain heavenly favour: the dislocation of his thigh implies that the granting

granting his request was a pure act of gracious condescension in the Divine Being.—The story of Balaam is ‘ a beautiful fiction, of which the idea possibly may have been suggested by some Egyptian painting or sculpture, designed to symbolize extreme perverseness.’ The story of Samson and Delilah is ‘ a pretty moral concealed under fable; and shews the danger of listening to the voice of pleasure.’—The lightning, which struck the *fifty* sent to capture Elijah, ‘ is the fiery indignation of the prophet.’ His ‘ extatic emotions, fine phrensy, and enthusiastic transports, might give rise to the account of his conveyance into heaven.’

The departure of the Israelites from Egypt, and the wonders that preceded and accompanied that event, are all supposed by our author to be ‘ history locked up in deep allegory, and partly borrowed from Egyptian hieroglyphics.’ Take the following sample :

‘ The *DEITY* is represented ordering Moses to put his hand into his bosom: he puts it into his bosom, and behold, when he takes it out, it appears leprous, and white as snow. Put your hand again to your bosom, says Jehovah: he applies it to his bosom: and, upon its return, it has the colour of his other flesh.’ [What is the *μερος*, according to our author? Answer,] ‘ Powers unemployed, or faintly exercised, resemble a hand wrapt inactive in the bosom, which contracts a sickly whiteness, and is useless: but, exerted with spirit, like the wholesome hand of the vigorous and alert, they expedite affairs, and bring them to a happy issue.’

The causes of antient credulity are, according to our essayist, 1st. The high opinion that man had of his own importance; which made him readily imagine that the attention of invisible powers was almost wholly occupied about *him*. 2d. A desire to account for uncommon phenomena. 3d. The frequently uncomfortable condition of mankind in times of ignorance. 4th. The lax state of civil government in barbarous ages.

There is nothing either new or remarkable in what the author says concerning the blessings of Abraham: except his translation of *וְהִתְבָּרַךְ*, Gen. xxii. 18. which he renders, perhaps rightly, *shall bless themselves*.

In Jacob’s benediction of Judah, Gen. xlix. he renders verse 10 thus:

‘ A rod shall not depart from Judah;  
Nor a chieftain from between his feet,  
Until he come to Shiloh:

And to him shall the respect of the people be.’

‘ The opinion, (says he,) that these words of Jacob contain a prediction of Jesus, was first propagated by credulous writers in dark ages, and is founded upon no sufficient evidence.’

The next section contains a new translation of the liii<sup>d</sup> chapter of Isaiah, with the last three verses of chapter lii. This is the most important of the whole publication. We have compared the version with that of Lowth; and, in many lines, we think it preferable. The commentary accompanying it is, at least, ingenious, and deserves the attention of the Biblical scholar. The following lines of the translation may be given as a specimen:

‘ Isaiah, chap. liii.

- ‘ Ver. 1. Who hath believed our report?  
And to whom hath the arm of Jehovah been revealed?  
2. But he shall grow up as a tender branch before him,  
And as a root out of a dry ground:  
He hath no form, nor majesty, yet we shall regard him;  
No comeliness, yet we shall desire him.  
3. He hath been despised, and rejected of men;  
A man of sorrows, and acquainted with disease;  
And as one hiding his face from us;  
He hath been despised, and we have made no account of him;  
4. Surely our diseases he hath borne:  
And our sorrows he hath carried them;  
And we have accounted him stricken, smitten by the Deity,  
and afflicted;  
5. But he is wounded for our apostasies;  
For our iniquities he is brought very low:  
The chastisement of our peace is upon him;  
And by his marks we are healed.  
6. All we like sheep have gone astray;  
We have turned every one his own way;  
And Jehovah hath laid upon him the iniquity of us all.  
7. He was distressed, and afflicted, yet he opened not his mouth;  
As a lamb is led to the slaughter,  
And as an ewe before her shearers,  
He was dumb, and opened not his mouth.’

The visions of Daniel are introduced by the author in the following manner:

‘ In ancient times an opinion generally prevailed, that future events were intimated to mankind by visions and dreams. As the supposed notifications were for the most part symbolical and obscure, particular persons applied themselves, and trained up others, to explain their meaning. By the credulity of the people, by the ingenious ambiguity of the interpretations, and by conjectures which were sometimes verified, the art grew into estimation, and the professors of it were reputed sages.’

The first vision which this author undertakes to explain is that of Nebuchadnezzar, Dan. ii. That the different parts of the image represented four different empires, Daniel himself tells us; and that the first of these was the Babylonian empire of

of which Nebuchadnezzar was then the *golden head*. The second is generally allowed to be that of the Medes and Persians, symbolized by the *silver breast and arms*. The third is also commonly understood to be the reign of Alexander the Great; and the fourth, that of his successors, Seleucus and Ptolemy.—As to a fifth empire, which was to destroy all these, the author has only the following remark on verse 45:

‘The mountain is *Moriab*, where Jehovah’s dwelling stood. The stone cut from it without hands, which smote the feet of the image, &c. signifies the power of Jehovah invisibly exerted in destroying the fourth kingdom of Syria and Egypt. This being effected, the whole fabric of heathen sovereignties was to fall in pieces; a Jewish kingdom was to be erected upon an everlasting basis: its dominion was to be extended over the world; and Jehovah’s power to be acknowledged by the nations.’

In his explanation of the visions of the *four beasts*, chap. vii. and of the ram and he-goat, chap. viii. our author differs not essentially from Grotius. He thinks that the 2300 days in chap. viii. ver. 14., instead of pointing out the close of the *desolation*, refer to its commencement. The years denote, he thinks, the time that elapsed from the accession to the throne of Antiochus Epiphanes, to his pollution of the sanctuary; as, in the next vision, are marked the days during which the sanctuary should remain polluted, and those after its purification, until the judicial punishment of that wicked prince.

The series of visions contained in the last three chapters of Daniel, which most commentators refer to remote future times, are assigned by our author to the same period with those preceding:—they all close, with him, at the death of Antiochus; consequently, he finds in them neither *Turk* nor *Pope*, nor *W-ssets* nor *Vandals*, nor *Lutherans* nor *Socinians*, nor even *Antichrist*.—His explanations are certainly free from many incumbrances and inconveniencies which attend most commentaries on this mysterious prophet; and we again recommend them to the consideration of the learned.

ART. VII. *Antipolemus*: or the Plea of Reason, Religion, and Humanity, against War. A Fragment. Translated from Erasmus; and addressed to Aggressors. 8vo. pp. 183. 3s. 6d. Dilly. 1794.

**M**EN who have eminently contributed to enlighten the world ought not to be forgotten in subsequent ages. Erasmus, one of the most illustrious ornaments of the bright period of the REFORMATION, will long continue to instruct and entertain even the learned, by his excellent writings; and it  
D 4 must



must prove an essential service to the interests of truth and literature occasionally to afford the public at large an opportunity of reaping the benefit of such valuable works, in *translations*;—and perhaps it would not be easy to select any part of the literary labours of Erasmus fraught with more important sentiments, or which expresses them in a richer flow of elegant language, than the fragment here translated.

The object of this treatise—certainly one of the most important which can occupy human attention—was, to convince men of the absurdity, as well as of the injustice and inhumanity, of war.—Yet the horrid practice of *offensive* war still remains, and the suffering world is still groaning under this cruel calamity. The following passage, written nearly 300 years ago, is applicable, without many variations, to the present state of the world:

‘What is WAR but MURDER and THEFT, committed by great numbers on great numbers? the *greatness of numbers* not only not *extenuating* its malignity, but rendering it the *more wicked*, in proportion as it is thus more *extended*, in its effects and its influence.

‘But all this is LAUGHED AT as the *dream* of men unacquainted with the *world*, by the stupid, ignorant, unfeeling grandees of our time, who, though they possess nothing of MAN but the FORM, yet seem to themselves little less than earthly DIVINITIES.

‘From such *beginnings*, however, as I have here described, it is certain, MAN has arrived at *such a degree* of INSANITY, that WAR SEEMS TO BE THE GRAND BUSINESS OF HUMAN LIFE. We are ALWAYS AT WAR either in *preparation*, or in *action*. NATION RISES AGAINST NATION; and, what the *beastens* would have reprobated as *unnatural*, relatives against their nearest kindred, brother against brother, son against father!—more atrocious still!—a CHRISTIAN against a MAN! and, worst of all, a CHRISTIAN against a CHRISTIAN! And such is the blindness of human nature, that NOBODY feels *astonishment* at all this, nobody expresses detestation. There are *thousands and tens of thousands* ready to *applaud* it all, to extol it to the skies, to call transactions truly HELLISM, a HOLY WAR. There are many, who spirit up PRINCES to WAR, mad enough as they usually are of *themselves*; yet are there many who are always adding FUEL TO THEIR FIRE. One man MOUNTS THE PULPIT, and promises *remission of sins* to all who will fight under the banners of his prince. Another exclaims, “O invincible prince! only “keep your mind favourable to the *cause of religion*, and GOD will “fight (*his own creatures*) for you.” A third promises *certain victory*, perverting the words of the prophetic psalmist to the *wicked and unnatural purposes of war*. “Thou shalt not be afraid for the terror “by night, nor for the arrow that flieth by day. A thousand shall fall at “thy side, and ten thousand at thy right hand, but it shall not come nigh “thee.” Psalm xci.

‘The whole of this *mystical psalm* is wrested to signify something in favour of the most profane of all PROFANE THINGS, and to second the *interested views* of this or that earthly potentate. Both parties find

find such passages in the *prophets* or the *psalmist* on *their own side*; and such interpreters of the prophets fail not to find their *admirers*, their *applauders*, and their *followers*.

Such WARLIKE SERMONS have we heard from the mouths of GRAVE DIVINES, and even of BISHOPS. These men are, in fact, WARRIORS; they *help on the cause*. Decrepit as they are in person, they *fight from the pulpit* the battles of the prince, who, perhaps, *raised them to their eminence*. Priests fight, in fact, when they set others on to fight; even Monks fight, and, in a business *truly diabolical*, dare to use the NAME AND AUTHORITY OF JESUS CHRIST.

The lively descriptions of the horrors of war, and of its inconsistency with the nature of man and the spirit of Christianity, exhibited in this tract, are well adapted to excite powerful feelings in the mind of the reader. At the same time, the work suggests weighty considerations to prove that war is not, as those who profit by it are willing to persuade themselves and others, a *necessary evil*, but a foolish waste of life and property in order to obtain an uncertain good; which, in the most fortunate issue, will never repay the expence at which it is procured.

‘If we were (says Erasmus) to *calculate* the matter fairly, and form a just computation of the COST attending war, and that of PROCURING PEACE, we should find that peace might be *purchased* at a TENTH PART of the cares, labours, troubles, dangers, expences, and BLOOD, which it costs to CARRY ON A WAR. You lead a *vast multitude of men* into danger of losing their lives, in order to *demolish* some GREAT CITY; while the *same labour* and *fatigue* of these *very men* would BUILD, without any danger, a *more magnificent city* than the city DOOMED TO DEMOLITION. But the object is to do all POSSIBLE INJURY TO AN ENEMY. A *most inhuman* object, let me tell you! And consider, whether you can *hurt him* essentially, without *hurting*, at the *same time*, and by the *same means*, your own PEOPLE. It surely is to act like a MADMAN to take to yourself so large a portion of CERTAIN EVIL, when it must ever be *uncertain* how the DIE OF WAR may FALL in the ULTIMATE ISSUE.’

The same ideas are afterward pursued more at length. The shrewdness of the tradesman, who sets it down as clear gain if he can escape a dangerous risk at a trifling expence, is recommended to the imitation of the statesman; and he is advised, if he shall find, on carefully weighing the advantages with the disadvantages, that peace, even with some circumstances of injustice, is better than a just war, not to risk the day of battle.

For the translation, which is given freely and with occasional paraphrase, and which is executed in a masterly manner, the public, we conjecture, are indebted to the ingenious and learned author of “*Essays Moral and Literary*.” The translator is certainly a zealous and able advocate engaged in the same cause with the original author; and it would be un-

just

just to him not to add a short extract from his animated preface :

‘ WAR has certainly been used by the GREAT of all ages and countries *except our own*, as a means of supporting an exclusive claim to the privileges of enormous opulence, stately grandeur, and arbitrary power. It employs the mind of the multitude, it kindles their passions against foreign, distant, and unknown persons, and thus prevents them from adverting to their own oppressed condition, and to domestic abuses. There is something fascinating in its *glory*, in its ornaments, in its music, in its very noise and tumult, in its surprising events, and in VICTORY. It assumes a splendour, like the harlot, the more brilliant, gaudy, and affected, in proportion as it is conscious to itself of internal deformity. Paint and perfume are used by the wretched prostitute in profusion, to conceal the foul ulcerous sores, the rottenness and putrescence of disease. The vulgar and the thoughtless, of which there are many in the highest ranks, as well as in the lowest, are *dazzled* by outward glitter. But improvement of mind is become almost universal, since the invention of *printing* ; and reason, strengthened by reading, begins to discover, at first sight and with accuracy, the difference between paste and diamonds, tinsel and bullion. It begins to see that there can be no GLORY in mutual destruction ; that real *glory* can be derived only from beneficial exertions, from contributions to the conveniencies and accommodations of life ; from arts, sciences, commerce, and agriculture ; to all which WAR IS THE BANE. It begins to perceive clearly the truth of the poor Heathen’s observation, *Ου το μεγα εν’ αλλα το εν μεγα*. The GREAT is not therefore GOOD ; but the GOOD is therefore GREAT.

‘ It is indeed difficult to prevent the mind of the MANY from admiring the SPLENDIDLY *destructive*, and to teach it duly to *appreciate* the USEFUL AND BENEFICIAL, unattended with ostentation. There are various prejudices easily accounted for, which from early infancy *familiarize* the ideas of war and slaughter, which would otherwise shock us. The books read at school were mostly written *before* the *Christian* æra. They celebrate warriors with an eloquence of diction, and a spirit of animation, which cannot fail to captivate a youthful reader. The more generous his disposition, the quicker his sensibility, the livelier his genius, the warmer his imagination, the more likely is he, in that age of inexperience, to catch the flame of military ardour. The very ideas of BLOODY CONQUERORS are instilled into his heart, and grow with his growth. He struts about his school, himself a hero in miniature, a little Achilles panting for glorious slaughter. And even the vulgar, those who are not instructed in classical learning by a Homer or a Cæsar, have their *seven champions of Christendom*, learn to delight in scenes of carnage, and think their *country* superior to all others, not for her commerce, not for her liberty, not for her civilization, but for her BLOODY WARS. Happily for human nature, great writers have lately taken pains to remove those prejudices of the school and nursery, which tend to increase the natural misery of man ; and consequently WAR and all its apparatus begin to be considered among those CHILDISH THINGS,

which are to be put away in the age of maturity. It will indeed require time to emancipate the *stupid and unfeeling* slaves of custom, fashion, and *self-interest* from their more than *ÆGYPTIAN BONDAGE*.

From this censure, however, purely *defensive* wars must be exempted.

In the appendix are given translations of several letters of Erasmus, relative to the subject of the treatise; and a series of quotations, chiefly classical, expressing philanthropic sentiments.

ART. VIII: Mr. Sullivan's *View of Nature*, in *Letters to a Traveller among the Alps*, &c.

[Article concluded from the Review for July, p. 261.]

**I**N reviewing a work of such great extent and variety as that which is now before us, we find it no easy task to give our readers an adequate idea of its merit. A mere copy of its table of contents would be insupportably tedious. An abstract, however concise, of the substance of each letter would protract our account far beyond the limits to which we are necessarily confined; and, after all, would very imperfectly impress the reader with an idea of the author's turn of thinking, and still less with a perception of the spirit with which he feels, as well as conceives, every important subject that passes in review before him. Mr. S. has not read merely to obtain information, and to enable himself to speculate for his own instruction and that of others, but to qualify himself for rendering essential service to mankind, by placing important truths before their minds in an interesting point of view, and by stimulating them to an animated attention to their best interests. We must proceed, therefore, after having requested our readers to revert to the general account which we have given of the nature and design of this work in the first article of our Review for June last, to point out some of the principal subjects of discussion, and to exemplify the author's manner of treating them, by making a few extracts.

Life in its various forms, intellectual, animal, and vegetable, is the chief object of attention in the *third* volume of this work. The common principles of animal and vegetable life, and their specific differences, are investigated: the doctrine of the distinct existence and immateriality of the soul is maintained; different systems concerning matter and spirit are described: the doctrine of innate ideas and principles, in opposition to Mr. Locke, is defended: the social and not the savage state is asserted to be natural to man; and numerous proofs are adduced of the intellectual superiority of man to the brutes. Curious zoological and botanical discussions fill the remainder

remainder of this volume. On the similarity between the physiology of plants and animals, Mr. S. writes as follows :

‘ Of the essence and properties of life we are profoundly ignorant. What life really is, seems too subtle for our understandings to conceive, or our senses to discern. All animals are endowed with sensation, or at least with irritability, which last has been considered as a distinguishing character of animal existence. We acknowledge sensation in organized bodies, when we perceive they have organs similar to our own, or when they act, in certain circumstances, in the same manner as we act. If an organized being have eyes, ears, a mouth, we naturally conclude it enjoys the same sensations, as these organs convey to us. If we see another being, whose structure exhibits nothing analogous to our organs of sensation, yet contracting with rapidity when touched, directing its body uniformly to the light, seizing small insects with tentacula, or a kind of arms, and conveying them to an aperture placed at its anterior end, we hesitate not to pronounce it to be animated. Cut off its arms, deprive it of the faculty of contracting and extending its body, the nature of this being will not be changed ; but we shall be unable to determine whether it possesses any portion of life. This is nearly the condition of the small sections of a polypus, before their heads begin to grow. The wheel-animal, the eels in blighted wheat, and the snails recorded in the Philosophical Transactions, afford instances of every appearance of sensation, and even of irritability, being suspended, not for months, but, for several years, while yet the life of these animals is not extinguished, for they uniformly revive upon a proper application of heat and of moisture. If, then, we have no other criteria to distinguish life, than motion, sensation, and irritability, the animals just mentioned, continuing in a state for years, which every man would pronounce to be perfectly dead, life may probably exist in many bodies which are commonly thought to be as inanimate as stones.

‘ Wherever there is a vascular system, containing a moving nutritive *succus*, there is life ; and wherever there is life, there may be, for aught we can prove to the contrary, a more or less acute perception. The same kind of comparative reasoning, that would exclude vegetables from the faculty of perception, might equally exclude from animality, those animals which are provided with the most obtuse senses, when compared with such as are furnished with the most numerous, and most acute. The perception of man seems to be indefinitely greater, when compared with that of coralines, sea pens, and oysters, than the perception of these, which are allowed to be animals, when compared with the signs of perception manifested by a variety of what are called vegetables. Should I not rather call one of the blooming, gentle, and affectionate daughters of humanity, the sister of the lily of the valley, or of the rose, than of the muscle or of the barnacle ? Spunges open and shut their mamillæ ; corals, and sea pens, protrude, or draw back their suckers ; shell fish open or keep close their shells in search of food, or avoidance of injury ; and it is from these muscular motions, we judge the beings to which they belong to have perception, that is, to be animals.

‘ In

\* In the vegetable kingdom, the *muscular motion* of many plants may be observed, to be to the full as definite and distinguishable, as those of the class of animals just mentioned. The plants called *heliotropæ*, turn daily round with the sun; by constantly presenting their surfaces to that luminary, they seem as desirous of absorbing a nutriment from its rays, as a bed of oysters does from the water, by opening their shells upon the afflux of the tide. The *flores solares*, are as uniform in their opening and shutting, as animals are in their times of feeding and digesting: some, in these motions, do not observe the seasons of the year, but expand and shut up their flowers, at the same hour in all seasons; others, like a variety of insects, which appear or not, according to the heat of the weather or climate, open later in the day, or do not open at all, when they are removed from a southern, to a more northern latitude. Trefoil, wood sorrel, mountain ebony, wild fenna, the African marigold, &c. are so regular in folding up their leaves before rainy weather, that they seem to have a kind of instinct or foresight, similar to that of ants. And what is still more extraordinary, vegetables appear to be a sort of *hygrometers*, for in several there is found a contortion of the fibres, which answers, in every respect, this purpose. The fibres of the plants, being affected by the quality of the air, the spiral part twists, or untwists, as the weather varies, and thus the degrees of dryness or moisture of the atmosphere are to be observed. Young trees in a thick forest are found to incline themselves towards that part through which the light penetrates, as plants are observed to do in a darkened chamber, towards a stream of light let in through an orifice, and as the ears of corn do towards the south.

\* The roots of plants are also known to turn away with a kind of abhorrence, from whatever they meet with which is hurtful to them; and to desert their ordinary direction, and to tend with a kind of natural and irresistible impulse towards collections of waters placed within their reach. Many plants experience convulsions of their stamina, upon being slightly touched. Whatever can produce any effect upon an animal organ, as the impact of external bodies, heat and cold, the vapour of burning sulphur, of volatile alkali, want of air, &c. is found to act also upon the plants called sensitive. But, we will not insist upon any further instances of that class. We have already noticed many, which seem far superior in quickness to those of a variety of animals. Now, to refer the muscular motions of shell fish, and zoophytes, to an internal principle of volition; to make these indicative of the perceptivity of the being; and to attribute the more notable ones of vegetables to certain mechanical dilatations and contractions of parts, occasioned by external impulse, is to err against the rule of philosophizing, which assigns the same causes for effects of the same kind. The motions, in both cases, are equally accommodated to the preservation of the being to which they belong; are equally distinct and uniform; and should be equally derived from mechanism, or equally admitted as criteria of perception. The generation, nutrition, organization, life, health, sickness, and death of plants, establish no discriminative characteristic between them and animals. A communication of sexes, in order to produce their like,

belongs to certain vegetables, as well as to certain animals. Expiration and inspiration, a kind of larynx and lungs, perspiration, imbibition, arteries, veins, lacteals, and probably a circulating fluid, appertain to vegetables, as well as to animals. Life belongs alike to both kingdoms, and seems to depend upon the same principle in both. Both are incapable of assimilating to their proper substance, all kinds of food; for fruits are found to taste of the soil, just as the milk, and flesh, and bones, and urine of animals, often give indications of the particular pabulum with which they have been fed. Both die of old age; from excess of hunger or thirst; from external injuries; from intemperance of weather; or from poisoned food.'

The author proceeds, in the *fourth* volume, to farther metaphysical inquiries. He particularly discusses the great questions concerning the immortality of the soul and the existence of Deity. Subjects of such moment he cannot persuade himself to treat with the cool indifference of scepticism. While he reasons strongly in support of these fundamental truths of religion, he displays their importance with that kind of natural eloquence which is the offspring of sincere conviction. The observations on these subjects, and indeed the general spirit of the whole work, are well adapted to accomplish the author's laudable and benevolent design of checking the progress of those atheistical principles, which (to what extent we are not able to say,) have lately found advocates in France. Of the manner in which Mr. S. writes on this subject, we shall give a short specimen:

' Nothing is without an adequate cause why it is; and why it is so, rather than otherwise. Where there is no cause there can be no effect. We cannot comprehend, how one intelligent being could have brought about such an universal effect. Yet, what has been thought beyond the power of any being, has been ascribed to a cause void of all power, *dead matter, and blind necessity*. This is not as it should be. We must have an adequate cause to a positive effect. We are not to plant a motive power in dead matter, to make dead matter living matter. Virtue, power, and force, cannot be without a subject; nor can they be communicated from the terminating surface of one particle to that of another without a subject. Nothing can act, where it is not; nor can matter act beyond its terminating surface. Material action, at a distance, is repugnant to reason. Spinoza's assertion, that every thing in the world is God, or that nothing but God could exist, includes in it this plain contradiction, of making the effect the same thing with the cause, and confounding the most opposite natures; for it is absolutely impossible, the same being should be both material and immaterial; or void of all power, as matter is, and at once the origin of all power, as an immaterial being must be.

' It is singular that man, who cannot account for any thing without him, has yet the hardness to deny a God. Can we give even a conjectural account of any one phenomenon in nature, from the rotation of the great orbs of the universe, to the germination of a blade

blade of grass, without having recourse to him, as the primary incomprehensible cause? The study of nature ought to elevate the ideas of man, one should conceive, to his Creator; but, it only serves to increase his presumption. The philosopher, who flatters himself he has penetrated into the secrets of existence, is vain enough to compare his pretended wisdom to the infinite wisdom of his Maker. He approves, censures, corrects, and prescribes laws to Nature, and limits to Omnipotence: and thus, while with idle systems he is busily occupied in arranging this machine of the world, the poor husbandman, who sees the sun and the rain contribute in their turns to fertilize his fields, admires and blesses the hand, whose bounties he receives, without troubling himself about the manner in which they are bestowed. He does not seek to justify his ignorance, or his vices, by his infidelity. He does not arrogantly censure the works of his Creator, nor attack his Divine Master to shew his own self-sufficiency.

But there is an arbitrary word, which men are extravagantly fond of, which yet is totally destitute of meaning. What is nature; that is, what is it in contradistinction to the Author of nature? Examine it narrowly; you will find it eludes every possible research. Who teaches the young of all animals, without exception, first, to make use of their limbs, and move their bodies? It is a secret, you will say, to all the philosophers on earth, how spontaneous motion is performed. And how can every brute, every creature, so readily perform an action, the nature and reason of which is such a mystery? Who guides them in their work? Spontaneous motion, in the first instance, is neither performed by reason, nor by habit? Is not the constant direction of the Deity therefore necessary? Is it not necessary also in the formation of animals, as well as vegetables? And farther, when the little living creatures have no faculties to contrive, nor knowledge to comprehend, the mysterious process they are employed in, is it not still equally necessary, and equally plain, they must be guided by the same wisdom, which constantly directs the formation of their bodies? Were it not for this providential direction, no species of animals, not even man, could overcome the first difficulties of life, but, must inevitably give up their new-gotten breath, under an inability and ignorance what to do to preserve it. Nature, therefore, may be stiled the divinity of the atheist, the knowledge of the ignorant, and the refuge of the slothful mind, in which all contradictions are consistent. Nature, as an universal unmeaning cause, supersedes every inquiry; and as a mere non-entity, requires neither fear nor reverence.

Besides the metaphysical speculations contained in this volume, the reader will find much learned and ingenious investigation respecting the age of the world, and the changes which the surface of the globe has undergone. All historical records Mr. S. traces back to the Scythians, as the most antient civilized state. Those who interest themselves in inquiries of this kind will receive much information and amusement in perusing, in their entire connection, the result of the author's researches



on this subject, and, at the beginning of the *fifth* volume, his disquisitions concerning the antient state of Ireland.

From other antient nations, Mr. S. turns his attention to the Israelites. In discussing their history, and the authority of their sacred books, at the same time that he proves himself a true and zealous friend to revelation; and strenuously maintains the wisdom and purity of the Mosaic system, he perceives and acknowledges the difficulties which attend the literal interpretation of the account of the fall of man; and he is inclined to think, with several antient Christian writers, that it ought to be explained allegorically. Liberality and candour are strongly marked in the author's observations on the Jewish history, as well as in his subsequent reflections on the morality and mythology of the antient Greeks and Romans. After his most liberal concessions, however, in favour of paganism, he finds abundant reason to maintain the necessity of divine revelation; and he insists largely and forcibly on the folly and inhumanity of attempting to deprive men of the benefit of Christianity, for this reason, among others, that Christianity is the perfection of natural religion.

• With respect to Christianity, (vol. v. p. 403.) is it not, in fact, the religion of nature, so much contended for by philosophers? For the end of Christ's coming was, not to abolish the old and fundamental religion, but to perfect it: he came, not to destroy the law, but to fulfil it. Hence the Christian religion, in whatever light it be taken, is certainly nothing new, no novel system, no other than the perfection of that religion, originally imparted to mankind?

• It is well when any terms are held with Christianity. He who attacks revealed religion only, says Montesquieu, may be in some respects pardoned; but he who attacks natural religion, attacks all the religions in the world. Though men should be taught to disbelieve the obligations of revealed religion, they may still think themselves bound by the religion of nature; but, it is most pernicious to endeavour to persuade them, they are bound by no religion at all. It is not impossible to attack a revealed religion, seeing it depends on particular facts, and facts are, in their own nature, liable to be controverted; but this is not the case with natural religion; for it is drawn from the nature of man, which cannot be disputed; and from the internal sentiments of mankind, which are equally incontrovertible. A man, who is going to be burned, or afraid of being burned, because he does not believe certain articles, whether depending or not depending on revealed religion, hath very good reason to attack it, because he may thereby hope to provide for his own defence. But the case is very different, where the man who attacks revealed religion, does it without the least personal motive; and where, if he should succeed, nay should be in the right too, he would only deprive his country of numberless real benefits, for the sake of establishing a merely speculative truth.

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• Lively free-thinkers have, at all times, a happy and a convenient knack of arranging their arguments in such a manner, that the truth may be carefully concealed; and then of dancing round their syllogisms as wild Indians dance round their circle. What religion, say they to the Chinese, next to your own, is the best? The religion of nature, says the Chinese. What religion, would you embrace, were you to abjure Mahomedanism? The religion of nature, says the Mussulman. Christians, which is the true religion, if Christianity be not? The religion of nature, which was the religion of the Jews. But, you Jews, what is the true religion, if Judaism be false? Why, certainly, the religion of nature. Thus, to that which is with unanimity allowed the second place, are we not, we are asked, in fairness to give the first? —

• The religion of the gospel, taking the term nature in the sense most applicable to the subject, is, I acknowledge, the true original religion of nature. Our Saviour came into the world, as he himself declares, to supply the defects of reason, not to alter the pure sentiments, of which God had ordained his creatures should be possessed. Religion, in this view of it, is the same it was in the days of the old law; the same it was in the days before the law was given; and the same, both then and now, that it will be a thousand years hence, if the world last so long. Such natural religion can only differ from revealed religion, in the manner of its being communicated. The one is the internal, as the other is the external revelation of the same unchangeable will of a Being, who is alike, at all times, infinitely wise and good. There can then, in truth, be no disagreement between them. This many eminent divines have allowed. *O si sic omnia dixerent!*

• But concerning this pure and natural religion it may be confidently asserted, that there never was an age, or nation, in the world, in which it was ever practised. Religion, before the introduction of Christianity, and even now in unenlightened countries, exhibits in the most unequivocal manner, the glaring weaknesses of the human understanding; even to the bigotted and horrible extreme of sacrificing the lives of men to the sanguinary honour of their divinities. Here I would wish I could stop; but I am compelled to the confession of even a more culpable atrocity, in one misguided branch of the very system for which I am contending. To burn bodies, and to sentence souls to everlasting perdition, have been fraudulently tortured out of the words of mercy, and of peace, and have been claimed as a right in sacerdotal prerogative. Say, ye solemn murderers of the holy office, is it not true, that ye dress your wretched victims in a *san benito*, or coat painted with flames and devils, that the deluded populace may conclude, that those whom you condemn, are immediately and justly precipitated to hell? And that on the scaffold, you ferociously take your leave of each agonizing sufferer, with this dreadful expression, *Jam animam tuam tradimus Diabolo?*

The subject of the divine authority, and the moral excellence of the Christian religion, are pursued still farther in the sixth volume; several popular objections against it are refuted;

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its internal characters are exhibited as a strong confirmation of its divine original; and the history of its rise and progress is examined, to prove that the mischiefs which have arisen in the Christian world have been owing to the perversion and abuse, and not to the natural tendency, of Christianity.—In his review of the history of the Christian church, Mr. S. censures, with a truly Christian spirit, every appearance of intolerance; and, though he strongly recommends the study, profession, and practice of religion, he encourages no other method of supporting its credit and authority than the free communication of religious knowledge, and the universal exercise of religious freedom. We conclude our extracts with the following judicious and spirited remarks on the impolicy and injustice of intolerance:

‘There are, and have been, and will be to eternity, various and opposite sentiments on a question, which, above all others, is most interesting to every man. And the partizans of either party will ever pretend to have the argument in their favour. Even among the most learned, and the most rigidly just and pure-hearted, we often see, that neither knowledge, nor virtue, is an absolute security against error. Religion, in reality, cannot be more national than the intellectual faculty and the energies of conscience. Some truths, it is certain, may be national; but others must be universal. For God never appointed true religion to lend forms and tints to any peculiar associations: he placed it in the centre of the universe, to be the luminary of union, by the exercise of general benevolence.

‘The direful spirit of fanaticism is happily leaving the earth. Those begin to blush, who formerly had no zeal so strong as that of persecution. They now even begin to feel, that tolerance is not a deadly sin—a conspiracy against God and nature. St. Bernard’s words come to be understood, “*Fides suadenda, non imperanda.*” But could you have supposed, that the losses occasioned to the human species, from the first sanguinary executions of the Hebrews, to the perfidious massacres of St. Bartholomew and Ireland, within the pales of Judaism and Christianity alone, there could from history be traced to have been at least thirty millions of men? Or, could you ever have conceived it possible, that, after the massacre of St. Bartholomew, a medal should have been struck with this inscription: “*Pietas armavit justitiam?*” That it should be recorded, that “*un arret du mois de Juillet 1562, permet de tuer les Huguenots partout ou on les trouvera; et ordonnoit, que cet arret seroit lu tous les Dimanches au prône de chaque paroisse?*” Or, what is still more abominable, that Pope Gregory the Thirteenth should, for the murder of from seventy to an hundred thousand of his fellow-creatures, on the day of St. Bartholomew, have made a solemn procession to St. Peter’s, and placed a picture of the subject in the Vatican, with this inscription, “*Pontifex collegii necem probat?*”

‘To admit general principles in theory, and to restrict them in practice, is, to a rational mind, the basest logic. Intolerance, that pretends to reason, is worse than enthusiasm, which persecutes from impulse.

passer. Peter, John, and Paul, are men; you and I are men; and so is the Jew, and so is the Mahommedan. As well, then, may you give reason to man, and brand him for a fool, because he reasons, as brand with infamy the man who judges for himself in religion. The absurdity is, in truth, too glaring; and yet almost all Christians are guilty of it. We all strive to fasten an opprobrium upon those who think differently from ourselves; and thus prejudice becomes an overmatch for principle.

‘ In every quarter our ears are dinned with the cry of impiety. In Asia, the Christian is impious; in Europe, the Mussulman; in London, the Papist; in Rome, the Calvinist: nay, almost every street has its peculiar sanctity and pretension. How is this? Is the whole world impious? or is there any such thing as impiety? I am afraid this mutual reproach is little better than satire in self-applause: and though the paradox is not in all cases just, we may venture to believe, that those who have the best laws have often the most need of them.

‘ The advocate for real Christianity has nothing to do with the peculiar tenets of Luther, Calvin, or Bellarmine, or with any other system which is likely to be tinctured with human infirmity: his business is, to vindicate the truth as it is in the gospel. Human knowledge, as human nature, he knows, is to be pruned according to method and rule. As the world advances, reason at all times gains ground upon imagination; the understanding becomes more exercised; fewer objects occur that are new and surprising; men apply to trace the causes of things; and they correct and refine one another. And thus, in the present age, thanks to the Author of all goodness, we are beginning to make amends for former negligence. The curiosity of the moralist is connected with taste and genius; and his researches tend to display the progress of human manners, and to illustrate the history of society.

‘ The religious establishment, of any country, so far as it is settled by human laws, and with respect to external rites and worldly emolument, is liable to change, as much as any civil appointments whatever. So far was Locke from thinking the church interwoven with the state, that he held the former to be absolutely separate and distinct from the latter. “The boundaries, on both sides,” says he, “are fixed and immoveable. And he jumbles heaven and earth together, things most remote and opposite, who mixes two societies which are, in their original, end, business, and every thing, perfectly distinct, and infinitely different from each other.”

‘ With respect to what are called denominations, therefore, of religion, if every one be left to judge of his own religion, there is no such thing as a religion that is wrong. But if men are to judge of each other's religion, there is no such thing as a religion that is right; and therefore all the world are right, or all the world are wrong. No man, or body of men, consequently, can, under any pretence whatever, assume the power of governing, or forcing the belief, the thoughts, the reason of others, without impiously and foolishly arrogating the power of God. Religion, as a rule of faith, by which we are to be saved or condemned in another life, must be the exclusive private concern of the individual, in which every man has an indis-

putable right to follow the light of his own reason, and to reject all authority founded on the reason of others. Those, accordingly, who denounce to us damnation, as the consequence of error in faith, and those who would force us to hazard our immortal souls, upon their judgments, who have no concern in the matter, contrary to our own reason, who have so deep an interest in it, are the most execrable of all tyrants.

Mankind have groaned, even in the church of Christ, for more than a thousand years, under a fatal confederation between civil and ecclesiastical power. By this contract for the bodies and souls of men, the mind is first to be enslaved, and then the body delivered over to the secular arm, with its active principle, the spring of all its virtues and faculties, bound up in chains. From this complicated tyranny, even death is no refuge. Its power, in papal kingdoms more especially, extends into the reign of darkness; the miserable mortal, who has not obeyed its ordinances here, who does not go to the grave clothed in the San Benito of their inquisition, and carry in his hand the passport of absolution, is handed over to the agents of the hierarchy in another world, to the discipline of eternal torments. But even our own present mixture of religion with politics; our religious tests, and parliamentary religions, would, I suspect, appear somewhat ludicrous to a person who could contemplate them unbiassed by habit and custom. Is it not a curious idea, for instance, that if a Solon, or a Socrates, were to rise up among us, the one could not sit for a Cornith borough, nor the other execute the office of justice of peace; that Epaminondas could not command a troop of horse, or Themistocles be made a post-captain, till they had made themselves masters of the thirty-nine articles previously to the taking the sacramental test?

After having so fully expressed our approbation of this work, and having furnished our readers so largely with an opportunity of judging of its merit, we have now only to express our earnest wish that it may be as useful in promoting the interests of religion, and in propagating the love of science, as the author's benevolence will lead him to desire, and as his ability and public spirit give him a right to expect.

A copious alphabetical index would have been an useful appendage to these volumes.

ART. IX. *Sermons*, by Hugh Blair, D. D. F. R. S. Ed. Professor of Rhetoric and Belles Lettres in the University of Edinburgh. Vol. IV. 8vo. pp. 445. 6s. Boards. Cadell. 1794.

IT is an inexpressible gratification and encouragement to us in our literary labours, when we find our judgment concerning the merit of important publications confirmed by the general suffrage of the world. The intervals, which have passed between the times of the publication of the several volumes of Dr. Blair's sermons, have afforded us full opportunity of informing ourselves of the reception which they have experienced; and we

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are happy in observing that this has been such as to leave us no room to doubt that, in the liberal praise which we found ourselves impelled successively to bestow on them, we were solely guided by a just perception of their merit.

To characterize the present volume as exhibiting excellent models of pulpit eloquence,—in which, subjects of the highest importance are discussed neither with the frigidity of abstract speculation, nor displayed in the false glare of puerile oratory, but are treated with that manly and impressive eloquence which can only be the result of the most happy union of good sense, correct taste, a lively imagination, and a heart deeply tinctured with religious sentiments;—would be merely to repeat what we have expressed more at large in our former articles: see vol. lvi. p. 278. vol. lxii. p. 293. N. S. vol. iii. p. 190. 207.

Equally unnecessary is it, for the purpose of recommending this volume, to select passages of particular merit, from discourses which are throughout so deserving of commendation. That we may not seem, however, to treat this justly-admired writer with less respect now than on former occasions, we shall make a short extract from a sermon on Friendship; in which the author appears no less excellent in the plain didactic manner, than we have before seen him in the elegant, pathetic, and sublime.—Giving advice for the preservation of friendship, he says,

‘ In the third place, It is material to the preservation of friendship, that openness of temper and manners, on both hands, be cultivated. Nothing more certainly dissolves friendship, than the jealousy which arises from darkness and concealment. If your situation oblige you to take a different side from your friend, do it openly. Avow your conduct; avow your motives; as far as honour allows, disclose yourselves frankly; seek no cover from unnecessary and mysterious secrecy. Mutual confidence is the soul of friendship. As soon as that is destroyed, or even impaired, it is only a show of friendship that remains. What was once cordial intimacy, degenerates first into formal civility. Constraint on both sides next succeeds; and disgust or hatred soon follows.—The maxim that has been laid down by certain crooked politicians, to behave to a friend with the same guarded caution as we would do to an enemy, because it is possible that he may one day become such, discovers a mind which never was made for the enjoyments of friendship. It is a maxim which, not unreasonably I admit, may find place in those political and party friendships, of which I before spoke, where personal advancement is always in view. But it is altogether inconsistent with the spirit of those friendships, which are formed, and understood to be nourished, by the heart.

‘ The fourth advice which I give is, To cultivate, in all intercourse among friends, gentle and obliging manners. It is a common error to suppose, that familiar intimacy supersedes attention to the lesser duties of behaviour; and that, under the notion of freedom, it may excuse

a careless, or even a rough, demeanour. On the contrary, an intimate connection can only be kept up, by a constant wish to be pleasing and agreeable. The nearer and closer that men are brought together, the more frequent that the points of contact between them become, there is the greater necessity for the surface being smooth, and every thing being removed that can grate or offend.—Let no harshness, no appearance of neglect, no supercilious affectation of superiority, occur in the intercourse of friends. A tart reply, a proneness to rebuke, a captious and contradictory spirit, are often known to embitter domestic life, and to set friends at variance. In those smaller articles of behaviour, where men are too apt to be careless, and to indulge their humour without restraint, the real character is often understood to break forth, and shew itself. It is by no means enough, that, in all matters of serious interest, we think ourselves ready to prove the sincerity of our friendship. These occur more rarely. The ordinary tenor of life is composed of small duties and offices, which men have occasion daily to perform; and it is only by rendering daily behaviour agreeable, that we can long preserve the comforts of friendship.'

Our high respect for this excellent preacher must not prevent us from remarking that, in the midst of the general purity of style which adorns this as well as the preceding volumes, a few negligencies are to be found:—among these, the principal are Scottish idiomatic phrases, to which we do not wish to see even the authority of Dr. Blair sufficient to reconcile the English ear. Of this kind are the expressions, p. 79, *we will often find*; p. 97, *how often would we find*; p. 176, *we would discover*; p. 182, *it almost never happens*; p. 259, 260, *are not long of admonishing us*—is not long of occurring. We must also remark, as inelegant, the expression, *before concluding this discourse*; and, as tautological, the phrase, (p. 443.) *querulous complaints*.

The subjects in the present volume are all of the practical kind:

' On the Causes of Men's being weary of Life :—on Charity as the End of the Commandment :—on our Lives being in the Hand of God :—the Mixture of bad Men with the good in Human Society :—the Relief which the Gospel affords to the Distressed :—Luxury and Licentiousness :—the Presence of God in a Future State :—Curiosity concerning the Affairs of others :—on our present Ignorance of the Ways of God :—the Slavery of Vice :—the Importance of Public Worship :—the Fashion of the World passing away :—Tranquillity of Mind :—on the Misfortunes of Men being chargeable on themselves :—on Integrity as the Guide of Life :—Submission to the Divine Will :—Friendship :—the Conduct to be held with regard to future Events :—on following the Multitude to do Evil :—The Wisdom of God.'

Though it may not be necessary to specify more particularly the contents of these sermons, we cannot deny ourselves the satisfaction of pointing out, as particularly excellent, the first, eighth, twelfth, thirteenth, and seventeenth.

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On a general retrospect of the four volumes of sermons which Dr. Blair has presented to the public, we feel ourselves justified in asserting that we are acquainted with no set of sermons in the English language which is more uniformly valuable for practical utility of subject, for judicious selection and clear arrangement of interesting sentiments, for happy illustrations of important though obvious truths, and for perspicuity and elegance of style.

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ART. X. *The History of the Origin, Progress, and Termination of the American War.* By C. Stedman, who served under Sir W. Howe, Sir H. Clinton, and the Marquis Cornwallis. 4to. 2 Vols. pp. 420 in each. 2l. 2s. Boards. Debrett, &c. 1794.

THE present history is written by an officer who served in America during our unfortunate war with that country, and is therefore undoubtedly entitled to the attention of the public, so far as it relates to the conduct of one of the parties in that interesting contest. The situation of Mr. Stedman, during the period of which he treats, enabled him to collect those materials which he has now methodized and communicated to the world. A history of the war, however, by one who not only approved the principles on which it was prosecuted by this country, but who drew his sword in the defence of those principles, promised no very favourable account of the conduct of the people who opposed the claims of Great Britain. To ascertain this circumstance, we have compared the present work with the history written by Dr. Ramsay\*, and we have been much satisfied with the general coincidence which we discovered. Some variations were observable: but these were easily reconciled by remembering the different light in which the contest was regarded by the two historians.

\* Although the issue of the war was unfortunate, (says Mr. S. in his dedication to Lord Moira,) our national character was not impaired, nor the contest, while it was maintained, on the whole inglorious. Neither martial ardour was wanting among our countrymen, nor military enterprise, nor patriotic zeal. In that rank, and those circumstances of life which are at once a temptation and an apology for dissipation and a love of pleasure, the military spirit of Britain shone forth with undiminished lustre; and the noblest families exhibited bright examples of true courage, exalted genius, and consummate wisdom.

In a judicious and extensive introduction to his history, Mr. S. traces the origin of the settlements in North America, delineates the characteristic features of the settlers in the different states, and narrates the principal circumstances which led to their dis-

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\* Of which an account was given in our lxxviii<sup>th</sup> vol. p. 291.



union from the parent country. He commences with observing that the love of liberty is so natural, and that such is the aversion of mankind to restraint, that it seems to be in the very nature of colonies, and of all subordinate governments, to seize every favourable opportunity of asserting their independance ; and that the external aspect of nature conspires with that noble passion to check the progress of empire, and to maintain an interesting diversity among tribes and nations.

When the United States of North America (he proceeds to remark,) took up arms, and declared themselves independant, they were not encouraged by any conjuncture that could justify that measure in point of policy, nor by any circumstance that could yield a reasonable hope of success in the arduous struggle which was to ensue. On the contrary, from taking a view of the strength and resources of Great Britain at the commencement of hostilities, and contrasting it with the weakness and almost total inability of the colonies, we shall have reason to conclude that the termination of the war in favour of the latter, with their final separation from the British empire, was one of those extraordinary and unexpected events which bids defiance to all human foresight and calculation.

The North American provinces lie between the thirtieth and fiftieth degrees of northern latitude ; and within these bounds they experience higher degrees of heat and cold than are known in European climates that are similarly situated. The philosopher will find amusement in contemplating the effect which is produced on the human frame and constitution, by the influence of climate and employment. In the provinces of New England, where nature has been less bountiful in the productions of the earth, he will find a race of men, healthy, vigorous, penetrating, and active. In the middle colonies, he will see farmers who are robust, frugal, persevering, and industrious ; plain and honest in their dealings, but of rude and unpilant manners ; with little penetration and less knowledge. In most of the southern colonies, he will meet with a people of pallid complexion and swarthy hue, of form rather tall and slender, unfit and unaccustomed to labour, with an aversion to business, and a fondness for pleasure ; luxurious, shewy, and expensive, yet sensible, shrewd, and intelligent ; of open and friendly dispositions, and extremely hospitable.

The colonies in America were chiefly formed by those whom persecution forced into a voluntary exile :—men who had either suffered, or expected to suffer, during the intolerant administration of Archbishop Laud. Surely it is not perfectly candid in Mr. Stedman to characterize them as ‘puritans in religion, republicans in their notions of government, and of the same party

party and principles with those who afterwards overturned the government of England in both church and state, and brought their sovereign to the block.' 'These restless spirits,' he concludes, were 'encouraged to emigrate' because their 'refractory conduct, machinations, and plots, had begun to give so much disturbance to government:'—we always thought that they were driven to expatriate themselves on account of the hardships and sufferings which their *religious* sentiments excited. Reprobating as we do the idea of persecuting men merely on account of their *opinions*, either on civil or religious subjects, we should have been pleased with the warmth of the author when speaking of the persecuted Catholics by whom Virginia was colonized, had his liberality equally extended to the equally injured Protestants. 'To the everlasting disgrace (he says) of that narrow-minded and intolerant age, it is recorded that two hundred popish families, and many of them of distinction, chose to encounter the dangers of the sea, the fury of savages, and all the multiplied inconveniences, evils, and hardships of a new, unexplored, and unsheltered country, rather than longer remain exposed to the cruel oppression of their unrelenting persecutors.' Would the justice or the beauty of the foregoing paragraph be less evident if applied to the case of the puritans?

Tracing the steps by which the breach between the colonies and the mother-country was widened, Mr. Stedman severely condemns the conduct of ministers in reviving an obsolete statute of Henry the 8th for the trial of treasons committed beyond the seas. This attempt gave the most serious concern to those inhabitants of the colonies whose attachment to Great Britain was yet unshaken.

'To be torn from a man's family and friends, (Mr. S. remarks,) transported across an extensive ocean, landed in a strange country as a prisoner and criminal, and tried by a jury not of his vicinage but of strangers, unacquainted with him or his character, and whom even the important formality of bringing the prisoner from such a distance to England for trial would be apt to impress with an idea of extraordinary guilt—all these, with others which might be mentioned, were circumstances of such hardship as could not fail to arrest the attention of even the most careless and unthinking colonist, and incline him to question the foundation of an authority liable to be exercised in a way so oppressive. In fact, the threatened revival of this arbitrary statute alienated the affection of the loyal and well-disposed amongst the inhabitants of the colonies, more than any thing which the British parliament had yet attempted. Even those who were most friendly to government, and who on other occasions were accustomed to justify to their neighbours the proceedings of parliament, shrunk from the defence of it. It was universally reprobated as an unjustifiable measure, from the practical exercise of which every feeling mind must revolt with horror.'

We do not, with Mr. Stedman, think it at all probable that the dismissal of Dr. Franklin from his office of joint deputy postmaster-general for America 'influenced his subsequent conduct in the American contest.' That great man, we are well convinced, was attached from principle to the cause of liberty; and so far are we from considering his dismissal as the *cause*, that we are rather inclined to view it as the *effect*, of his zeal for the interest of America.

The first blood which was shed in the contest between Great Britain and the colonies was at Lexington in the neighbourhood of Boston. As the British troops advanced on their march, (says Mr. S.) 'they saw a body of men assembled under arms on a green adjoining the road. Upon the near approach of the British troops, who questioned them as to the cause of their being so assembled, and ordered them to disperse, they retired in some confusion. But, as they went off, several guns were fired upon the king's troops from behind a stone-wall, and from some adjoining houses, which wounded one man, and shot Major Pitcairne's horse in two places. The British troops now returned the fire.' This account materially differs from that of Dr. Ramsay, who represents the British as the aggressors at Lexington. "The Lexington militia," says he, "collected a second time, to the number of 70, between four and five o'clock in the morning, and the British regulars soon after made their appearance. Major Pitcairne, who led the advanced corps, rode up to them and called out, "Disperse, you rebels, throw down your arms and disperse." They still continued in a body, on which he advanced nearer—discharged his pistol—and ordered his soldiers to fire. A dispersion of the militia was the consequence, but the firing of the regulars was nevertheless continued. Individuals, finding they were fired upon though dispersing, returned the fire." Which of these accounts is the most accurate, we cannot pretend to determine.

The retreat of the Americans from Long Island, Aug. 27, 1776, was effected in 13 hours, though 9000 men had to pass the river, besides field artillery, ammunition, provisions, horses, carts, &c.

The circumstances of this retreat were particularly glorious to the Americans. They had been driven to the corner of an island, where they were hemmed in within the narrow space of two square miles. In their front was an encampment of near twenty thousand men; in their rear an arm of the sea, a mile wide, which they could not cross, but in several embarkations. Notwithstanding these difficulties, they secured a retreat without the loss of a man. The pickets of the English army arrived only in time to fire upon their rear-guard, al-

ready too far removed from the shore to receive any damage. Sir William Howe had early intelligence sent him of the retreat of the Americans ; but a considerable time had elapsed before a pursuit was ordered. Sir William Howe at length, however, desired lord Percy to order a pursuit ; but it was too late. The enemy had effected their retreat, which was rendered less hazardous from the want of frigates in the East River between Long Island and New York. Had any armed ships been stationed there, it would have been impossible for them to have made their escape. The East River is deep enough for a seventy-four gun ship to ride at anchor. Washington thought himself happy in getting safe with his papers from Long Island, having crossed to New York in a small boat. Had two or even one frigate moored as high up as Red-Hook, as the Phoenix and Rose men of war had done before, the one carrying forty-four guns, and the other twenty-eight, the retreat of the Americans would have been cut off most completely ; and indeed so decided were the Americans themselves in this opinion, that, had only a single frigate been stationed in the East River, they must have surrendered at discretion. It is to be observed, that in the very same boats in which the Americans crossed from New York to Long Island, they re-crossed after their defeat from Long Island to New York, the boats having lain for three days on the Long Island shore in readiness to carry them off. Now it is evident that this small craft, by the above precaution, might have been effectually destroyed.

\* In reviewing the actions of men, the historian is often at a loss to conjecture the secret causes that gave them birth. It cannot be denied but that the American army lay almost entirely at the will of the English. That they were therefore suffered to retire in safety, has by some been attributed to the reluctance of the commander in chief to shed the blood of a people so nearly allied to that source from whence he derived all his authority and power. We are rather inclined to adopt this idea, and to suppose motives of mistaken policy, than to leave ground for an imagination that the escape of the Americans resulted from any want of exertion on the part of Sir William Howe, or deficiency in the military science.'

Mr. Stedman's account of General Washington's situation at Valley Forge forms an interesting contrast with the luxury and dissipation of the British troops during the same period at Philadelphia. The conduct of Sir William Howe is severely censured in suffering the American General to remain in an infirm and dangerous state, unmolested, from December to May ; for, 'had he led his troops to action, victory was in his power, and conquest in his train.'

Passing over a long series of events which are well known, we come to the defeat of the British troops at the Cowpens ; and, as this event, in the opinion of Mr. S. formed a principal link in the chain of circumstances which led to the independence of America, we shall give his account of it : (vol. ii. p. 321, &c.)

\* Lieutenant-

\* Lieutenant-colonel Tarleton resolved, without loss of time, to make an attack upon the Americans \*. Advancing within two hundred and fifty yards of their first line, he made a hasty disposition of his force. The light and legion infantry, and the seventh regiment, were ordered to form in line, a captain, with fifty dragoons, being attached to each of their flanks; and the first battalion of the seventy-first regiment, and the rest of the cavalry, were directed to form as a reserve, and wait for orders. This disposition being settled, Tarleton, relying on the valour of his troops, impatient of delay, and too confident of success, led on in person the first line to the attack, even before it was fully formed, and whilst Major Newmarth, who commanded the seventh regiment, was posting his officers: neither had the reserve yet reached the ground which it was to occupy. The first line of the Americans being composed of militia, did not long withstand the charge of the British regulars: it gave way in all quarters, and was pursued to the continentals. The latter, undismayed by the retreat of the militia, maintained their ground with great bravery; and the conflict between them and the British troops was oblique and bloody. Captain Ogilvie, with his troop of dragoons on the right of the British line, was directed to charge the left flank of the enemy. He cut his way through their line, but being exposed to a heavy fire, and, at the same time, charged by the whole of Washington's cavalry, was compelled to retreat in confusion. The British reserve now received orders to move forward; and as soon as the line felt the advance of the seventy-first regiment, the whole again moved on. The continentals, no longer able to stand the shock, were forced to give way. This was the critical moment of the action, which might have been improved so as to secure to the British troops a complete victory. An order, it is said, was dispatched to the cavalry to charge the enemy when in confusion; but if such an order was delivered, it was not obeyed; and the infantry, enfeebled by their fatiguing march in the morning, through swamps and broken grounds, and by their subsequent exertions in the action, were unable to come up with the flying enemy. The critical moment lost on the one side was eagerly seized on the other. The American commander, finding that the British cavalry did not pursue, gave orders to Lieutenant-col. Washington to cover with his dragoons the rear of the broken provincials, whilst he exerted himself to the utmost to rally them. His endeavours succeeded: the continentals were rallied and formed, and now in their turn charged the assailants. In disorder from the pursuit, and unsupported by the cavalry, such of the British infantry as were farthest advanced, receiving this unexpected charge, fell back in confusion, and communicated a panic to others, which soon became general. Washington charged with his cavalry; and a total rout ensued. The militia who had fled, seeing the fortune of the day changed, returned and joined in the pursuit. The British infantry were soon overtaken, as the same causes which retarded them in the pursuit, now impeded their flight; and almost the whole were

\* This was a division of the American army, under the command of General Morgan.

either killed or taken prisoners. The two field-pieces were also taken, but not till the whole of the artillery-men attached to them were either killed or wounded. It was in vain that Tarleton endeavoured to bring his legion cavalry to charge and check the progress of the enemy: they still stood aloof, and at length fled in a body through the woods, leaving their commander behind. Fourteen officers, however, remained with him, and about forty men of the seventeenth regiment of dragoons: at the head of these he made a desperate charge on the whole of Washington's cavalry, and drove them back upon the continentals. But no partial advantage, however brilliant, could now retrieve the fortune of the day: all was already lost; and Tarleton, seeing nothing farther to be done, retreated with the remains of this small but brave and faithful band of adherents, to Hamilton's Ford, upon Broad River, in his way to the main army under Lord Cornwallis, then at Turkey Creek, about twenty-five miles from the field of action. The only body of Tarleton's infantry that escaped was the guard left with the baggage, which had not reached the Cowpens at the time of the action: early intelligence of the defeat being conveyed to the officer who commanded it, by some friendly Americans, he immediately destroyed whatever part of the baggage could not be carried off, and mounting his men on the waggon and spare horses, retreated to the main army unmolested. Few of the legion cavalry were missing: one division of them arrived the same evening in the neighbourhood of the British encampment, with the news of their defeat, and another under Tarleton, who in his way had been joined by some stragglers, appeared the next morning. The whole loss of the British troops, in this unfortunate affair, amounted to at least six hundred men; and of them near one half was either killed or wounded. The loss of the Americans, according to their report of it, was so small as scarcely to deserve credit. It amounted to twelve killed, and sixty wounded. During the whole period of the war no other action reflected so much dishonour upon the British arms. The British were superior in numbers. Morgan had only five hundred and forty continentals, the rest militia. Tarleton's force composed the light troops of Lord Cornwallis's army. Every disaster that befel Lord Cornwallis, after Tarleton's most shameful defeat at the Cowpens, may most justly be attributed to the imprudence and unsoldiery conduct of that officer in the action. It was asked, why he did not consult Majors M'Arthur and Newmarth, officers of experience and reputation, who had been in service before Tarleton was born? Colonel Tarleton, in his *History of the Southern Campaigns in America*, admits that the ground on which Morgan formed had been described with great perspicuity to him. He also admits, that he had obtained a very accurate knowledge of Morgan's situation, and of the ground on which Morgan had drawn up his army. That there was every prospect of success from the animation and alacrity of his troops; that his troops moved in a good line; that his fire was well supported, and produced much slaughter; that the continentals and back woodsmen gave ground, and the British rushed forward; that the ground which Morgan had chosen was disadvantageous for the Americans.

Americans, and as proper a situation for action as Colonel Tarleton could have wished : under all these advantages in favour of Tarleton, and disadvantages against Morgan, Tarleton is completely defeated and totally routed. Is it possible for the mind to form any other conclusion, than that there was a radical defect, and a want of military knowledge on the part of Colonel Tarleton? That he possessed personal bravery inferior to no man, is beyond a doubt ; but his talents at the period we are speaking of never exceeded that of a partizan captain of light dragoons, daring in skirmishes. He could defeat an enemy in detail, by continually harassing, and cutting off detached parties.'

In the conclusion of his work, Mr. S. observes that ' so vast a force as was exerted by Great Britain had never been sent to so great a distance, nor resisted by any power apparently so unequal to the contest.' Great Britain, by the immensity of her revenues, seemed capable of wearying out, by perseverance, the adversity of fortune : but wisdom, vigour, and unanimity, were wanting in her public councils.

' While the natural strength and spirit of Great Britain were embarrassed and encumbered with the disadvantages and errors now enumerated, the Americans, in spite of a thousand difficulties and wants, by the energy of liberty, the contrivance of necessity, and the great advantages arising from the possession of the country, ultimately attained their object. The Americans, indeed, were not fired with that enthusiastic ardour, which nations of a warmer temperament, in all ages, have been wont to display in the cause of freedom. But they were guided by wise councils ; they were steady and persevering ; and, on all great occasions, not a little animated by the courage of General Washington ; who has been proverbially called a Fabius, but in whose character courage, in fact, was a feature still more predominant than prudence.' The American generals, having the bulk of the people on their side, were made acquainted with every movement of the British army, and enabled, for the most part, to penetrate their designs : to obtain intelligence, on which so much depends, was to the British commanders a matter of proportionable difficulty. The Americans had neither money nor credit : but they learned to stand in need only of a few things : to be contented with the small allowance that nature requires ; to suffer, as well as to act. Their councils, animated by liberty, under the most distressing circumstances, took a grand and high-spirited course, and they were finally triumphant.

' The Revolution of America, though predicted by philosophy, was generally considered as a remote contingency, if not a thing wholly ideal and visionary. Its immediate causes were altogether unforeseen and improbable. It came as a surprise upon the world : and men were obliged to conclude, either that the force of Great Britain was ill-directed, or that no invading army, in the present enlightened period, can be successful, in a country where the people are tolerably united.'

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In the accomplishment of this work, Mr. Stedman has entitled himself to considerable praise; his language is correct and animated; and he has exemplified much diligence in collecting, and much judgment in arranging, the materials which compose this interesting portion of our history. It has evidently been his intention to be candid and impartial; and, on the whole, much credit is due to him on this head, considering his situation and his sentiments.

It may not be superfluous to remark that Mr. Stedman's attention is not confined to transactions on the continent of America. Naval events in the West Indies and the Mediterranean, and other operations of the British arms, are duly recorded; though not so much in detail as the main objects of his work.

These volumes are accompanied with plans of the most important engagements, and conclude with that very necessary appendage, a copious index.

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ART. XI. *Mr. Edwards's History of the West Indies.*

[Article continued from Rev. for July, p. 300.]

IT is the province of history to proclaim to distant ages important and interesting facts; to trace, as far as possible, the sources of public transactions; and to disclose the secret motives which influence the minds of legislators and governors, in their conduct toward those whom an All-ruling Providence has placed under their controul. Mr. Edwards, in the former portions of this valuable work, has already given an ample and satisfactory account of the original state, gradual population, conquest, and cultivation, of the important islands of which he records the history. He has not contented himself, however, with detailing the *civil* and *commercial* events which have successively occurred in these islands, in a manner the most accurate, and in a style the most elegant: but he has also surveyed and depicted the *natural* aspect of them with an animated eye and an energetic pencil; describing them in language worthy of the sublime scenes which are displayed in those tropical regions. Nothing of consequence in the estimation of the merchant, the moralist, and the philosopher, has escaped his pervading observation; and he describes with equal felicity the productions of the animal, the vegetable, and the mineral world. In our last article, we particularly noticed his affecting narration respecting the savage progeny of Africa toiling under the oppressive yoke of slavery in the Western world; whose hapless situation he laments with the compassionate regret of a man of feeling, and deprecates with the spirit of a free-born Briton: but  
against



against whose sudden emancipation he remonstrates, as an event which would prove equally pregnant with calamity to the planter and the slave. The concluding portion of his history, which is now to come under our consideration, introduces him to our notice as a *politician*, deeply interested in the future fate of the West Indian Islands, and ardently desirous that the comfort and happiness of the inhabitants should be established on a solid and permanent basis, such as no insidious and intriguing governor there may be able to disturb, and no schemes of avarice and ambition in the mother-country may help to subvert. On this subject, Mr. E. speaks out with manly boldness, becoming a writer who is well acquainted with the topic which he is discussing; and, although we plainly perceive that our historian is *no courtier*, we can find in his page nothing of factious clamour, nor of party petulance. These political considerations engross the greatest part of his sixth and final book, which is the most extensive division, and which expressly treats concerning the past and future government of, and the commercial regulations adopted with respect to, the West Indies.

Previously, however, to the investigation of his sentiments on that head, we are induced, not less by choice than by necessity, to take a view of the contents of book the fifth, next in the order of his history,—which bears the title of AGRICULTURE,—and of which the first three chapters discuss a subject very curious in its nature, and to the merchant not a little interesting, viz. the process by which the grand staple commodity of our islands, SUGAR, is obtained from the cane. This account of its manufacture is preceded by a short history of the plant itself, which Mr. Edwards justly styles one of the most valuable in the creation, since it is the source of a commerce productive of more wealth ‘than the mines of Peru.’ According to our historian, it is a native of the East, and was ‘*probably* cultivated in India and Arabia time immemorial.’ It is in the power of the writer of this article, from his own personal researches relative to the natural history of this wonderful plant, to confirm Mr. E.’s assertions on this point; and to add that it was not only *probably*, but *certainly*, cultivated not merely in India and Arabia, but in Egypt also, in the most ancient periods; where it, to this day, grows wild in the marshes of the Nile, and is called *Cassab, the reed*, κατ’ ἐξοχην. Its Latin name *Saccharum* is probably derived through the Greek from this Coptic radical, read in the old Egyptian and Phœnician way from right to left, or according to the Βαστροφονδον method, as oxen plough the ground; a matter ever to be considered in tracing European and Greek words to their Oriental primitives. Thus in Phile, the name of an island in the Nile, toward the cataraets,

cataraets, read backward, we find El Heif, its antient Coptic and present Arabian appellation; and thus in the Greek *σακχαρον*, whence the Latin *Saccharum*, we find the existing Egyptian name with only the addition of the usual Greek termination *on*. That the plant was likewise cultivated in India in the most distant eras, though the Indians probably understood nothing of the modern manner of preparing it, but only collected the exsuded balsam, may be proved from the very curious circumstance related in the Sanscreeet histories of an antient king of India cutting down a whole plantation of sugar canes, and filling up the fosse of a besieged city with the large stalks\*. Pliny also informs us, *Saccharum Arabia fert; sed laudatius India*†.

To return to our Western historian, from this Eastern excursion; he is of opinion that the modern art of expressing, inspissating, and purifying the juice, was first practised by the Spanish settlers in the West Indies in the 15th century, and that Columbus himself carried the plant thither, among other rare articles in the vegetable world, in his second voyage; if indeed it be not equally a native of the Western and of the Eastern world within the tropics, a circumstance which to Mr. E. appears exceedingly probable. He describes it as an elegant plant of various altitude, rising from three to seven feet, and flourishing most vigorously in a rich, deep, and black mould. The most proper season for planting the cane is in the interval between August and November, and it is ripe for the mill about the commencement of the second year from its insertion in the ground. It is a child of great hazard and anxiety to the trembling cultivator. The raging hurricane and the pestilential blight assail the tender vegetable with alternate fury:—if happily it should survive these dreadful shocks, it is then cut down and carried to the *boiling-house*; whither we must now conduct the reader.

Mr. Edwards tells us that the *time of crop* is the season of universal and unlimited festivity throughout the islands. Both man and beast partake of the joy, and fatten on the luxurious produce of this plant. The green tops of it are eaten with avidity by the latter; and the negroes, who were before meagre, wan, and sickly, bound with renovated vigour as they quaff (which they are freely permitted to do,) the palatable, the refreshing, the salubrious juice of the cane. The process of extracting the sugar is as follows: The canes, previously cut short and tied up in bundles, are twice compressed, and ground down, some-

\* Mahahbarat, in MS. in the possession of N. B. Haller, Esq.

† Plinii Nat. Hist. cap. 12. p. 361. Aldi edit.

times even to powder, between iron-bound cylinders of a vast size and weight. The cane-juice is received in a leaden bed; whence it is conveyed into a vessel called the receiver, from which it flows through a canal, lined with lead, to the boiling-house, and into the cauldrons called *clarifiers*; some of which are of such enormous dimensions as to contain a thousand gallons. These are suspended over fires of moderate heat; and what is called the *temper* is now stirred into the heated liquid. The *temper* consists of Bristol white-lime, in powder; the quantity allowed is generally about a pint of lime to one hundred gallons of liquor; and the intention of it is to neutralize the super-abundant acid. The liquor is not suffered to boil, but, in about forty minutes, a thick body of scum floats at top, when the fire is extinguished; and the liquor itself, after having stood during a full hour, that all the *scæces* may be deposited, is drawn off through a syphon. It is now suffered to run, a pure and transparent stream, into the *grand copper*, or evaporating boiler; where it undergoes, by successive boiling and skimming, additional purifications. This is repeated in different boilers, till, at length, it obtains a degree of consistency, and is then placed in the *cooler*, where the sugar *grains*; that is, runs, as it cools, into a coarse irregular mass of imperfect semi-formed crystals, separating itself from the melasses. It is now finally carried to the *curing-house*, where the melasses drains from it through the spongy stalks of plantain leaves placed along the bottom of the perforated cistern which receives it. In about the space of three weeks, the sugar becomes tolerably dry and fair, and the process is finished. In this state it is brought to England; and here it undergoes other processes, from which the sugar-bakers of London obtain their loaf or refined lump. From the very dregs and seculencies of this plant, RUM, which our author calls one of the purest, most fragrant, and most salutary spirits in the world, is, by means of fermentation and distillation, ultimately obtained.

The above statement contains the substance of the first two chapters of the fifth book; the third exhibits a display of many curious particulars relating to the *capital* necessary for the settlement of a sugar-plantation; of which the reader may form some judgment from the following circumstance, that it requires a principal of at least thirty thousand pounds sterling to embark in that employment with any tolerable prospect of advantage:—it is likewise minutely descriptive of the profits, incidental charges, and hazards, attendant on this expensive branch of West Indian commerce. On these topics, such of our readers as are particularly interested in the detail will probably consult the work itself. We shall therefore proceed to the

the consideration of the contents of the fourth chapter; which discusses the minor staples of our West Indian trade, but more especially those important articles, *Cotton, Indigo, Coffee, Cacao, Pimento, and Ginger*. 'These articles, (says our author,) together with sugar and rum, principally constitute the bulky freight that gives employment to an extent of shipping, nearly equal to the whole commercial tonnage of Great Britain at the beginning of the present century:' a most important and truly interesting consideration to the parent country! and such as ought to induce the legislature of it to listen with attention and gratitude to every judicious and practicable plan proposed for its permanent support, and for the removal of every incumbrance that may burden the planter, and limit the expansive operations of so extensive and beneficial a commerce!

*Cotton* is a beautiful species of vegetable wool; growing spontaneously in all the tropical regions of Asia, Africa, and America. The cotton-wool which is manufactured into cloth, (for there is a species of wild cotton unfit for the loom,) is of two distinct kinds, called the green-seed cotton, and the shrub cotton. These kinds, and all their varieties, are described by our author with the skill and accuracy of a botanist. Our object is of a more general nature,—to report the advantages which, as a nation, we derive from the cultivation and manufacture of this commodity; and great, indeed, they are: for the amount of cotton imported into Great Britain in 1787, for instance, was 22,600,000 pounds weight; of which the supposed value in manufactures, and otherwise, is stated to be 7,500,000*l.* sterling; and it is computed that no less than six hundred thousand people find full employment in the cotton manufactories consequently established in this country. This raises it high in the scale of national importance, and renders the manufacture of cotton not many degrees inferior in utility to *wool* itself, the great staple commodity of the kingdom,—which does not give employment to above a million of its inhabitants.

The *Indigo* of the West Indies probably derived its origin, as it doubtless does its name, from the elder India of the East, where it has long stamped its brilliant and beautiful dies on the fine linens and calicoes manufactured in the looms of that most antient empire. Native of a fiery clime, this plant will shoot vigorously amid the sands of those parched and barren savannahs in which other vegetables would inevitably perish; nor does it wholly expire when deprived, for long intervals, of those genial dews and refreshing rains which, at times descending in grateful abundance, flush with such transcendent verdure and beauty the luxuriant valleys and painted gardens of the gaudy

tropic. Concerning the process of granulating the pulp of this valuable plant, (a process sometimes fatal to the negroes from the pernicious vapour of the fermented liquor,) a very minute account is given by Mr. Edwards: but to these *minutiae* we cannot descend. Suffice it to add that, though the *first* Indigo planters derived from its cultivation uncommon opulence, few of their successors in that line have drawn from it any thing besides disappointment and ruin. The Sun, which matures and invigorates it, propagates at the same time an insect fatal to its growth. The ravages of this insect, added to unfavourable seasons, and the 'monstrous folly and impolicy of loading with high duties an article so essentially necessary to the British woollen manufactory,' have united greatly to depress, and, in Jamaica, even to annihilate, this valuable branch of traffic; so that of one million and a half of pounds, the quantity of indigo annually imported into Great Britain, five parts in seven are purchased with ready money of strangers and rivals! As we have no doubt that Mr. Edwards's statement on this head is accurate, we trust that government will profit by the information; and that, while we are straining every nerve to accumulate possessions in that quarter of the world, we shall not be guilty of such extreme folly as not to improve to the utmost their various produce, and to concentrate the benefits to be derived from such unexampled prosperity, in that parent realm, the blood and treasure of which have been expended in the acquisition.

*Coffee*, the next important subject of consideration, likewise came originally from the East; and though the worthy author, backed by Miller's great authority, disputes the superior excellence of the Eastern in comparison with the Western coffee, few of our readers who have tasted the juice of the rich and fragrant berry of Mocha will agree with him in opinion. That due attention to the culture of this plant, according to the practice of the Arabians, as given in Le Roque and other writers, may improve the goodness and flavour of the West Indian coffee, we have no doubt; and as government has judiciously relaxed from the severity of its enormous excise on the importation and consumption, in this country, of British plantation coffee, (which was no less than '480 per cent. on its former marketable value,') we hope that the sensible observations and agricultural rules laid down by Mr. E. in this chapter will have the full weight which they deserve with future planters. Since the important reduction of one shilling in the pound from the excise duties on this article, Mr. Edwards informs us, a wonderful change has taken place as well in respect to the interest of the planter, as in point of revenue to the state; more than

than double the quantity of coffee, but that not very great, having been brought to entry in 1784 than was entered in the preceding year; 'an important proof, (he observes,) among others, how frequently heavy taxation defeats its own purpose.'

The *Cacao*, or chocolate nut, is a native of South America, where it formerly served the purpose of money; one hundred and fifty of the nuts being considered of much the same value as a Spanish *ryal*. Hence our author is led to conclude that, of whatsoever aboriginal stock, whether European or Asiatic, were the antient inhabitants of South America, they must have emigrated before metals were converted into coin. This argument, however, we are of opinion, is not conclusive; since, to the lot of the miserable stragglers dispersed over the coast of a vast empire, very little of the coined wealth, so abundant in great cities flourishing in its internal provinces, ever falls, and they carry on traffic with those commodities which the coast supplies,—the teeth and bones of fish, the skins of animals, and the produce of the vegetable kingdom peculiar to the maritime region in which the barter prevails. At this day, though few countries abound more in coined money of various kinds than India, yet, in many parts, even of Bengal, the poor inhabitants make use of small shells called *cowries*, instead of money; and even the *almond*, a nut not to be compared in size with the cacao, passes current among the inferior classes in Guzzurat. This fact is known to every person who has resided in that country. In regard to the cacao, it still forms a considerable article of colonial commerce; though it also has been deeply injured by the heavy impost of duties, amounting in the whole to upward of 480 per cent. on its marketable value! Hence those beautiful and delicious groves of cocoa-nut, which were once the pride and boast of Jamaica, have languished and gone to decay: torn from their roots by the extortionate grasp of that *parent* which should have cherished them, or blasted by the malign influence of that *power* which should have afforded them protection from the storm.

The *Pimento*, or all-spice, is one of the most elegant productions of nature, combining in itself the flavour and property of most others, as its expressive name indicates. It grows spontaneously and abundantly in Jamaica, but more particularly delights in the hilly regions, refreshed by the sea-breezes, of that extensive island; and Mr. E. descants with almost poetic rapture on the noble groves of this plant, the waving branches of which waft wide around their balmy fragrance, emulating the Sabeian odours that breathe from the spicy shore of the Happy Arabia. There is a remarkable singularity in the natural history of the pimento, viz. that it cannot be propagated nor

improved by the utmost exertions of human art. Distinguished for its eminent virtues, it stands alone in this respect afar from all its brethren of the vegetable kingdom. Through the whole extent of that kingdom, our author conceives that no tree of superior beauty flourishes.—His description of it is as follows :

‘ The trunk, which is of a grey colour, smooth and shining, and altogether free of bark, rises to the height of fifteen or twenty feet. It then branches out on all sides, richly clothed with leaves of a deep green, somewhat like those of the bay-tree, and these, in the months of July and August, are beautifully contrasted and relieved by an exuberance of white flowers. It is remarkable that the leaves are equally fragrant with the fruit, and I am told yield in distillation a delicate odoriferous oil, which is very commonly used, in the medicinal dispensaries of Europe, for oil of cloves.’

The returns of a pimento plantation, in favourable seasons, he states as prodigious: but a plenteous crop seldom occurs above once in five years. From this circumstance, and from the great fluctuation of its price in the British market, the cultivation of this valuable plant is on the decline in our islands; many beautiful groves being daily cut down, and the land appropriated to the culture of the more productive sugar-cane. About six thousand bags of this commodity, one hundred and twelve pounds each in weight, are annually exported from Jamaica,—the only island in which it is cultivated.

*Ginger* forms the last article of any note in the West India trade; and it is distinguished into two sorts, the black and the white. The difference, however, solely arises from the different mode of curing the plant. The use of this grateful aromatic, and the elegant preparation of it as a sweet-meat, are generally known. It is principally cultivated in Barbadoes: but unfortunately, like all the other minor staples, that cultivation is rather on the decline.

Having thus noticed, at greater detail than we originally intended, the principal heads of this entertaining book, (concerning which we can by no means agree in sentiment with Mr. Edwards that the subject, at least as he has treated it, is at all dry and disgusting;) we should now proceed to the consideration of his final and most important book; the substance of which, however difficult the task may be, we shall endeavour to give in a manner at once concise and perspicuous:—but so momentous and interesting to a commercial country are the various topics discussed in the course of that book, and so wide a range of political argument is taken by the historian, that it is necessary that we should once more entreat the indulgence of our readers ’till another month.

[To be concluded in our next Number.]

ART.

ART. XII. *État de la France au Mois de Mai, 1794.* 'The State of France in the Month of May 1794, by the Count de Montgaillard. 8vo. pp. 80. 2s. De Boffe.

THIS publication has been much noticed in the political circles; it has been greatly applauded by those who are advocates for a vigorous prosecution of the war; and the author is said to have been admitted by our ministers to several conferences on the subject of the different topics which he discusses. It is possible, therefore, that the work may have some influence on the deliberations of our cabinet; it may lead to consequences of the utmost moment; by protracting the duration of hostilities, it may remove to a more distant period the return of peace—by forming a hope that, if we maintain the struggle a little longer, we shall be able to give tranquillity to that country on terms equally beneficial to her and to all Europe. As the work, taken in these points of view, appears to us to be of great importance, our readers, we presume, will not be displeased with us if we exceed our ordinary bounds in giving an account of it. The subject is highly interesting to every nation, and is treated with great ability. Of the truth of the author's statements, we are not so well qualified to judge as of his talents; and therefore, though we mean not to charge the Count de Montgaillard with wilful misrepresentation, for his opinions may be well-founded, and what he advances as *facts* may be entitled to that appellation. yet there are circumstances in his case that call for great circumspection on the part of those to whom he addresses himself: an implicit belief of all which he asserts might bring on Ministers useless regrets, and on the nation at large very serious calamities.

The Count is himself aware that he appears before the people of England in a questionable shape; and therefore he endeavours to remove the suspicions which might reasonably be entertained of the sincerity of his attachment to the cause of monarchy in France. By birth (he tells us,) he belongs to the class of nobility; he emigrated at an early period of the revolution, and returned to his country after the retreat of the Duke of Brunswick; he contrived to live in Paris unimprisoned and unaccused, though a member of a proscribed body, and though he had been an emigrant, and as such a declared enemy to the republican government. He says that he eluded suspicion by affecting the appearance of insignificant frivolity and dissipation, which prevented the ruling powers from looking on him as a meddler in politics, or dangerous to the new order of things. From this account, if it be exact, it is clear that he was a good actor; and who can assure us that he has resigned the character? who can tell us that he now appears in his true one? If he were



capable of wearing a mask in Paris, might he not wear it with equal success in London? If he put on the appearance of dissipation that he might escape suspicion in France, might he not, for a similar purpose, in England, assume the garb and demeanor of a Loyalist; and profess an attachment to monarchy, when his real object might be to contrive its overthrow? We owe it to our country to put its rulers on their guard: vigilance and mistrust may prevent mischief to the state; while a blind confidence in the assurances of *any* man might absolutely destroy it. Beyond this we mean not to go: far be it from us to insinuate that the Count is an emissary from the Convention; it is not in our nature to insult distress, nor to impute base motives to an individual who may be actuated by the most noble and most honourable impulses: but still we insist that, when the safety of a nation is at stake, ministers ought not to listen to the voice of complaisance and delicacy toward particular individuals, but to look to the general security of the people, and to take care *ne quid detrimenti respublica capiat*.

The Count's story, as far as it relates to himself, is that having, with his wife and children, emigrated from France, he resolved to return to it after the retreat of the Austrians and Prussians; for the purpose of trying, if possible, to save from confiscation a fortune which was the only support of himself and his family. If this were the real object of his return, too much praise cannot be bestowed on the man who, to preserve his wife and children from distress, could dare to brave the most imminent dangers. He does not tell us that on this occasion he took his family back with him; and so far this circumstance is in favour of his sincerity, for all that he must be supposed to hold dear was thus left as a pledge among his fellow-emigrants.

We must remark, however, that though the Count tells us, that it was for the purpose of preserving some provision for his family that he returned to France, yet it would seem as if this were not his only object; for he adds, 'The desire of rendering myself useful to my king and country could alone enable me to overcome the obstacles which I had to surmount to approach the tyrants who oppress them. I saw their morals and their character; I became acquainted with their means and their projects; and I will now state them without either self-love or fear.'

From this it would appear as if a provision for his family were not the sole object in view when he ventured to return to France; and that he either had a mission from some quarter to fulfil on that occasion, or volunteered it in the hope of being able to collect such information as might be useful to the Belligerent powers, and might procure him an equivalent for the loss of fortune. Leaving our readers to make their own re-

marks on this subject, we will now proceed to the author's description of the political state of his country.

The Count assures us that the National Convention possesses neither the confidence nor the esteem of the French people; and yet that the latter are on the point of giving their sanction to such regulations respecting order and property as the former is about to decree; and that this assembly, after having so long spread terror among the people, will be able to command their respect, if it should this year be still able to resist the allies, or in other words to repel them from the extremities of France; for it is every day gaining strength from its duration; and its bloody executions are beginning to appear only as so many acts of necessary rigour. He insists that, though the Convention be governed by the Committee of Public Safety, a majority of the members may be truly said to be hostile to the power which it obeys, and by which it is oppressed. He divides the members into three parts. About a third of them, he maintains, are, in their hearts, for the restoration of monarchy: about a *tenth*, at most, for a republic; which in his language means 'Roman names, impunity and equality.' The rest equally dread the sword of foreign power, and the axe of a dictator; and, wishing to guard against both; they submit to the tyranny of a committee which they detest, because it has hitherto shielded them from the punishment which Europe was preparing to inflict on them, and spoke against a dictatorship, though it was itself under the influence of one man whose will it dared not to dispute.

Scarcely more than 200 members, he says, ever meet in the Convention; the rest being formed into committees, or sent as commissioners to the army. These 200 cannot be said to form a deliberative assembly, for their debates turn only on mere regulations of finance and police; they are not the paramount and independent representatives of a sovereign people, for they are obliged to content themselves with giving their sanction to such decrees and resolutions as the Committee of Public Safety still condescends to lay before them. Whether this be the case, now that they have gotten rid of the authority of Robespierre, is matter of inquiry: but we must wait for farther information.

The Military Committee, directed by Carnot, La Fitte, d'Anisi, &c. traces out the plans of attack and defence, combines all the movements of the armies, and lends to the revolutionary spirits the aid of military tactics. The Count however acknowledges that, amid the din of arms and revolutionary movements, works of public utility, the most expensive and extensive, are carrying on by order of the committee of public safety; that, in the midst of the astonishing expences of the

the war, 80 millions of livres have been voted for cutting canals, and 40 millions for keeping in repair the highways; that an immense theatre, with the most costly dresses and decorations, is destined for the representation of Greek and Roman spectacles; that the palace of the Thuilleries is to be surrounded with a brass balustrade to separate it from the Banqueting-house-square, or Place du Carrouzel; and finally that orders have been issued for completing the Louvre, a place long since neglected and left unfinished by the last three kings of France.

After having drawn a curious picture of Robespierre, and of some of the principal associates and abettors of his tyrannical views, he thus speaks of some of the public plunderers:

‘Couthon, the execrable Couthon, though unable to walk for the last six months, through the excess of his debaucheries, is carried about in an armed chair; he is said to have already saved a fortune of 1,500,000 livres (upward of 70,000*l.* sterling). Barrere is said to have placed in proper hands, in Italy and Denmark, three millions of livres (141,000*l.* sterling), and St. Just is reported to have said “The Marquis de Fontvieille (the title which he himself bore before the revolution) is ruined by those decrees; but a mission to the army, and a seat for six months in the committee, will bring me much more than he lost.”

The extravagance of the members sent on these missions is represented by the Count as almost incredible. There is not one of them who is not said to spend 15 or 20,000 livres per month on his own person; and, as there are constantly about 130 members so employed, they of course spend of the public money upward of 30 millions of livres, or 1,410,000*l.* sterling a-year; and, as men who are capable of thus plundering for the gratification of their own appetites, cannot be supposed to be so disinterested as to resist all temptation to amass wealth for themselves, it may be presumed that the unfortunate people are plundered of immense sums, of which no account is ever given to the treasury. The Count says that there are judicial proofs of such plunder; that Collot d’Herbois seized at Lyons 2,300,000 livres in cash, (107,000*l.* sterl.) of which he took no notice to the Convention; that André Dumont amassed immense sums at Abbeville, Amiens, and all through Picardy; that, though extremely poor when he commenced his expedition, the Hotel du Plouys, the noblest mansion at Abbeville, was purchased in trust for him by one Picot,—who was also commissioned to purchase for him the fine estate from which that house derived its name; that Le Vasseur extorted 600,000 livres from the *Aristocrates* of Lille, which he took to place in safe hands at Berne for his own use; that Le Bon appropriated to himself upward of 500,000 livres, part of the property on which he placed the seal of the Republic, as forfeited by emigrants,

grants, and extorted various sums from the relations of those whom he sent to be tried by the Revolutionary Tribunal of that city; and that Siblot and Le Gendre raised great sums by similar means in the departments of the Eure and Lower Seine.

Another source of expence to the people, greater than would be necessary for the maintenance of a large army, is stated by the Count to be the immense number of subordinate agents employed by the Committee of Safety: they form *twenty thousand* revolutionary committees spread over the face of the country, which they are sufficiently numerous to devour: the very Committee of Public Safety, he says, which is served by them, trembles at the idea of the number, and has felt the necessity of reducing them to 800, as soon as ever the dangers from without shall press on them with less weight.

The author says that, amid the scenes of desolation and slaughter which mark the footsteps of the revolution with blood in Paris, every man who is not a criminal feels life so painful and burdensome, that death every day loses something of its horror, and close confinement is more dreaded than the scaffold. Yet, he says, though many seem to wish for death as the end of their calamities, not one appears to have the courage to provoke his fate by sacrificing one of those monsters on whose heads so many murdered innocents call for vengeance. The Count thinks that this forbearance is the effect of stupefaction. We trust that it springs from a better source—from conscience, which forbids individuals to rob public justice of her right, or to strike a blow that should be given only by *her* sword. If the oppressed must perish, let them fall without a crime, and without any resemblance to the characters of those who spill their blood.

Philosophy surely must find all its efforts baffled, when it endeavours to account for the disposition of the people of Paris for the last two years. It appears from the Count's pamphlet that republicanism has not destroyed luxury; nay that it has increased luxury: it would seem as if pleasure were the general pursuit, and that what would be deemed horrible in other countries is there thought highly pleasurable. Every morning, the people are regaled, on an average, with fifty executions; and in the evening they crowd the public theatres, to which they are inticed by spectacles as variable as they are brilliant: already have 48 public festivals been kept in honour of Marat and Le Pelletier; and the orgies which took place when the Christian religion was abolished, he says, surpassed in atrocity and corruption any thing that ever was conceived by man. More than 200 new pieces have been performed at the twenty different theatres of that capital since the 10th of August 1792. The

most

most costly entertainments are daily given; and no sooner is the head of a wealthy man taken off, than a purchaser appears to buy his splendid hotel and furniture, and to live in a style of the most studied refinement, until the moment comes when he is to follow his predecessor to the scaffold. In a word, the Parisians, under their new system, act as if their maxim were—"a merry life and a short one!"

Though pleasure is thus pursued with avidity, however, business is not neglected; two hundred thousand hands are daily and nightly employed in making pikes for insurgents, and muskets and ordnance for the use of the army. The churches and public buildings are converted into forges and armouries. One hundred pieces of cannon, 4, 6, and 8 pounders, are cast every month; and the works of a similar nature at Meulan, Corbeil, and Fontainebleau are carried on with an equally formidable activity.

M. de Montgaillard calculates the troops now armed and equipped under the banners of the republic, and actually opposed to the enemy, at the immense number of 850,000 men; which, he says, not only may, but he fears will be, augmented after the harvest is gotten in; and he apprehends that, at the close of the campaign, the Convention will make its forces act *offensively* in every quarter.

With respect to the means of defraying the expences of the war, he says, the Convention has rendered itself superior in that respect to all Europe united; it has by confiscations become possessed of *seven-ninths* of the landed property of France. This security for the payment of assignats is become inexhaustible by the rapidity with which the lands change masters, and always to the advantage of the Convention: by whom a project has been entertained for *nationalizing* the whole of the territorial property of the country,—to enter it in the *great book* in the same manner as the public debt,—and to seize a second time the estates of the church and the nobility, under the pretence that they were sold greatly under their value.

He tells us that the assignats in circulation amount to the astonishing sum of *eight thousand millions* of livres, *three hundred and seventy-six millions sterling*; that there are in the public treasury five hundred millions of livres (23,500,000*l.* sterling) in gold and silver coin; and at the mint for coinage the value of 70 millions of livres (3,290,000*l.* sterl.) The last sweep of the churches has furnished the convention with 32 millions of livres worth of plate: but this source of wealth, he says, is now exhausted; for he assures his readers that there is not at this moment so much as a single piece of communion-plate to be found through the whole extent of France, not even in the domestic

domestic chapels of private families, which have been all searched and stripped.

Some of the materials for making arms and ammunition are here stated to be in great abundance, and others bordering on plenty ; there are at Rouen 4000 bells lying on the quays, collected from different quarters, ready to be carried when wanted to the different cannon foundries : but the saltpetre manufactured in France, the Count says, does not make such strong gunpowder as that which is made from imported saltpetre ; however, such as it is, there is no likelihood of its being scarce, as a million of men are employed in making it.

Such is the formidable state in which our author represents France to be ; and yet his object is to persuade the combined powers vigorously to prosecute the war. We must, however, confess that the reasons alleged in support of the measure which he recommends appear to be very forcible ; as they shew, on the one hand, that no government in Europe can be safe if the French republic be suffered to stand ; and, on the other, that, notwithstanding the apparent strength and resources of the Convention, it carries in its bosom the seeds of dissolution ; the maturity of which might be greatly accelerated by proper exertions and wise measures on the part of the confederated powers.

To shew to the different states of Europe the danger that threatens them, the Count tells us that the Committee of Public Safety meditates nothing short of their destruction, at least in their present form ; the favourite expression of that body is—“ the French republic shall perish, or the monarchies and governments of Europe shall expire with the present century.”

To convince the great commercial states that their commerce is threatened with a heavy blow, he says that the Committee of Public Safety has abandoned the French colonies chiefly on this principle,—that the market, which so large a country as France afforded for the produce of her neighbours, was too necessary both to America and Europe, not to be at all times an object of desire and solicitation : the means, the energy, and the men, requisite to support maritime greatness, would become one grand resource of a state which should confine its empire to the land : the French, for some time accustomed to the want of articles of luxury, might soon acquire the habit of living without them, and thus would take but little from the markets of other countries, while France possessed articles of which the taste and customs of other nations would not allow them to deprive themselves ; the demand for them would therefore continue to be as great as usual, while little would be taken in return but hard cash. Of the truth and wisdom of these principles, the Convention

Convention has so completely convinced the people, that the Count believes their rulers might give orders for destroying all their ports, and burning all their shipping, with a certainty of being obeyed, under the persuasion that such a measure would enrich and strengthen instead of impoverishing or weakening the country; and thus making a rampart of their barbarism, give a deadly blow to the commerce of every other nation, by destroying their own. He has not a doubt that to this desperate measure they will have recourse in the last extremity: but still he is of opinion that the pride of the members of the Committee of Public Safety, wounded by their late defeat at sea, will determine them to make one effort more to send out another fleet, and that they will so far succeed as to be able to meet the English once more on the ocean.

When the Count encourages the allies to expect that a vigorous prosecution of the war will bring it to a happy issue, he assigns the reasons which inspire him with the hope of success.

First, he says, the tyranny under which France at present groans is such, that none but those who by murder and robbery have risen to fortune and power, and who on the settlement of the country might well expect to be called to account for their iniquitous deeds, could voluntarily lend themselves to support it: it lives only by proscriptions and confiscations, which are its grand resources for carrying on the war. The affections of the people enter not into the thoughts of their rulers; terror is the grand instrument of their dominion. The Count states that the distant provinces call loudly for a counter-revolution, but more particularly Artois, Picardy, Brittany, and Normandy. This last, he is confident, would open all its ports to the first strong squadron that should present itself before them, and would rise to a man and rally round the first *white* flag that it should see wave on its coast, provided it were sure of being powerfully supported: but he is equally sure that not a Norman will stir one step against the Convention, until he sees fairly landed in his country the succours for whose arrival every Norman prays and solicits. What may be done by an army landed in any of the provinces disaffected to the Convention, and joined by the people who are panting for a change of government, he instances by shewing what was done by the royalists in la Vendée; who, had they been well assisted from without, he is convinced, would have overturned the republic. It was at one time, he says, feared by the Jacobins that it was all over with them and their cause, when they saw the success with which the arms of the royalists in that single department were attended. In that quarter alone, the republicans, he assures us, lost at different times 550 pieces of cannon, and

160,000 muskets in the short space of six months; and it cost them 200 or 220,000 men, and 900 millions of livres (42,300,000l. sterl.). The gallant warriors of la Vendée, he tells us, were all royalists; the hardy peasants of Poitou, who filled their ranks, were equally hostile to the Convention and to the party that established the constitution of 1789: with the former they fought, and with the latter they would hold no intercourse. The power of this brave peasantry, though greatly weakened, is not even now crushed; and the neighbouring provinces are known to be so ill-affected to the existing government, that the Convention finds it necessary to keep an army of 75,000 men quartered in or about Nantz, Rennes, Niort, and la Rochelle, for the purpose of awing into submission a people who wait only for a favourable opportunity of breaking out into war against their oppressors. It is to la Vendée that he would have the allies turn their attention; it is there that they will be sure, if they send a strong protecting force, to find thousands of hardy men ready to flock to their standard: if a French Prince of the blood be placed at the head of such a force, he has not a doubt of the expedition being attended with the most ample success. In the very first place, however, he thinks it necessary that, by a solemn instrument, it should be declared that the conquest or dismemberment of France is an object which either never was conceived, or is entirely abandoned by the allies; for, though the people are hostile to their present rulers, as he says, they are still more so to the idea of suffering their country to be dismembered and partitioned among a set of conquerors. The Count affirms that they consider the establishment of a republic in France, and the dismemberment of her territory, as two evils: but that, as long as they are under the necessity of choosing between them, they will prefer the former, and resist the latter as the greater evil of the two.

Another ground on which, he thinks, the allies might build hopes of success, is the scarcity of horses with which France is threatened. The number of these animals employed in carrying provisions to the armies, and in drawing baggage-waggons and artillery, exclusively of those that are destined to remount the cavalry, must be truly immense. Those that belonged to the nobility, gentry, and opulent traders, have long since been taken from their owners, and used in the public service. The supply which the Convention is able to procure from Switzerland, the only country that has hitherto furnished any, is greatly inadequate to the prodigious demand for horses, which is every day increasing on account of the great mortality occasioned by battles, and by continued labour and fatigue. Of lead, iron, and copper, he says, there is a tolerable plenty still in France:



France : but of leather, soap, and tallow, a prodigious scarcity ; persons otherwise in easy circumstances being reduced to the necessity of wearing wooden shoes, sending their leather shoes to the armies for the use of the soldiers. In some parts of the country, even the mattresses and sheets in every house were in a state of requisition ; and there was a time when such a measure was on the point of being extended to the whole territory of the republic. In some districts, and even in Paris, many persons were obliged, through want of soap, to endeavour to wash their linen with a kind of composition of white clay (or chalk) and fat. He represents the people as every where plunged into the deepest distress : butter, salt provisions, vegetables, every thing, being put in a state of requisition for the benefit of the nation ; and every man is compelled, on the first summons of a commissioner, to deliver up those articles, however necessary they may be to his own existence : nay, his live stock is weighed and entered in a register, and he is forced to feed and keep it till required by an agent of the republic. Oil, beer, and spirituous liquors, are daily becoming more and more scarce ; and hay, straw, and oats, are all bespoken by the nation even before the harvest is begun.

The *corvées*, or personal labour for the repairs of the highways, though abolished by the Constituent Assembly, the Convention has thought proper to revive and to impose most rigorously on the farmers : but this is not all ; he tells us that they are obliged to furnish teams for the carriage of ammunition, stores, &c. for the use of the armies ; and that, not contented with taking them a single day's journey, their rulers force them frequently to go to the distance of 150 miles from home : if any one of them presumes to resist such a hardship, or even to complain of it, he is sure to be thrown into prison. If a young man, who is in a state of requisition, conceals himself or runs away, his father, if he has one, is obliged to make known the fact, to become the accuser of his son, and to discover his retreat ; for whoever thus withdraws himself is by law pronounced to be an emigrant, and the property of his whole family is seized and sequestered. Should it be asked, how comes it to pass that a whole nation submits to such a tyranny, instead of rising against their tyrants and sacrificing them ? the Count's answer is, " Despair is general, but *terror* suppresses the expression of it ; the people are in want of necessaries : but their rulers promise them abundance and peace ; they suffer, but they are taught to *hope*."

In the enormous expences of the war which the Convention has to support, the Count finds another ground of hope that the republic will ultimately be overturned. The *daily* expendi-

ture

ture he estimates at about 752,000*l.* sterling: so that the necessary supply for a whole year, at that rate, must amount to 274,480,000*l.* sterling; a sum far exceeding the whole national debt of England. It may be said that, as long as rags and paper-mills are to be found in France, the Convention can raise not only that supply, immense as it is, but *any* supply whatever. Here, however, we must beg leave to dispute that point, and to agree in opinion with the Count on this particular head. We know of nothing *infinite* within the power of man, unless we may perhaps except *thought*: his powers of *action* must necessarily be limited and circumscribed, because his *means* are so. Assignats have hitherto had currency, because it was understood that there was an ample fund for discharging them, and because they could be daily exchanged for church and crown lands. Paper to the amount of the value of these lands has long since been emitted and expended. Another emission was put into circulation, for which the confiscated estates of the emigrants were to be the security. This fund has indeed been daily increased by new confiscations: but is it in nature that an exchequer, filled only from such a source, can be inexhaustible? Can man long bear to live under a government that can support itself only by such means? Unquestionably he cannot. The only hope, which the heads of it can rationally entertain, is that their opponents will be tired out, and will submit to any terms of peace, sooner than run the risk of souring the minds of their respective subjects by additional burdens: this certainly cannot be said to be a forlorn hope, when the disposition of the people of Europe in general, and the temper of the times, are duly considered. Not to pursue that idea any farther, let us confine our observations to the paper-currency of France. It is understood that there are at present in circulation, in that country, assignats to the amount of *eight milliards*, or *eight thousand millions of livres*, (about 376,000,000*l.* sterl.). Now, supposing the whole of the estates taken from the clergy, the nobles, and the crown, to be 12,000,000*l.* per year, the whole, at 25 years' purchase, would not produce more than 300,000,000*l.*; and paper to the amount of 76 millions sterl. more than that sum has been already emitted:—but, if we may credit accounts laid before the Convention, the expences of the republic by far exceed sixteen millions of livres per day; and indeed the Count says, in one of his notes, that the outgoings of the month of March last amounted to 830 millions, and those for April were rated by the Committee of Finance and Treasury at 640 millions: the average of the two, therefore, is 735 millions; and, supposing that to be the *monthly* expenditure of the republic for twelve months, the whole would

be eight thousand, eight hundred, and twenty millions of livres, or 414,540,000l. sterl. Should this be the real expenditure, a new emission of paper-money must necessarily take place; and the Count says that the public mind has been prepared by degrees for such an event. The opinion, he tells us, is, that this paper is to differ in the nature of its security from assignats; which, it is said, it will swallow up, just as the assignats swallowed up the specie of the country. This opinion, we are told, has already spread an alarm; the people beginning to apprehend that the paper-currency actually in circulation will undergo an additional depreciation, as it is thought that it will be cried down, or made current only when given in exchange for lands belonging to the nation.

Such is the substance of a work that is now become the subject of general conversation, and that has produced a great variety of opinions in this country. That the author possesses superior talents as a writer, is allowed on all hands; this is a tribute which could not, in justice, be withholden from him: the reasoning which he builds on his facts is in most places solid and conclusive: but of the authenticity of his facts we cannot pretend to judge. He tells, it is true, a plausible tale: but so did *Sinon*; and *Troy*, by giving credit to it, brought ruin on herself. We hope that England will be more prudent; it might be rash to believe, and perhaps equally rash to disbelieve, all that the Count asserts. Phædrus has written to prove the soundness of the maxim, *periculosum est credere et non credere*; we recommend it strongly to our ministers, and warn them to be equally on their guard against credulity and incredulity. We are sure that the more honourable the Count's motives were for publishing his State of France, the more he will be pleased with a severe scrutiny into his character; and the more sincerely he feels in his own breast the glow of patriotism, the less he will be offended with us in advising those, who are intrusted with the safety of our country, to be cautious and vigilant in securing it from danger.

A translation of this work, and a continuation of it by the author, have appeared: which we shall speedily notice.

P.S. The newspapers inform us that M. de Montgallard has lately quitted this kingdom, in conformity to an order from the Secretary of State.

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ART. XIII. *A Letter from an Associator to Francis Plowden, Esq.* Author of "*Jura Anglorum*." &c. 8vo. pp. 135. 3s. Sewell.

WE thought that Mr. Plowden's productions would raise up against him a host of assailants, and we have not been wrong in our opinion. The account given by this gentleman, in his "*History of the last twenty Months*," of the rise of the Association

Association at the Crown and Anchor tavern under the auspices of Mr. Reeves, has produced the attack on him in this letter, by a person who writes under the signature of "An Associator."

This anonymous author, to whom we cannot deny the merit of good writing, and, in many instances, of good reasoning, endeavours to fix on Mr. Plowden the charge of inconsistency, or political apostacy; and he supports this charge by various quotations from the "*Jura Anglorum*," which he contrasts with others from the "*History of the last twenty Months*," shewing that the principles maintained in the former are controverted and overturned in the latter; and that Mr. P. is thus fairly at issue with himself. As the consistency or inconsistency of this gentleman's political character cannot be of much importance to the public,—because, through his legal exclusion from public employments, they cannot well lead to any other consequences than those which may personally affect himself,—we will not trouble our readers with long extracts, to shew with what success our author plays off Mr. P.'s productions against each other: but we will select one, in which, in the compass of a very small number of lines, two different opinions, maintained by Mr. P. in two different works, are very strongly contrasted:

‘ MR. PLOWDEN. ——— *Content.*

‘ Some persons may also formerly have been prepossessed of the idea, that the Revolution was an act of *necessity* in the strictest moral sense, in which necessity can be taken, and that it should never furnish a precedent for any departure from what they had then settled for ever, &c. &c.

*Jura*, p. 180.’

‘ MR. PLOWDEN. ——— *Malcontent.*

‘ Who, without Mr. Burke's quick and fertile conception of necessities, and dimighted tardiness to discover an efficient consent in the people, can find out by what sort of *necessity* the nation passed over the issue-male, and legal heir-apparent to the crown, even being Protestant? Was it an act of necessity to credit the story of the warming-pan? &c.

*Hist.* p. 33.’

The author proceeds next to vindicate the Crown and Anchor Association, and to repel the different accusations brought against it by Mr. Plowden and others, charging it with having maintained unconstitutional principles, with raising the powers of the crown above what, from just prerogative, it might claim, and with having laid the foundation of a government by clubs. We will not follow him through a long defence: but we must observe that it appears lame to us, particularly in two points. The Association countenanced the publication of a paper containing advice from Thomas Bull to his brother John; in which, after having reminded the latter that, in the Bible, the

King is called the Lord's anointed, Thomas asks *if he ever heard of his having anointed a republic?* The author calls this a piece of dry humour:—but he should know that there are certain things that ought not to be made the subject of joke and merriment; and that a body of men, associating for the avowed purpose of maintaining the constitution as it now stands, ought to have taken special care not to countenance any publication which might even by possibility be wrested to a sense adverse to such a purpose. The obvious tendency of the question put to John Bull is to shew that a king, being anointed, reigns in right of a divine appointment; indefeasible hereditary succession must be considered as a necessary consequence of such a right; and, in that case, Thomas Bull and his abettors would stamp the revolution of 1688 with the character of rebellion, represent the settlement of the crown on the Brunswick family as a pretended sanction for usurpation, and brand the supporters of the present establishment of the state with the odious name of traitors. We do not say that the associators countenanced this interpretation of the words in question: but it was evident that they *might* be so interpreted; and, for that single reason, if there were no other, they ought not to have rested satisfied with striking this passage out of the copy of Thomas Bull's letter published by their authority; they ought also to have warned the public of the poison concealed in such copies as retained it.

The defence of the Association appears lame also in that part in which it answers the charge "that it countenanced the establishment of a government by clubs;" for numerous bodies of men associating and corresponding with each other naturally carry weight and power with them; and, if they do not abuse that power, it is not from the want of *means*, but of *inclination*. Now it certainly must be highly dangerous to any established government to suffer associations to multiply, on whose *discretion* alone it may have to depend not merely for the preservation of its form, but of its existence. When the volunteers of Ireland first began to associate, it was for the best of all purposes, the defence of a country threatened with invasion at a time when it was totally unprovided with a regular military force to repel the invaders. Government encouraged these associations, and even armed some of them from the public stores. They began to correspond with each other, soon became too powerful to be controlled by the executive power, and at last effected a revolution in the legislature both of England and Ireland, which no man could have thought practicable at the first dawn of this Association.

Having concluded the defence of Mr. Reeves's Association, our author commences offensive operations against the different societies

cieties known by the names of "The Friends of the People," "The Friends to the Freedom of the Press," "The London Corresponding Society," "The Whig Club," &c. &c. and treats with very great severity Mr. Erskine and many other gentlemen: he goes so far as to say that the society of the Friends to the Liberty of the Press, which he sneeringly distinguishes with the epithet of *virtuans*, 'begun in an insult upon juries and a reflection upon the administration of justice.' With what decency and consistency the Associator charges these gentlemen with so gross a departure from the respect due to the most useful and most sacred of our legal institutions, we will leave it to our readers to determine, after a perusal of the following scandalous libel from his own pen on the jury by whose verdict the proprietors of the Morning Chronicle were acquitted. Speaking of this acquittal, page 115, he thus proceeds:—

'You may be assured, Sir, that this English jury, if they could have given their verdict by a majority of voices, as in Scotland, would certainly have convicted your patriotic friends. The contest among the jurors, like other secrets, has found its way into public conversation. It is notorious, and talked of without the least scruple, that when the jury went first to Lord Kenyon, eight of them were for convicting, and four for acquitting; the verdict then delivered, *guilty of publishing, but with no malicious intent*, was yielded to by the eight, because the four would come into nothing else. When this verdict was refused, and the jury were sent back to fight the battle over again among themselves, the resistance of those who were for acquitting appeared so unreasonable, that two fell off from them, and the minority were reduced to two; but so obstinate were these two in adhering to their resolution, that the ten finding themselves exhausted with arguing, and fasting, and watching, agreed at four o'clock in the morning to do that, which must be done by one side, and which they did not hope from the candour, or modesty, of the other. The ten gave up their opinion to the two; and in that manner, and in no other manner, were the proprietors acquitted. I will say nothing upon the characters of these two men; they were, no doubt, actuated by strong feeling to support them through so long and so unequal a struggle with their companions; if they have not yet been rewarded for the obstinate fight they made, no doubt they will have the benefit of the precedent, if they should become defendants: they have nothing to do, but, in like manner, to get some able-bodied men among *their* friends to put themselves in the way of being taken as *tales* men, and then the same game may be played over again: one obstinate jurymen, who has no conscience, or shame, may always command a verdict.'

To a man who thus insults a jury at the very time when he charges on others as a crime what he very unjustly calls a similar proceeding, may well be applied the adage *Væ tibi nigræ dicebat Cacabus olla*; the school-boy's translation of which is a little too broad for our page:—but our author, we make no

doubt, has heard it, though it must have escaped his memory when he was writing the above passage, or it would have prevented him from exposing himself to the retort discourteous. *He* wonders that the authors of some late publications had not the fear of the attorney general before their eyes, when they were giving them to the world; and *we* wonder that, when he was thus traducing the jury which tried the proprietors of the Morning Chronicle, he had not before his eyes the terrors of an action for the slander cast by him on individuals of that jury, and of a prosecution for his libel on the whole of that body. It must have been an overheated zeal that threw him off his guard, and thus laid him open to the very censure which he was so liberally bestowing on others; for we must admit that he has a clear head, and discusses an argument with ability. This tribute we are obliged to pay him, for impartiality is a duty imposed on us by justice; and we discharge it without reluctance, though the author, whom we thus praise, has undertaken the defence of associations which, in their zeal for the Constitution,—like the ape that hugged her young one to death,—have a tendency to destroy that which it was the ostensible object of their institution to preserve.

## MONTHLY CATALOGUE,

For SEPTEMBER, 1794.

### MEDICAL, CHEMICAL, and METEOROLOGICAL.

Art. 14. *Observations on Human, and on Comparative Parturition.* By R. Bland, M. D. A. S. S. 8vo. pp. 220. 4s. 6d. Boards. Johnson. 1794.

FROM the nature of the subject of this volume, our notice of it must be more brief than its professional importance, and the character of its author, might otherwise seem to demand.

Its principal purpose is to controvert the doctrines contained in *Dr. Osborn's Essays on the Practice of Midwifery*, on which Dr. B. comments in a close and home, though not unhandsome, critique. The chief points discussed are, the opinion of Dr. O. concerning the necessary difficulty and danger of human parturition; his ideas respecting the assistance required in natural labours, particularly to retard the efforts of Nature; his doctrine of confining the use of all instruments to the most extreme cases of danger; his comparative view of the preference due to the forceps over the lever; and his directions as to using the crochet. Those who are interested in the practice of the art to which these questions refer will doubtless have recourse to the book itself, for an adequate view of Dr. Bland's facts and reasonings.

Art. 15. *The Physician's Vade Mecum*; being a Compendium of Nosology and Therapeutics, for the Use of Students. By the Rev.

Joseph

Joseph Townsend, Rector of Pewsey, Wilts; and Author of a Tour through Spain. 12mo. pp. 130. 3s. sewed. Dilly. 1794.

Works of this kind are so very easily composed, and their utility is so narrow to those who have had better instruction, and so dubious to those who have not, that we may excuse ourselves from entering into any particulars respecting the present performance. It is very neatly printed.

Art. 16. *On the Diseases of the Teeth*; their Origin explained, with successful Methods of removing their most prevailing Disorders, and managing the Teeth in the Infant State. To which are added, Observations on the Saliva. By Benj. Walkey, Apothecary and Proprietor of the Vegetable Dentifrice. 12mo. 1s. Shepperdon and Reynolds. 1793.

Mr. W. talks like an apothecary successfully enough in explaining to his 'gentle readers' the nature and effects of a prevalent acid, of salivary concretions, &c.; and he gives some plain and sensible directions as to regimen and medicine, and the management of the teeth; not forgetting to speak a good word for his *Vegetable Dentifrice* and *Prepared Plant*.

Art. 17. *A Meteorological Journal of the Year 1793*, kept in London by W. Bent; to which are added, Observations on the Diseases of each Month in the City and Suburbs. 8vo. 1s. 6d. Bent.

The intelligent author thus describes the plan of his Journal:

'The Journal is kept on the south side, and near the middle of Paternoster-row, which is 51 feet higher than the bed of the river Thames. The instruments used are, a perpendicular barometer with an open cistern, two Fahrenheit's thermometers, and a De Luc's hygrometer; the latter being a new-invented instrument, it may be necessary to mention that the point of extreme dryness is 0, and that of extreme moisture 100. The journal of each month is divided into nine columns, which contain as follow:

'1. The Day of the month, with the letter N or F affixed to that on which the moon is new or full.

'2. The Hour of observation, morning and afternoon.

'3. The height of the Barometer, in inches and 100 parts: it is placed in a room on the ground floor.

'4. The degrees of the Thermometer out of door, facing the north\*.

'5. The degrees of the Thermometer in the house, placed in a passage at the bottom of a staircase, where there is no fire-place.

'6. The degrees of the Hygrometer, which is placed close to an outward door constantly open in the day-time.

\* \* This instrument appears to be about 5 degrees higher in the greatest cold of winter and heat of summer, than a similar instrument at a village six miles west from London; but this is only to be considered of transient cold or heat, for on a continuance of either the variation is trifling. The difference may be caused by the multitude and closeness of buildings in the city, which prevents a free circulation of air, by the great number of fires in the houses in winter, and by reflection of the sun's heat from so many brick walls in summer.'



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‘ 7. The degree of Cloudiness; the sun being frequently obscured with 3, and seldom visible with 4; but when *b* is inserted, the atmosphere is so hazy above, and when *f*, so foggy below, that no distinction of clouds is perceptible.

‘ 8. The point and force of the Wind; 3 being rather brisk, and 4 blowing strong.

‘ 9. Further observations and intermediate alterations of the Weather; in which the period [...] and colon [...] are used to denote a space of time between any change, the latter being a distinction for midday and midnight.

‘ The Medical Observations are communicated by a Friend.’

We need only add that the medical observations appear to be judiciously drawn up.

### POLITICAL and COMMERCIAL.

Art. 18. *Thoughts on the Suspension of the Habeas Corpus Act.* 8vo, 1s. Debrett. 1794.

This author rather warmly (had he been cooler, he might have proved not less convincing,) vindicates the suspension of the above-mentioned act. He observes that this is not a new measure; that ‘ it has often been occasionally resorted to, and always with a tendency toward the benefit of the nation;’—and that, ‘ as the statute exists for the constitution,—not the constitution for the statute, the safety of the people has, again and again, suspended its operation!’

Having enlarged on this idea, the author enters on a defence of the French war: a topic which, preceding writers having before completely exhausted it, affords little novelty of argument or observation,

Art. 19. *Memoirs of Danton*, late Minister of Justice to the National Convention; who suffered by the Guillotine, April 5, 1794. To which are added, Genuine Anecdotes of M. Robespierre, late Leader of the Revolutionists in France, who was guillotined, July 28, 1794. 8vo. 1s. Allen and West.

A digest of the common reports.

Art. 20. *Jacobinism.* By William Fox. 8vo. 3d. Gurney. 1794.

Mr. W. F. apprehends that, as the term Jacobin is likely to be attended by consequences as great as ever were produced by the words Puritan, Papist, Pretender, Church, Liberty, Property, Whig and Tory, &c. &c. it ought to be well defined, and better understood than it generally is at present.—This task he undertakes, and performs with a degree of shrewdness, and even of pleasantry, that will probably give some measure of popularity to this little tract: but Mr. Pitt, Mr. Dundas, and particularly the Duke of Richmond,—together with the high clergy,—will, doubtless, shake their heads at it;—and perhaps at its author too. The term, indeed, seems to want explanation, particularly for the use of the common people; many of whom, it appears, confound it with our old opprobrium, *Jacobite*. An honest old Whiggish Chelsea collegian, lately commenting on his weekly newspaper, exclaimed, “ Damn these *Jacobites*! (why do they now print ‘em *Jacobines*?) I thought we had done for ‘em all at the battle of Culloden, and at Kennington Common! but it seems that there’s a cursed sight of ‘em remaining yet; and I suppose they are

**Still** hankering after popery and arbitrary power! Wounds! I wish I was but young again, and had all my limbs,—to have another knock at the dogs!"

Art. 21. *Defence of the War against France.* By William Fox. 8vo. 3d. Gurney. 1794.

Mr. W. Fox continues to arraign the present ministerial system, by every mode of *literary* impeachment. His present attack is made with the weapons of irony and ridicule,—once so formidable in the hands of the witty Dean of St. Patrick's: but Mr. W. F. is not a Swift. He is, however, a man of strong natural parts and acute observation. His main point, in this mock defence of the French war, is to prove that it is highly becoming this nation to exert all the energy of the state to prevent France, Poland, or any other considerable nation in Europe, from adopting any alteration in their governments or laws which may meliorate or improve the circumstances of the people, or remove those defects in their governments which impede their manufactures, trade, agriculture, and general happiness;—and that, as the power of waging war or making peace constitutes a part of the King's prerogative, it is the indispensable duty of the subject to submit, with perfect obedience, to the royal exercise of such prerogatives: that the French war *must* be pursued on the magnificent plan of Mr. Burke; and that, 'if we fail to extirpate the French, the war *must* be continued till they extirpate us.'—To which conclusion, according to Mr. F.'s premises, every good and loyal reader is in duty bound to answer, "SO BE IT."

Art. 22. *A Defence of the Political and Parliamentary Conduct of the Right Honourable Edmund Burke.* 8vo. pp. 35. 1s. Eaton, 1794.

This defence is ironical; the author's real aim being to substantiate the charges which he affects to refute. We wish to pay a compliment to his feelings, in expressing a hope that, had he foreseen the heavy domestic calamity which has lately befallen Mr. Burke, he would either not have sent this work into the world, or would have delayed its publication until the poignancy of a *father's* affliction for the loss of an *only son* had received some abatement from the lenient hand of time. We must, however, confess that our hope on this head is not very confident; for we have not found our author remarkably ingenious in some of his statements, nor uncommonly ingenious in conducting his covered attack. It will be allowed that, before a writer asserts a thing as a fact, he ought to take particular care to procure authentic information on the subject: but this duty, which he owed both to his readers and to himself, our author has strangely neglected. To elucidate this matter, we will give an extract from page 6:

'Mr. Burke's alarm at the proceedings of the French nation was extremely natural and praise-worthy, as it is more than probable he was sensibly afflicted for the cause of their religion, which had suffered materially by the Revolution. I do not mean to assert, that Mr. Burke is himself a professed papist, for I am not ignorant that papists are ineligible to sit in the House of Commons, but as he received his education at St. Omer's, it is very natural to suppose, he retains some predeliction

predilection for the Roman Catholic religion, notwithstanding the oath of abjuration makes him *wholly* abstain from mass.'

Here the author, giving his sanction to an opinion as erroneous as it is common among the revilers of Mr. Burke, would have the public believe that this gentleman was educated at *St. Omer's*; when a little inquiry would have enabled him to discover that his education was finished many years before he ever set foot on the territory of France; which he visited only as a traveller, and in which his residence was very short. The truth is that Mr. B.'s father was an attorney; which, in his time, no person who professed the popish religion could be in Ireland; that he bred his son in the religion established by law; and that the master, under whose care he studied the classics, was a QUAKER of the name of *Shackleton*: from whose school at Ballitore, we think, in the county of Kildare, Mr. Burke was removed to Trinity College, Dublin, where he continued till he took his degree of Master of Arts. When he came to England, his intention was to qualify himself for the bar: but he soon afterward embarked in politics, and renounced the study of the law. From that period to the present, he has been a public man.—It is evident from this statement of facts, for the authenticity of which we can vouch, that the author's insinuation about Mr. Burke's *retaining* some predilection for the Roman Catholic religion must fall to the ground, as it is founded only on the assertion that he was educated at *St. Omer's*; which is contradicted by truth. If any such predilection lurks in his bosom, it operates in a very singular way; if we may judge from the following circumstance, which, though not within our own knowledge, we have reason to believe is not a fiction. The present Mrs. Burke was the daughter of Dr. Nugent, a gentleman well known among the wits and learned men of his day. This lady, we are informed, was educated a Roman Catholic, and continued so to the time of her marriage. Since that period, she has professed herself a Protestant; and it may be presumed that the change would have met with some opposition from her husband, if he were a papist in his heart, notwithstanding his oath of abjuration. We do not question the sincerity of the lady's conversion; we presume that, in so important a point, she acted from conviction, and not through complaisance to her husband: but, if our author's insinuation were true, and Mrs. Burke were capable of being swayed by complaisance, it would have induced her still to profess a religion which her husband preferred in his heart to all others.

The part which Mr. Burke took with respect to the French revolution is represented in a manner which no man of candour can style ingenuous. We are here told that 'Mr. Burke, for having urged ministers to go to war, has been called the author of it, as if it were a heinous crime to sacrifice twenty or thirty thousand lives, and twenty or thirty millions of money, in the necessary project of restoring to France her antient despotism.' If Mr. Burke may be said to have been in any way the author of the present war, it must be on the supposition that by his famous "*Reflections*" ministers were determined to draw the sword; a supposition which ministers disavow, as they say that the original ground of the war was a decree of the Convention,

Convention, promising aid to the people of the different states in Europe who should rise against their respective government, together with a direct attack on the importance, if not the existence, of Holland, by the decree for opening the Scheldt; the exclusive navigation of which had been granted to the Dutch by treaties, and guaranteed by England. It is true that to this ground of the war a second has since been added, and which in point of chronology preceded the other: but be that as it may, it must seem disingenuous to say that the object of Mr. Burke's book was 'to restore to France her antient despotism.' It never once entered into our minds to approve, much less to defend, all the doctrines and principles maintained in that book: but we apprehend that we are doing an act of justice in asserting that such was not its object. It condemned the then new constitution: but does it follow that it was friendly to despotism? by no means; for some of the most decided advocates for liberty have condemned that constitution. What, then, did Mr. Burke mean? He meant that the great cause of the calamities of France was not the want of a new constitution, but the *suspension* of an old one, which was in its nature calculated to secure to the French nation the blessings of a mixed government, at once representative and monarchical; the power of the crown being limited by that of the people in States General assembled. His object was to prove that France already had a constitution; that for a great length of time it had been under an interdict; that, this interdict being taken off, the constitution would be restored to its functions and activity; and that, though some changes might be deemed necessary to accommodate several of its parts or forms to the present times, nothing could be more unnecessary, and at the same time more dangerous, than completely to destroy that constitution, and to raise up a new one out of its ruins. On these points, we are not going to give any opinion; in stating them, we only mean to shew that Mr. Burke's real object was not the restoration of the antient despotism, but of the much more antient constitution of that country; which unquestionably bore a strong resemblance to ours,—if it were not the model from which the latter was formed; the *Franks* having been celebrated for their enthusiastic love of liberty, (as appears even from their very name,) and for their enmity to despotism.

Some of the other charges against Mr. Burke are that he is inconsistent, now maintaining principles which he formerly combated; that *out* of public employment he held doctrines which he abandoned when *in* office; that he has apostatized by deserting those persons with whom he was formerly connected, and by going over to those whom he formerly opposed; and, last of all, his share in the institution and management of the impeachment of Mr. Hastings is brought against him as a crime.

We have often remarked that it was extremely indecorous to touch on this last article pending the trial, or to venture to anticipate the judgment which may terminate it: if favourable to Mr. Hastings, it may give a certain complexion to the prosecution that it is not for us to describe: if unfavourable, it will not be deemed criminal in Mr. Burke to have brought the cause before a proper tribunal. With respect

spect to the inconsistency of this latter gentleman, we believe that instances of it may be found: but we do not think that those which have been adduced by our author have been happily selected;—he, however, thinks otherwise, if we may judge from the chain of reasoning which he confidently draws out before his readers, when speaking of the five bills of reform which Mr. Burke brought into parliament in the year 1780 when he was in opposition. We have read the passage with attention, but without having been able to discover any change of principle in Mr. Burke. His plans, he said in one situation, were practicable; in another, he abandoned some of them as impracticable. What does this mean? Precisely this. “With the concurrence of a majority of this house, I venture to say that I shall be able to realize all that I have taught you to expect from these measures.” Three years afterward he says, “I am obliged to abandon parts of my plan, because I find it impracticable to procure that concurrence of opinion, without which I cannot proceed with effect: let those who are hostile to me on these heads withdraw their opposition and give me their support, and here I am ready to go on, and to perform all that I have promised.” In no other sense could the plans be impracticable: what *physical* impracticability was there in a project for selling the forest and other crown lands, for abolishing the Palatine jurisdictions of the county of Chester, duchy of Lancaster, and principality of Wales, or uniting the duchy of Cornwall to the crown? Unquestionably, not any. Mr. Burke, therefore, might well proceed in laying before parliament the result of his study on these different heads; not one of which, he might presume, could be attended with the thousandth part of the difficulties that met at every step those who planned and finally completed the union between England and Scotland. He found, however, that a combination of powerful interests opposed to the accomplishments of his designs a kind of *moral* impracticability, which derived strength from the silence of the people; who, though they were some time before clamorous for reform, appeared to be satisfied with the mere change of ministry, and with some few other measures infinitely short of what their petitions to parliament would have taught a man to think would content them. Had the people called for the completion of the whole of Mr. Burke’s plan, their voice would soon have dissolved the confederacy of interests that opposed it, and would have proved its success to be practicable as well morally as physically.

The case of Messrs. Powell and Bembridge is here again brought forward, but with a degree of virulence which never attended the discussion of it in the House of Commons. The worst that was said, on that occasion, of the conduct of Mr. Burke in restoring these two persons to the offices from which they had been dismissed by his predecessor, was that it was “*a gross and daring insult to the public* :”—but this author goes much farther, and throws out an insinuation which no man, either in justice to himself or to the accused, should ever hazard, unless he were ready with his proofs to make good the charge. He says, page 23, ‘some few of Mr. Burke’s friends have lamented his extreme partiality for these two gentlemen, which led to their restoration; but no one ever dreamt, and I hope no one ever  
*will*

will dream, that he either connived at the embezzlement—or participated of the plunder!!' At the embezzlement, Mr. Burke could not have connived; because, whatever it was, it took place before he was himself in office: the idea therefore of participation must vanish. As for the protection afforded by him to these persons, it could go no farther than to prevent them from appearing before a court of law with any thing like a prejudication of their cause, such as dismissal from office, (to men in their lucrative situations a very heavy punishment,) might well be considered: but it could not shield them from the consequences of proceedings already instituted against them by the Attorney General. It was generally understood at the time that Mr. Burke was actuated by regard not merely for Messrs. Powell and Bembridge, but for his friend Mr. Fox, whose family had patronized the former,—in whom so much confidence had been placed by Henry Lord Holland, that the latter appointed him one of the executors of his will. Thus private friendship concurred with the love of impartial justice to determine Mr. Burke to keep these people in their offices, until their country should have found them guilty of the frauds with which they were charged. Mr. Fox, speaking on the subject, and defending his Right Hon. Friend, observed that he did not appear to have been guided in the affair by the cold virtue of prudence; which would have induced him to sacrifice every consideration to his own popularity, and to be perfectly indifferent about the effects which a previous dismissal might have on the mind of a jury in the trial of two persons under accusation. It was known to every one that the new regulations for the management of the Pay-office, contained in Mr. Burke's bill, put it out of the power of these two persons, or indeed of any one, to defraud the public; and consequently, though their restoration to office might be so far beneficial to themselves, that they might go to trial without the imputation of having been already judged and punished by their superiors, yet it could not possibly be attended with any injury to the state.

Art. 23. *A Letter to the Right Hon. Henry Dundas, M. P. &c.; or, An Appeal to the People of Great Britain, being an Answer to some Reflections cast upon "a Citizen whose loyalty (it was said) was only confined to his Razor!"* in a Debate in the House of Commons, Feb. 21, 1794. Occasioned by an intercepted Letter signed J. Harrison, a Sans Culotte; to which is added, an Abstract of a Trial for an Assault committed on the Author in the Name of "Church and King for ever." By Citizen John Harrison, Sheffield. 8vo. 1s. Eaton. 1794.

It is surely somewhat laughable that a person who calls himself a *Sans Culotte* should be alarmed lest it should be thought that his *loyalty* is confined to his razors. *Citizen Harrison* seems to think it a calumny on the part of Mr. Dundas, when he insinuated that the sentiment "God save the King" is engraven only on his razors; and to repel so black a calumny is the apparent object of the present publication: but we must confess that the manner in which the author meets the charge might tempt an impartial reader to suspect that the real object was rather to confirm than to refute it:—yet this our opinion may perhaps be the offspring of a crazy brain, which, *Citizen Harrison*

son

son may think, stands as much in need of being reorganized as our constitution. Be it so; we cannot, however, cease to entertain it, until our brain shall have undergone a reorganization. When a man expresses, by the adoption of certain appellations, his approbation of the proceedings of the French, he may, for aught that we know, be a very good republican; he may think himself the enemy of tyranny, and the friend of mankind: but he must excuse us, if we say that it is not to such a person that we would consent to intrust the defence of the *British Constitution*, to which nothing in nature can be more opposite than the government established by the sons of violence in France. We are not required to give an opinion of the comparative merits or demerits of either; we only mean to say that, as man cannot well serve two masters, so the person who admires one of these two constitutions cannot possibly admire the other, as they are in principle, basis, and policy, the very reverse of each other. The French have abolished monarchy as incompatible with liberty, and aristocracy as incompatible with equality: while the English retain both, for the precise purpose of securing to the people the full enjoyment of liberty, and establishing on a lasting foundation the dominion of *equal laws*. If the French were right, the English may be said to be wrong; for, supposing both of them to mean sincerely the same thing—the general good,—the means which they employ for attaining their object are the most repugnant in nature to each other. A consistent *Sans Culotte* could never utter from his heart the words “God save the King;” and the Citizen, who sincerely feels and joins in that sentiment, could never make a true *Sans Culotte*. Fire and water cannot exist when mixed together, any more than a *Sans Culotte* can be a friend to the British constitution, or an admirer of that constitution be a *Sans Culotte* in the Parisian sense of the term. It is true Mr. H. tells us that, in *his* sense of it, it means a lover of his country and a friend to freedom: but he does not by *name* include the British constitution. We were sorry to find that Mr. H. seems less intent on pointing out abuses that might be remedied, than on endeavouring to create discontent in the minds of the people; the possible consequences of which, we are charitable enough to suppose, he has never thought of calculating, or he would shudder at the bare idea of them. Had he confined himself to abuses, he had been right; it is a melancholy truth that many of them do exist in the administration of our constitution; and every one, who wishes to preserve the venerable fabric, must wish to see them rooted out, and measures taken to prevent their return: but such a change of government as has taken place in France, we hope, few persons would be ready to adopt here. The attachment of the nation to its present constitution, we believe, and we are happy in the belief, is very general; it is this attachment which we understand by the word *loyalty*, and not a blind or superstitious veneration for kings and lords. *Loyalty* to a government vested for the public good in king, lords, and commons, we revere and we profess: but we feel as much indignation as Mr. H. himself, when we find it used as a cloak to the perpetuation of abuses; for freedom must expire in any state in which men are exposed to insult, to the loss of property, and perhaps of life, and are made liable to be stigmatized with the charge of *disloyalty*.

*disloyalty*, merely for endeavouring to bring back the constitution to its original purity, and to reform the abuses which had crept into it through the lapse of time.

We think that Mr. H. has been much aggrieved in the treatment which he experienced from the mad zeal of the outrageous vociferators for church and king at Sheffield. If he had offended against the law, the law alone should have determined both his guilt and his punishment. When loyalty degenerates into *ruffianism*, it is as dangerous as a wild beast let loose unmuzzled on the weak and unprotected, and disgraces the cause which it means to support; if men professing loyalty and patriotism were, with impunity, suffered to burn houses, to attack the persons and to destroy the property of individuals, and to take the sword of justice into their own hands, liberty would soon expire under the blows of its mistaken guardians. We are not disposed to censure the twenty-four men who formed the two juries that tried the persons indicted by Mr. H. for an assault on him, and acquitted them: they were on their oaths; and, we must presume, formed such verdicts as they in their consciences thought just:—but, without any impeachment of their integrity or justice, we are free to confess that we would not have concurred in returning such verdicts, had we been on these juries, *if* the evidence produced on both sides were such as Mr. H. states it in the abstract of the trials annexed to his pamphlet. We speak hypothetically, because we have never read any other account of those transactions; and it is a rule with us not to pronounce decisively, except when we are complete masters of *both* sides of a question.

Art. 24. *A Letter to Earl Stanhope, from Mr. Miles; with Notes.*  
8vo. pp. 158. 3s. Nicol. 1794.

Mr. Miles seems to suspect that the noble Earl's conduct indicates symptoms of dangerous ambition lurking in his Lordship's mind; for, having stated that the reign of cabal was no more, and that the stupendous Colossus has been hurled from its proud summit and destroyed, he thus addresses the noble peer; 'It lies prostrate, my Lord; and would you collect the broken and dispersed fragments? Would you from its scattered parts form another whole, and, appropriating its powers to yourself, *compass* us and *lord* it over us with giant stride, the Brissot, the Danton, or Robespierre of the hour?'—Speaking of those who are advocates for a reform in the representation of the people in parliament, he endeavours to throw insuperable obstacles in their way, by exciting suspicions of the purity of their motives: we have among us, he says, 'artful and designing men, my Lord, who bellow for *reform*, but mean *REVOLT*.' That there *may* be such persons in this country we cannot pretend to deny: but we would ask, is it candid to make no discrimination; to spread the charge so generally that it should reach those whose object in pressing for reform is the preservation, not the destruction, of the constitution? The number of constitutional reformers in this country is, we believe and trust, very considerable, while that of republicans is extremely small; is it just that both should be confounded, or that the former should be put on a footing with the latter? For our part, we are of opinion that the man who does not discriminate between them, and who seems to  
with



with that the people should be disposed or taught to consider *reform* and revolt as synonymous terms, must find it a difficult task to prove that he is not an advocate for the perpetuation of abuses in the administration of the British government. We are ready to agree with Mr. M. that too much care cannot be taken of internal peace, the preservation of which is one of the great ends of government: but, at the same time, it ought to be allowed that, dear and valuable as it must be to every well-meaning man in society, there are things which ought not to be sacrificed to it. If the dread of endangering public tranquillity were a sufficient ground for rejecting every measure by which it might be endangered, the British constitution either had never existed, or had long since perished; we never should have heard of *magna charta*, the *revolution*, nor the *bill of rights*; and we might at this moment be groaning under the despotism of a Stuart, instead of breathing freely under the mild sway of a limited monarch of the house of Brunswick. To put this matter in a fair point of view, we would ask this one plain question; is there any ground for reform in our Constitution: If there be, why should men set their face against it? Because, forsooth, there are persons who, under colour of reforming, would pull down the whole fabric. This is a very poor reason for resisting reform. Can any man with decency say, it would be proper in us to refuse to do what ought to be done, merely because there are certain persons who might want us to go farther, and do what ought not to be done? We scarcely know on which description of men we should pass the greater censure, as endangering the public peace, those who refuse to do what is right, or those who aim at carrying measures that are evidently wrong. Man should begin by doing his duty; if bad consequences ensue, his conscience is clear; and in the eyes of God and man he cannot be responsible for them.

We agree with Mr. Miles in every thing that he says in support of monarchy and the House of Peers as integral and essential parts of our constitution: but we presume that he was not serious when he told us, page 16, 'that it is in fact, the nation that confers, the peerages.' The king indeed may be said, as the hereditary representative of the nation, to act in its name; and thus in theory it might be admitted that what is done by the agent is done by those in whose name or in whose behalf he acts: but are theory and practice united on this point, respecting grants of peerages? The man who will take the trouble of opening the red book, and of running over the list of Peers, will soon be able to determine whether it was the voice of the nation that called them *all* to the Upper House.

In page 107, Mr. M. appears to have lost sight of Lord Stanhope; for he there begins an invective against Mr. Burke, the most bitter that we ever read. To account for this virulent attack on a man who has been the great leader in the cause in which our author is himself engaged, is beyond our power. These two gentlemen seem to agree so well in general principles, that we are really surprised to find that what strikes us as a very slight difference should be productive of so much violence: one might well be tempted to suspect that, the apparent cause being inadequate to such an effect, there is something more in the business than meets the eye. Mr. M. is an advocate for

for the preservation of the monarchy, the peerage, the church establishment, and property; so is Mr. Burke: Mr. M. charges the French with absurdity in the formation of the system of constitution which they established; so does Mr. Burke: Mr. M. reproaches the revolutionists with injustice to the nobles and clergy, and with barbarities shocking to human nature, exercised on all descriptions of persons; so does Mr. Burke. Mr. M. condemns the conduct of various clubs in England, and imputes to them motives which they dare not avow; so does Mr. Burke. Thus far they are fighting on the same side, and engaging one common foe. In what do they chiefly differ? In their opinion of the principles of *Monf. de la Fayette*. Mr. M. thinks that gentleman a hero, the champion of liberty, and a model of patriotism; Mr. Burke thinks that many of the calamities which have desolated France may be imputed to him. Is it possible that a difference on such a topic, without the concurrence of some other cause or motive, not stated to the public, could induce Mr. M. to attack not merely the political but the moral character of Mr. Burke? and to treat both with an asperity which we believe to be unexampled in the annals of party invective? He calls Mr. Burke a man who is always in the extremes, and whose whole life is little else than a series of contradiction, absurdities,\* and *impudence*—a man of *brutal* insolence, raised into consequence more by favour than by *merit*; and whose whole life exhibits, in strong colours, a tissue of all the meannesses which degrade our common nature.

‘It is proved, (says Mr. M.) in a publication which I have avowed, though my name is not affixed to it, that Mr. Burke has as little respect for truth, as he has for humanity in affliction. . . . It is not private history that I mean to investigate; but the *impudent profligacy* and arrogance of a man in public life, who has the *effrontery* to hold himself out as a model of loyalty. Faulty, reprehensible, and marked by an infinity of low cunning, as his private life may be, it is beneath my censure or regard. I will not conjure from the silent mansions of the dead, the ghosts of departed friends! Peace to the venerable shades of Saunders, Rockingham, and Reynolds! Peace to the hapless injured shades of Verney and Hargrave, let them sleep in quiet; they can neither be *cozened* nor IMPEACHED! I will not rake among *their* ashes, lest I should be compelled to call for *Civet* to sweeten my imagination.’—Surely, a little oil to soften the asperity of his invective might be of some use to Mr. M.! In this attack on Mr. Burke, he appears to us to have gone lengths which nothing can justify; and to have used language for which even the strongest personal provocation could scarcely be considered as an excuse. What could have been his inducement, we confess, we are not able to discover in the letter before us. We have nothing to do with the characters of individuals, except in as much as it would give us pleasure to find great men good, and pain to find them bad: it is not, therefore, from any particular interest in the character of Mr. Burke that we condemn, in the most unequivocal manner, the violent attack which Mr. M. has made on it in his long note, which fills nearly 17 pages of the tract now under our consideration. As to Mr. B.’s private character, we know not what Mr. M. has to do with it; if Verney and Hargrave

were ever injured in their property, did they not leave behind them executors that could apply for redress, and courts of law that could grant and enforce it? Have these persons commissioned Mr. M. to act in their name, and to proceed by way of libel, instead of a legal process? Surely not; they knew better what belonged to justice, to themselves, to the party against whom the bitter insinuation is made, and to the public. Mr. M. obliquely condemns the impeachment of Mr. Hastings, and speaks of it as disreputable to Mr. Burke. Here the censure extends farther than Mr. M. seems to be aware; for it reaches the last House of Commons that voted it, the present House of Commons that declared it had not abated by the dissolution of parliament, and resolved that it should be continued; and also the present minister and his colleagues, who argued for and concurred in the original vote for the impeachment, and in the subsequent declaration that it had not abated, but should be continued, and be conducted by the same managers.

Mr. M. undertakes to prove that the present war was unavoidable on our part; that France had resolved at all events to break with us; and that those persons, with whom ministers are blamed by some for not having treated, had no power whatever to treat with our government. This is a point of great importance to be cleared up; as on it depends the justification or condemnation of the British Cabinet on the great question of peace or war. The readers of this pamphlet will perceive that the evidence here adduced rests on the credit of Mr. M. who vouches for the authenticity of a letter to him from Monf. Maret; and that there is one circumstance which corroborates it; for he reminds Lord Stanhope that he one night met his Lordship at M. Maret's apartments in Portman-square; from which it would appear that our author was in habits of intimacy with this supposed negotiator.—We will make no farther observations on the subject, but leave Mr. M. in the full enjoyment of the honour which he will gain by the conversion of Lord S.—should he be able, by the energy of his arguments and the *politeness* of his address, to seduce his Lordship into a renunciation of his political principles.

Art. 25. *A short Exposition of the Important Advantages to be derived by Great Britain from the War, whatever its Issue and Success.* By the Author of "A Glimpse Through the Gloom." 8vo. 1s. Owen. 1794.

In our Review for June we had an opportunity of appreciating the talents of this author, when we gave an account of his "Glimpse through the Gloom;" and the present performance affords us no ground for altering the judgment which we then formed of them. Abilities he certainly possesses: but the liveliness of his imagination, and the ardour with which he pursues his object, make him frequently overlook the paths which prudence would point out, and betray him into inconsistencies so obvious and glaring, that it is astonishing how they could escape his observation.

In his "Glimpse through the Gloom," he was decidedly against that species of warfare in which we, as a maritime people, could most effectually employ our force both for annoying the enemy, and securing advantages to ourselves. "Away, at all rates, (said he in that work,) with foreign  
foreign

foreign colonial conquests : if our object be to bring France to reason, France is only vulnerable in France." It is evident from this that he *then* thought a *land* war was most conducive to the end for which we had drawn the sword :—but now he has changed his mind, and recommends *naval* operations as best suited to our insular situation, and as most likely to weaken France on the element on which alone she could be truly formidable to us, and to secure to us incalculable commercial advantages, by vesting us with the uncontrolled dominion of the sea. It is his former opinion that we reject ; the latter we applaud, as founded in that policy which has raised this country to enviable greatness. Let us consider the sea as our chief, if not the only theatre, on which we are calculated to act a great part in the face of nations ; and whatever government may prevail in France, we shall have nothing to fear from it :—but be it remembered at the same time that, if we wish to pursue our commercial career with as little interruption from war as possible, we must never lose sight of moderation ; let not our prosperity make us haughty and overbearing ; let us not grasp at too much, lest we should provoke other powers to unite against us, and should meet the fate of the dog in the river, who, not satisfied with the possession of a real good, lost it in attempting to procure what he falsely thought a greater : a *shadow* instead of the substance. Were it to be understood in Europe that what the author, in the fervor of his zeal for his country's prosperity, recommends to ministers was to be the system of our government, we fear it would raise up a confederacy against England not less formidable than that which is at present acting against France :—but, as the author's object will be best explained in his own words, we lay before our readers the following extract :—

‘ But what *is* most essentially important to our interests, is the seizure of the precise moment to wither the naval strength of France, to burn her fleets to the water's edge, to obliterate every vestige of her commerce on the path of the sea, to stand its uncontrolled and unrivalled master, and to bear away, for the next century at least, the monopoly of the world, and virtually of the world's empire with it.

‘ *Hæ erunt tibi artes.*

This is a work of ambition, truly worthy the British mind : here is interest upon interest, for millions upon expended millions ; yet thank God, and the Chancellor of the Exchequer, the expences of the war have not hitherto been felt ; we feel no twinges, nor make wry faces as yet, and I think while we give credit to Ministry, in this respect, we shall not withhold our acknowledgments for those motives to the war, of sinking our only commercial rival in the dust, and bending and blending the force of other powers to effect this our great design, that “ we may get the start of the majestic world, and wear the palm alone.”

That the complete annihilation of the French navy may be a desirable object to Englishmen we will take as granted : but we may be permitted to doubt whether such an event would be viewed with a favourable eye by the other powers of Europe. Commercial monopolies in any state are thought to be injurious to the members even of that state ; and, on the same principle, it must be injurious to many na-

tions, that any one among them should possess a monopoly of trade which would leave all the others at its mercy; and consequently we ought not to suppose that they would consent to countenance the rise of such a monopoly in England, still less to become our instruments in establishing it. Indeed our author appears in one place to be not only aware of the possibility of the jealousy of other states being excited at the prospect of our success which might lead to such a monopoly, but even to think that it is actually roused in some places, and planning measures to defeat our views. 'Already, (says he,) have the maritime powers of Europe and America taken the alarm, and, jealous of the paramount transcendancy of Great Britain, are in effect combining with France to set limits to our vast, but just ambition. Russia, Sweden, Denmark, Genoa, and other states, that fain would deny their deeds, but dare not, are so far from affording aid to the common cause, that they are secretly sapping and undermining, by armed neutralities, and other snaky pretences, our very foundations of commercial power.' Let us ask the author if it would be wise in us to provoke all the rest of Europe to join with those powers? Whether the universal monarchy of trade, if we may use the term, be not in its nature more alarming to all mankind, than the universal monarchy of power to which Lewis XIV. aspired, and which drew on France the arms of all her neighbours, and reduced her to the humiliating necessity of suing for peace at the hands of those on whose necks she had endeavoured to place a yoke? To be prosperous, and to continue to be so, we must sell to *willing* customers; and as long as our immense capital, and the industry and ingenuity of our manufacturers, enable us to send into foreign markets a better and cheaper assortment of goods than any rival nation can oppose to it, we shall enjoy a monopoly in effect,—and enjoy it, not in consequence of the dread of our naval thunder, which would be a precarious tenure, but by the free-will of states which would buy of us from choice, because no other people could supply them on such advantageous terms.

We are sorry to find that in politics this writer is a very Machiavel. 'The moral, (he observes,) will very incompetently apply to the political code, and ill must it fare with the nation that acts rigidly upon the square; honesty, to a certain degree, may be the best public policy, but not to the extent to which the individual will act as wisely as rightly to pursue it. Obvious interest is the national stimulus and main spring of action, and the gloss and varnish of the *most virtuous* proclamation ill conceals the "blude-red" colours of war, or the unmuzzled monster would never be let loose at all upon the world. Every old bawd has the cant of virtue upon her tongue when the object is its ruin and destruction.' On this principle, drawn from the Machiavelean school, we will make no comment, but leave it entirely to the feelings of our readers.

We would here have closed our review of this work, if we did not think it advisable, before we dismissed the subject, to correct an error into which the author has fallen; for this purpose, we subjoin the following extract, and observations on it:

'This is indeed a glorious epoch, I should blush to compare it with the most boasted reigns of other times; the best were bad and bloody,

and shrink, like truth from falsehood, from the comparison with our own. What are the golden days of good Queen Bess, the most proverbially grateful to British ears? What was *she* but a cruel and subtle tyrant? Can we now suppose, that she could order the patriot Wentworth's hand to be cut off, for only expressing his desire to examine the propriety of a bill she required the House of Commons to pass, or that the order would have been executed? Yet so stands the melancholy fact on our annals; and while the horrid operation was performing on the right hand, the gallant Wentworth waved his hat with his left, and shouted, "Long live the Queen!" What a man and what a monarch! her recreant head would have been but a poor expiation on the spot and instant, by the same knife, for that patriot hand.'

We agree with him that the reign of "good Queen Bess" is not that in which we must look for the triumphs of liberty: but, despotic and tyrannical as she was by nature, she never dared to cut off the hand of a member of parliament, merely for having exercised freedom of speech in his legislative capacity. The person on whom this inhuman sentence was executed was not named Wentworth, nor was he, we believe, a member of parliament; certain it is that it was not for any thing said or done in parliament that he was thus punished. His name was *John Stubbs*: he was of Lincoln's Inn; and the mighty crime, which brought down on him the vengeance of the mild Bess, was his having published a book against the marriage which was then on the tapis between the Duke of Anjou and the Queen of England. This book was intitled "*The Discovery of a gaping Gulp, wherein England is like to be swallowed up by another French Marriage, &c.*" Camden tells us that, immediately after the publication of this book, Mr. Stubbs, and William Page, who had dispersed the copies, were taken up and condemned to lose their right hands. This sentence was executed on a scaffold in Westminster, a cleaver having been driven through the wrist with a mallet. "I remember, (says Camden,) being present, that *Stubbs*, after his right hand was cut off, pulled off his hat with the left, and said with a loud voice '*God save the Queen.*' But the multitude stood silent, either out of horror at the punishment, or pity to the man, or their hatred of the match."

#### THEOLOGY, POLEMICS, &c.

Art. 26. *The Devout Communicant's Assistant*: or, The Nature and End of the Lord's Supper explained. By Alex. Duncan, D. D. Minister of Smallholm. 12mo. pp. 121. 1s. 6d. Bound. Law.

This author's design is to steer between the extremes of those who have given such accounts of the Lord's Supper as may deter thoughtful persons from attending, and of others whose representations seem to him to lessen its importance and the reverence with which it should be approached. The publication contains many judicious and candid remarks; its purpose is benevolent; and its tendency is to strengthen the interests of piety and virtue.

Art. 27. *Ecclesiastical Establishments detrimental to a State*. Written in England. Printed at Philadelphia. 8vo. 6d. Johnson. London. 1793.

We agree with the author of this pamphlet in his previous position, that the progress of free inquiry cannot be stopped by the utmost efforts of selfishness or bigotry; and that those ancient institutions which, on full and impartial examination, appear not to be founded in equity, and attended with utility, ought to be abolished:—but, that these premises will lead to the entire abolition of ecclesiastical establishments, may remain a question after all that this writer has advanced. It must be owned, however, that he has urged some weighty objections against the exclusive establishment of any particular sect; and he has shewn, with some ingenuity, that such establishments tend to foster ignorance, arrogance, intolerance, and hypocrisy,—to obstruct the progress of improvement, to create dissention and animosity, to introduce among the clergy a troublesome *esprit du corps*, and to subject many liberal inquirers, and upright men, to oppression and persecution. None of these objections, however, lie against such a general establishment of religion as would afford equal protection and encouragement to every class of religious professors; and such an establishment would probably be attended with greater advantages than this writer may be willing to admit.—We have no doubt, however, as to the truth of what has been said of this publication,—that “it was written with a pure intention to do good in the present critical times.”

## EDUCATION.

Art. 28. *A Vocabulary of the German Tongue.* With a Collection of Familiar Phrases. By E. Hesse. 12mo. 2s. Boards. Boosey.

To this vocabulary is prefixed a very imperfect introduction to German grammar, which enumerates, in the old fashioned style, *six* declensions, for no other reason than that the *Latin* grammars have so many; and assures us that the dative plural of the second declension ends in *e*, which is never the case. Indeed the author appears to us only a student; for he points out, as *errata*, in pages 5, 49, 100, 101, and 117, words which are correct. The vocabulary is, however, a convenient selection: the phrases are adapted to their object; and the scene from Schiller's *Fiesko* is very fine.

Art. 29. *Juvenile Pieces:* Designed for the Youth of both Sexes. By John Evans, A. M. Pastor of a Congregation, meeting in Worship-street. Second Edition enlarged and corrected. 12mo. 2s. 6d. sewed. Crolby.

Though this small volume escaped our notice when first published, we now with pleasure announce it to our readers as a neat manual of good advice, tending to instil into young minds a desire for knowledge, with sentiments of virtue and piety. The original pieces are, ‘The Student's Dream,’ in which he receives, from an aged preceptor, counsel with respect to the manner of prosecuting his studies: the ‘Vision of Female Excellence,’ in which are delineated the chief ornaments of the female character: the ‘Painter's Panegyrist,’ which is rather adapted, as indeed the title implies, to excite the love of the art than to inform the taste: an ‘Evening Meditation on the Extent and Uses of our present Knowledge,’ which is rather sentimental than scientific; and, next, we have a practical ‘Address to the Young on early Wisdom, as displayed in the Example of Jesus Christ.’—To these are added,

added, 'Mason's Elegy to a young Man on leaving the University,' and 'Cotton's Fireside.'—In several of these pieces, the writer has endeavoured to embellish and illustrate his sentiments by fiction; but the fictitious incidents are too few, and too trivial, to produce any considerable effect. The style is in general correct, concise, and perspicuous,—sometimes enlivened with poetical imagery; and the sentiments, though trite, are commonly just. Mr. Evans discovers a strong sense of piety, and takes every occasion to inspire his young readers with religious principles and affections. In the essay on painting, we remark a singular use of the term *caricature*, to express the whole class of humorous and satirical pictures. We might with equal accuracy call the whole class of comedies in the drama by the name of *farce*.—Recommending to his student persevering industry, Mr. E. introduces into his list of eminent men 'who have been severely studious, and have adhered with incredible steadiness to the pursuit of knowledge,' the poets Homer, Virgil, and Horace; on what authority, or with what peculiar propriety, we do not understand. The work, notwithstanding some defects which rigorous criticism might detect, will be very acceptable and useful to a numerous class of young readers.

Art. 30. *A New Introduction to Reading; or a Collection of easy Lessons, arranged on an improved Plan, calculated to acquire with Ease a Fluency of Speech, and to facilitate the Improvement of Youth: Designed as an Introduction to the Speaker. Second Edition, with great Additions. Compiled by the Publisher. 12mo. pp. 172. 1s. Bound. Sael. 1793.*

On looking over this collection of fables, tales, and moral lessons, it appears to us very suitably adapted for a *gradual advancement* in reading and acquaintance with words and language; and it is well fitted, in other respects, for the assistance, entertainment, and improvement of young minds.

#### POETRY and DRAMATIC.

Art. 31. *Verses on the late unanimous Resolutions to support the Constitution. To which are added some other Poems. By Samuel Eger-ton Brydges, of Denton, in Kent, Esq. 4to. 1s. Johnson. 1794.*

The Muse here lends her magic power, in aid of law and association, to silence the clamorous tongue, and to quiet the perturbed spirit of sedition. The poet tunes his lyre in honour of the British Constitution, and celebrates the happy lot of Britons, in strains which, while they abundantly display the writer's loyalty and patriotism, entitle him to some praise for his poetical talents. The sonnets, the elegy, and the epistle, which are added, the writer himself owns to be mere trifles: but they are elegant trifles. We give as a specimen the following pleasing sonnet:

#### ‘ O C T O B E R .

‘ O lov'd October! still my vacant day  
As thou return'st, in rural sweets shall fly!  
Mid yellow fields; mid woods of tawny dye,  
Whole fragrant leaves about my pathway play;

H 4

By



By russet hedges; all thy morns I'll stray:  
 And round the chearful fire in converse high  
 With choicest spirits meet, when o'er the sky  
 Soft social Evening draws her mantle grey.  
 Nor will we cease, till Midnight's reign profound,  
 The sweet communion of the fleeting hour,  
 While blasts that yet but weakly whistle round,  
 Urge to enjoy the moment in our power,  
 Warning of winter days in tumult drown'd,  
 Far from the quiet of the rural bower.'

Art. 32. *Poems*; by the late Mr. Samuel Marsh Oram. 4to. pp. 41.  
 2s. 6d. Cadell. 1794.

Though it be not a sufficient reason for the posthumous publication of verses that they were written in early youth, or under the difficulty of a narrow education, yet, when the pieces themselves bear evident marks of native genius, these circumstances ought to soften the rigour of criticism. In estimating the merit of the poems before us, we are very ready to place to the account of unavoidable disadvantages the prosaic, inharmonious, or obscure lines which obstruct our progress, because we find in many passages bold imagery, lively personification, tender sentiments, and glowing diction, not to be obtained without at least some sparks of poetic fire. It might not be easy to select any entire poem, which the accurate critic would throughout approve: but the following stanza, 'from an *Ode written near the Ruins of a Nobleman's elegant Mansion*,' will justify us in passing a favourable judgment on these productions:

'The sun to western worlds was gone,  
 To spread abroad the blaze of day,  
 And twilight from her shades led on,  
 An evening mild, by vesper's ray,  
 Progressive pouring vapours pale,  
 In many a curling sheet along the vale,  
 As silence sat upon the lone stream's edge,  
 And listened to its falls among the sedge;  
 When softly, where the pensive willow throws  
 Its weeping branches o'er the limpid tide,  
 A beauteous nymph, with auburn tresses, rosy,  
 And thus in sorrow's mournful magic cried,  
 With Syren voice, as waking in despair,  
 Whilst in the wanton gale wild stream'd her flowing hair.'

Besides the poem from which these pleasing lines are taken, the volume contains several sonnets, and an Ode to Friendship.

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\* *Eastbury*, situated in the parish of Gunvil in Dorsetshire, and celebrated by Thomson, in his *Seasons*.

"Oh lose me in the green delightful walks

"Of Doddington," &c. &c.

AUTUMN.

It was built by that gentleman, who was afterwards created a peer; it was a very magnificent structure, but was taken down, a few years since, by the Marquis of Buckingham.'

Art.

Art. 33. *Edwy and Edilda*, a Tale. In five Parts. By the Rev. Thomas Sedgwick Whalley. Embellished with six fine Engravings, from original Designs by a young Lady. 4to. 12s. Boards. Chapman. 1794.

This poem was first published without the author's name, in the year 1779; and our account of it will be found in our 61st vol. p. 76. We then remarked that it contained many prosaic and unanimated lines, but that it was at times illuminated by the rays of genius and poetical fancy; and we may still justly give it the same character. The corrections of a judicious friend might easily have prevented some deviations from grammatical accuracy, the frequent occurrence of unpoetical expletives to complete the measure, and particularly the very censurable termination of a line by a preposition. Mr. W. is also remarkably negligent in the use of adjectives for adverbs; as thus:

'He sudden came where Galvan's tow'rs.'—

'Now silent stole away.'—

'Drept frequent on the book.'— &c. &c.

If we recollect rightly, some alteration has been made in the catastrophe: but we have not the former edition at hand.

The designs which now embellish this work do credit to the early taste and genius of the daughter of Lady Langham, (to whom the poem is dedicated,) who was seized by the hand of death when every grace and virtue were beginning to adorn and to irradiate the mind.

Art. 34. *Bagatelles*, or Poetical Sketches. By E. Wallis, M. D. Crown 8vo. 3s. 6d. Boards, Dublin. 1793. London, sold by Hamilton.

It is unusual to see a volume of poems ushered into the world by subscription, many of which are remarkable for their *meretricious* merit. Of the serious pieces in this volume, the first two, *L'Amatore*, and *L'Amico*, are imitations, not very happily executed, of Milton's *L'Allegro*, and *Il Penseroso*. *The Progress of Science* is an allegorical ode, in which it were vain to seek either the *thoughtful* simplicity of Collins, or the gaudy splendor of Gray. *The Shining Guinea* lacks lustre when compared with *The Splendid Shilling*. Of the lighter and looser poems, many are certainly well turned, and would decorate an Anthology; such as the Sonnet written in a Volume of the *Basia*, and the epigram On seeing a Narcissus in the Bosom of a beautiful Girl. Not all the epigrams are original, of which the superscription does not indicate the source; for instance, the second in page 58. The third epigram in that page is truly *naïf*. The ode to Hypochondria is singularly full of medical allusion. There are other poems which we need not particularize.

Art. 35. *Adelaide and Antonine*: or, The Emigrants. A Tale. By Mary Julia Young. 4to. 1s. Debrett.

In so dreadful a struggle as that which is at present passing in France, it is impossible that there should not happen, amid innumerable scenes of horror, some instances of tender distress, over which the feeling heart may drop the generous tear of sympathy and compassion. A lover, leaving his mistress at the call of honour, and returning to rescue her from the hands of violence, is an incident which may easily be

be supposed to have happened;—such at least is the present tale;—which is told in plain and simple verse; and, though it cannot boast any high poetical decorations, and is not wholly free from grammatical negligences, it may be read with general approbation.

Art. 36. *The Sweetness and Sorrows of Love.* 4to. pp. 60. 2s. 6d. Laking. 1793.

As the preface to these poems is written in a very extraordinary style, our readers may not be displeased if we quote it at full length:

‘Buy them, ye critics, and tear them in pieces; I’ll smile, and supply you with more. For not the head, but the heart; not the stern solidity of the historian, but the artless simplicity of the lover, do I flatter myself by any of the following unlaboured verses to please. Alas, how few such readers they can have!—

‘Bre Love first reigns and revels in the heart,  
As a rich tenant entering a ruined house,  
He sweeps the dust away, corruption cleanses,  
Perfumes with rosy sweets, with charming sounds  
Enchants, and gilds his palace like a god.’—

To defy the critics, when an author is conscious that he merits their censures, is a common practice:—but a new personification of Love, after all that has been written on the subject of it, argues at least originality, if not genius; and to this praise our poet is unquestionably entitled:—for in all our reading we never before discovered that Love was employed as a house-maid to sweep the dust away. Passing over such trifles, let us proceed to the poems, in which the sweets and sorrows of Love are supposed to be described.

Mary, our author’s favourite mistress, as might be imagined, is the poet’s constant theme; whether his compositions assume the form of elegies, sonnets, songs, or epigrams. That the compliments which he pays to this fair lady should appear rather exaggerated, and extravagant, is not surprising, if we consider the nature of the passion which he feels: but, for her sake, at least, we wish that they had been intelligible. For our part, we confess that we cannot comprehend the following conceit;

‘My ink is powder, and sweet Mary’s eyes  
Two matches, acting on my heart, love prim’d,  
Which through this hollow tube, my pen, shall pour  
Her praise in music.’

Amid this confusion of metaphors, if we could for a moment, by the force of imagination, suppose the poet’s ink to be powder, Mary’s eyes matches, with the addition of fire conveyed through that hollow tube, his goose-quill, the consequence would be an explosion, which would inevitably destroy the matches and pen, and might prove fatal to the poet himself; and, in these circumstances, how the pen could pour forth Mary’s praise in music, appears to us quite inconceivable.—The enamoured writer, however, with modesty, gives us this little piece as a “Conceit,”—and so he entitles it: but it is such a conceit as, we suppose, could occur to none but an artillery man, or a musketeer.

As a farther specimen of the author’s poetical talents, we shall favour our readers with the following poem, which he styles Gratitude:

‘1. What

1. What shall I say, what shall I do,  
To fight my Mary's fears?  
I swear for ever to be true,  
With joyful grateful tears.
2. Oh could I place her on a throne,  
To kiss her feet, an humble slave,  
Bless her my bended knees upon,  
All for th' Elisium which she gave!
3. My heart's delight, my only love,  
My heaven with human life agreeing?  
In thee I live, in thee I move,  
In thee I have my being.
4. Thy blissful-beating bosom fair  
Doth all my thoughts and wishes carry:  
O let me but again lie there,  
My best-beloved Mary!"—

Cervantes, in the person of the afflicted matron, justly ridicules the writers of love-verses in his time, who frequently burn and freeze, live and die, in the same stanza:—but it is our author's fate to carry absurdity to a much greater height. Speaking of his dear Mary, he says,

' I swear I will not live when thou art dead,  
But flie to find thee in th' Elisian shade;  
And having found thee, Oh, adieu!  
I'll clasp thee thus, and cry, "'tis heaven, indeed!"  
But, ah! perhaps, 'tis otherwise decreed;  
The bare idea makes my bosom bleed,  
And my soul sickens at the dismal view.'

This lady's power is not confined to Elysium, but extends to a region over which, we suspect, few of her sex would wish to exercise any jurisdiction:

' Place me on the frozen pole,  
And Mary's lip would fire my soul;  
Or in the deepest hell below,  
And Mary's frown would freeze my heart to snow.'

What a strange wildness of imagination, confusion of thought, and total disregard of good sense and propriety of language, pervade the whole of these poems! which are such as might, indeed, have been expected from the author of *The Genius of Shakspeare, a Vision*.\*.]

Art. 37. *Dramas for the Use of Young Ladies.* 12mo. pp. 178. 2s. 6d.  
Boards. Robinsons, &c.

These dramas are the production of a female, who, as we imagine from the preface, is employed in the education of youth:—but dramas for young ladies educated with all the delicacies of refinement, who are to be the partners of men who avow themselves charmed with *feminine* foibles, (for such is too frequently the doctrine of the day,) cannot be supposed to inculcate that masculine morality (pardon us, gentle dames!) of which, according to our creed, women are as

\* See Review, July, p. 345.

capable and as worthy as men. The courageous spirit of inquiry, which should lead the mind from truth to truth, without any dread of parting with prejudices, must not be expected in compositions avowedly written for the use of young ladies. Unfortunately for them, the maxims of education at present will not admit them to overstep the precise and chilling confines of the governess's decorum. Shoulder-straps, back-boards, and neck-setting, with an impertinent because superficial knowledge of French, music, and drawing, added to a waste of ingenuity in absurd needle-works, and as large a dose of maudlin sentiment as the tutorefs knows how to administer, form women who are destined to a life either of inanity or dissipation; to sip tea, sit at card-tables, and hold councils on new caps and cast reputations. Those invigorating efforts of body and mind, which should expand their powers and fit them for the arduous duties of life, are kept from them as the deadly poisons that would murder the *amiable weaknesses* of the sex.

This being the general mistake, it is not wonderful that Miss—or Mrs.—C. Short, for so our authorefs signs herself, should adopt those sentiments which are supposed to be the height of female perfection. The best part of her morality is the general feeling of benevolence which she has infused into her compositions, and, in some places, with good effect. It may, indeed, be safely affirmed of these dramas that they are not beneath, but superior to, the received standard of the morality of ladies; and we fear that we may safely throw that of the gentlemen into the bargain.

A prologue, and an epilogue, by Miss Seward, are added: but we own that we have read poetry which afforded us greater pleasure. Frequent and complex metaphors do not confer, but destroy, poetical energy. Miss Seward is sometimes too fond of tinsel.

#### NOVELS, &c.

Art. 38. *The Shrine of Bertha*: in a Series of Letters. By Miss M. E. Robinson. 12mo. 2 Vols. 6s. sewed. Lane. 1794.

A young lady may be supposed to draw her materials rather from reading than from real life. In the present instance, this, we perceive, must in a great measure have been the case. Miss M. Robinson, however, has the merit of having imagined an interesting tale, which includes the usual incidents of this species of composition, without being spun out to an immoderate length. Passionate love mutually conceived at first sight between a beautiful young couple, and ending, after some difficulties and embarrassments, in the vulgar catastrophe of a marriage, is the sum and substance of the *Shrine of Bertha*: but the letters are short and, on the whole, well-written; the business does not lag; nor (if we except those of the Steward, which are, for the present day, out of character and an *outré Slipshod*;) are any letters introduced unnecessarily. Miss Lucretia Winterton is in one place made, like a Mrs. Slipshod, to talk of a *Venus Medusa*: but this is not of a piece with the general exhibition of her character:—the writer of the letters to *Courtnay* could not be so ignorant. Perhaps, also, when *Henry Percival*, after his first interview with the beautiful *Laura Fitz-Owen*, goes to a neighbouring farm-house and writes his passion on a pane of glass, our authorefs did not know that the

the young gentlemen of 179— do not usually travel with a diamond ring, as gentlemen formerly did, on their finger. A young gentleman may now be seen with an antique ring on his finger, but most commonly with nothing.

In the progress of the story, some poetry is introduced; for which Miss Robinson acknowledges herself indebted to the elegant pen of her mother.

Art. 39. *Ashdale Village: a Moral Work of Fancy.* By Jane Gossling. 12mo. 2 Vols. 6s. sewed. Robinsons.

From the list of subscribers, and from the author's address to them and the public, we perceive that this novel is published under circumstances which entitle it to lenient criticism. The writer appears to possess very just ideas concerning the female character, and through the medium of her fictitious tale, which is chiefly domestic, conveys useful hints to parents and children, on the important subject of female education. If it should be thought that she is somewhat deficient in that original invention and that artificial arrangement of materials, by means of which professed artists in this way entice and fix the attention of their readers; or in that ease, perspicuity, and propriety of language, which distinguish well-educated persons in the higher classes of life, whence most of the characters in this novel are taken; she has at least the merit of representing instructive incidents, and of communicating good sentiments, moral, prudential, and religious. The story has been left unfinished: but the kind encouragement of the public would probably induce the author to complete her plan.

Art. 40. *The Life and Extraordinary Adventures of James Moleworth Hobart*, alias Henry Griffin, alias Lord Massey, the New-market Duke of Ormond, &c. involving a number of well-known Characters: together with a short Sketch of the early part of the Life of Dr. Torquid. By N. Dralloe. 12mo. 2 Vols. 6s. sewed. Sael. 1794.

The abilities of this writer are degraded by the worthless subject. There are, however, many readers whose taste and curiosity will be highly gratified by the contents of these volumes.—We remember to have heard a noted publisher, deceased, pronounce the Members of Jonathan Wild “a much better copy, to the booksellers, than *Reading's Life of Christ*.”

#### CANAL NAVIGATIONS.

Art. 41. *Addenda to the History of Inland Navigations.* 4to. 1s. 6d. Taylor. 1793.

In our 9th vol. N. S. p. 319, we gave an account of Mr. Phillips's “General History of Inland Navigations, Foreign and Domestic;” a valuable work: to which the present publication is a supplement. Some articles, we are told in the introductory paragraph, having been omitted in the body of the original work, this opportunity of giving them is embraced: the others have arisen to maturity since the preceding sheets were drawn up. The several navigations here described, in addition to those that are comprehended in the *General History*, are

Hereford

Hereford and Gloucester canal	Manchester and Oldham ditto
Kington and Leominster ditto	Wyrley and Effington canal
Worcester and Birmingham ditto	Horncastle and Lincoln navigation
Manchester, to Boston and Bury ditto	Sleaford ditto
Leicester navigation	Stover ditto
Melton Mowbray ditto	Sankey ditto
Arundel ditto	Loughborough ditto
Lewes ditto	Cromford ditto
Monmouthshire ditto	Donningtonwood ditto
Coombe Hill ditto	Ketley ditto
	Shropshire ditto.

The Grand Junction or Braunston Canal, we believe, has taken place since this supplement was printed; and perhaps some others.

L A W.

Art. 42. *A Practical Treatise on Copyhold Tenure*, with the Method of holding Courts Leet, Courts Baron, and other Courts; and an Appendix, containing Forms of Entries on Court Rolls, and Minute Books, Surveys, Stewards' Fees, and a Variety of Precedents on the Mode of conveying Copyhold Estates. By Richard Barnard Fisher, Esq. Steward of Saint Mary Magdalen College, Oxford. 8vo. pp. 380. 6s. 6d. Boards. Butterworth. 1794.

We are sorry to observe that Mr. Fisher has omitted to introduce the law on the subject of copyholds which is to be collected from the Reports of Burrow, Cowper, Douglas, Durnford and East, and H. Blackstone, and, with very few exceptions, has confined himself to the old law which is to be found in Coke's Copyholder, and other books on this branch of English jurisprudence.—We cannot approve the manner in which authorities are quoted in this work; for *general* references may be fallacious and unsatisfactory; and few students can command time (let their perseverance be ever so indefatigable,) to examine Bacon's Abridgment and Co. Litt. for a particular point, without having their attention directed to the respective passages.—The Appendix contains many Precedents, and, we think, will be found useful.

Art. 43. *The Law of Tithes*. By T. H. Shaw, Gent. 8vo. 8s. Boards. Pheuey. 1794.

A compilement which may, doubtless, be very useful to those who are in want of information on the subject.

MISCELLANEOUS.

Art. 44. *A Description and Historical Account of the Places now the Theatre of War in the Low Countries*. With a Frontispiece and Plans of those Places the most remarkable for their Fortifications. By Philip Astley, Esq. of Hercules Hall, Lambeth. London. 4th Edition. 8vo. 6s. sewed. Egertons. 1794.

Most of the places here described have been so much celebrated of late in our gazettes, &c. that their names are become very familiar with our English readers, viz. Valenciennes, Dunkirk, Thionville, Landrecies, Condé, Maubeuge, Lisle, and above thirty others. The plans seem to be correctly engraven, and the descriptive pages generally correspond with the accounts given in our best books of geography.

**graphy.** The historical details of battles and sieges to which these places are, by their situation, continually exposed, are continued to the year 1793, inclusive. The frontispiece is calculated to give the unmilitary reader an idea of the different parts of fortifications, as bastion, horn-work, covered-way, half-moon, glacis, &c. &c.

**Art. 45.** *Remarks on the Profession and Duty of a Soldier*; with other Observations relative to the Army at this Time in actual Service on the Continent. By Philip Astley, Esq. of Hercules Hall, &c. Author of "A Description of the Towns and Cities at present the Theatre of War in the Low Countries," &c. 8vo. 2s. sewed. Egertons. 1794.

Mr. Astley, we understand, has *seen service*; and he appears to be well acquainted with the professional duties which are the subject of these remarks. They are addressed to the army;—not with the presumption that they can prove of any particular advantage to the well-informed and veteran soldier; yet, from the number of forces recently raised, and at this time augmenting, to act in the defence of England, he is inclined to think that such observations as are here laid down may tend to the benefit of the service.

The subjects of these remarks are, observations on small bodies advancing into an enemy's country; on their retreating; on advanced parties, reconnoitring, attacks, &c.; on the use of cavalry; on dragoon swords; on embarking and disembarking horses; on conducting artillery, baggage, &c.; on the use of guides, and the new-invented lantern; on the commissary-general's department; on out-posts, &c. on diseases incident to horses during a campaign, &c.

We particularly commend the judgment, and, let us add, the humanity, shewn by Mr. Astley, in the remarks and directions which he has given under the last-mentioned head—the management and care of the horses during a campaign. Too much attention cannot be shewn to the poor useful animals that are employed on these occasions.

We were sorry to learn, by the public papers, that Mr. Astley's well-known premises near Westminster Bridge were consumed by fire on the 16th of last month.

**Art. 46.** *Letters from Barbary, France, Spain, Portugal, &c.* By an English Officer\*. The Second Edition, corrected. 8vo. 2 vols. 12s. Boards. Cadell.

We are glad to see our opinion of the merit of these letters confirmed by the demand for a new edition. They certainly form a valuable work, fraught with many ideas and patriotic sentiments worthy of a British traveller, of a man of extensive observation, well informed, and of a sound judgment. The respectable writer is now engaged in the service of his country, as Consul for Galicia. In his voyage to Spain with his family, he had the misfortune to be taken by the French, but was re-captured, and conducted in safety to Corunna.—For our account of the first edition of these volumes, see Rev. vol. lxxxi. p. 221.

**Art. 47.** *Letter addressed to Sir John Sinclair, Bart.* respecting the Important Discovery lately made in Sweden, of a Method to extin-

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\* Major Alexander Jardine, of the artillery. He has not deemed it expedient to affix his name to either of the editions.

guish



guish Fire, with an Account of the Process adopted for that purpose; and Hints of Means for preserving Timber used either in Houses or in Ship-building from that destructive Element. By Mr. William Knox, Merchant, in Gothenburg. 8vo. pp. 32. 1s. 6d. Debrett, &c. 1793.

In October 1792, M. Von Aken, of Orebro, exhibited at Stockholm the effect of certain fire-extinguishing solutions, of which a drawing and description are here given. In the following December, M. Nils Nystroem, apothecary in Norkoeeping, sent to the Royal Society of Stockholm a paper on the principles of various simple and compound solutions for the same purpose, a translation of which constitutes the chief part of the present publication. The general idea is, to impregnate the water used in quenching fire with certain incombustible ingredients, whether salts capable of solution, or earthy matters held in diffusion. The choice of these is represented as a matter of no great consequence. The articles mentioned for simple solution or mixture are wood-ashes, pot-ashes, common salt, green vitriol, herring-pickle, alum, and clay; the compounds are, clay, vitriol, and common salt; wood-ashes and clay; red ochre and common salt; herring pickle and red ochre. These are chosen principally on account of the local opportunities of easily procuring them. They are to be mixed in large proportions with water, and the thicker the mixtures are the more efficacious they are found.

In a note by the translator, it is suggested that the cheapest material, in many parts of Great Britain, would be the bitterness of sea-salt; which might be mixed to the consistence of honey with prepared clay, and kept in casks ready for dilution when wanted.

An Appendix gives some additional directions for preparing the solutions, and the result of two experiments made in Norkoeeping in 1793, by which their extinguishing power appears to be very remarkable. It is suggested, also, that solutions or mixtures of the same kind might be advantageously used to impregnate the wood employed in houses or in ship-building, so as to make it little susceptible of taking fire.

We cannot but think that the facts contained in this small publication are of importance enough to deserve the serious attention of all who are particularly interested in preventing the ravages of fire.

\*4\* Another article on this subject, with farther particulars, has been given in our *Appendix*, p. 527, which was published at the same time with the Review for this month. That account was extracted from the foreign publications, by a gentleman who had not seen Mr. Knox's letter.

Art. 48. *The Defence of Joseph Gerald, on a Charge of Sedition, before the High Court of Justiciary at Edinburgh* \*. To which are added, Parallel Passages between the Speeches of Lord Chief Justice Jeffries, in the case of Algernon Sidney, and of the Lord Chief Justice Clerk, on the trial of Joseph Gerald. Corrected by himself. 8vo. pp. 52. 1s. 6d. Ridgeway, 1794.

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\* March 13th, 1794.

Not

Not having now before us the printed copy of Mr. Gerald's trial which passed under our review in June last, (see Number for that month, p. 231.) we cannot compare the present copy of that gentleman's celebrated speech with that which Mr. Ramsay had before communicated to the public: but, as this edition has received the advantage of Mr. G.'s revival, we must consider it as authentic and complete. It is a performance that certainly does credit to his abilities. In point of composition it is indeed a masterly performance: the perusal of which, notwithstanding its great length, will sufficiently compensate the *unbias'd* reader for the time bestowed on it.—As to the *cause* which Mr. G. so ardently maintained, *that* is a matter which does not properly come before us. It is not for a literary Reviewer to sit in judgment on the *Judges of the land*.

Art. 49. *A Narrative of the Loss of the Winterton, on her Passage to India, August 20, 1792, on a Reef of Rocks off the Island of Madagascar: with the Names of the Passengers and Officers that were saved and lost.* 8vo. 6d. Crosby. 1794.

The memorable and melancholy recital of the loss of the *Halfswell* Indiaman, a few years ago, is nearly paralleled in the present narrative; excepting that such of the crew of the *Winterton* as survived the destruction of that ill-fated ship seem to have been reserved to experience subsequent calamities, almost as great,—to the whole of them—as their first misfortune,—and even *greater* to many of them; whose miserable existence was thus prolonged, to plunge them in consequent wretchedness,—from which Death, at last, released them.—The distress of this affecting tale is somewhat relieved by a short description of Madagascar and of its various inhabitants.

Art. 50. *The History of Robespierre, Political and Personal. Containing his Principles, Actions, and Designs, in the Jacobin Club, Convention, &c. Interspersed with interesting Traits and curious Anecdotes of Remarkable Characters, &c.* 8vo. pp. 136. 3s. Crosby.

The outcry against the fallen Robespierre is so great, that we cannot yet expect a candid and dispassionate account of his conduct and character. In reciting the actions of such “a monster,” the biographer naturally becomes a *declaimer*; and, on such a subject, we are not to wonder at the heat and violence of the declamation, if the author be a man of feeling, and an ardent lover of virtue and goodness: an Angel of Light, were he writing the life of the Prince of Darkness, might find it difficult to preserve the style and temper necessary to the delivery of a cool and impartial statement of facts and circumstances.

With respect to the complement now before us, we could have wished to have seen the *name* of the author prefixed to it, with some account of his means of information. Anonymous authority is *no* authority. Where no reputation is concerned, no responsibility hazarded, there is no ground for confidence: where the asserter of a falsehood is unknown, who is to blush at the detection?—We have, however, no particular reason to question the writer's fidelity in relating, and industry in collecting, such particulars as he could find

floating in the current reports of the day; nor does it seem probable that we shall speedily obtain, from the English press, a more satisfactory account of this extraordinary master of momentary power—the dreadful tyrant of a day—the terror of insatuated millions, who voluntarily bowed their devoted necks to the horrid “image of authority” which they themselves had “set up.”

A portrait of Robespierre forms a frontispiece to this narrative. If it be a just resemblance of the man, the countenance would give us a very unfavourable idea of the character, even without reading a word of what is here written concerning him.

Art. 51 *Authentic Memorials of remarkable Occurrences and affecting Calamities in the Family of Sir George Sondes, Bart.* In two Parts. The First being his own Narrative: the Second the Narratives of Persons attending on his Son, Freeman Sondes, Esq. during his Imprisonment, and at his Execution. 12mo. 3s. sewed. Longman.

A republication of two interesting and scarce tracts, originally printed in 1655, relative to a dreadful occurrence in the family of Sir George Sondes, of Lees Court, near Feversham, Kent\*, viz. the inhuman murder of Sir George's eldest son by the hand of his younger brother: who, for this unnatural crime, paid the legal forfeit of his own worthless life.—The narratives, and other papers, preserved in this collection, with all the *religious comments*, &c. wear much of the gloomy complexion of the early part of the last century.

Sir George appears to have been not only a very great sufferer from the dreadful catastrophe which befel his two sons, but from other family and personal misfortunes, in addition to the common calamities of the times in which he lived; particularly from his imprisonment, under Oliver's administration, and from the sequestration of his estate, in consequence of the charge brought against him that he was a *Royalist*.

Art. 52. *Antiquities of London and Environs*, containing many curious Houses, Monuments, and Statues, never before published, and also from Original Drawings; with Remarks and References to the much-admired Works of Mr. Pennant, Stowe, Weaver, Camden, Maitland, &c. Engraved and published by J. T. Smith. 4to. 2l. 11s. 6d. boards White, &c.

If our great and opulent metropolis cannot boast its remains of Grecian statuary and Roman architecture, it is not without monuments to shew in what degree it has been the residence of the fine arts. The lively image of gluttony in the naked boy of Pye Corner; the pedlar and his dog at Lambeth; Guy Earl of Warwick in Warwick-lane; the effigies of the three renowned taylor, Master Stowe, Master Dow, and Master Speed; the antient building containing that miracle of art, Mrs. Salmon's wax-work; the venerable relics of London Wall; and that famous palladium of the city, London Stone; with many other curiosities, not inferior in value; are here rescued from the dilapidating hand of time, and displayed in fair large engravings;

\* Sir George was the worthy ancestor of the present noble family of Sondes.

which, we doubt not, will prove a delectable treat to all true *antiquarians*.

Art. 53. *Rules for Horfemen*. 12mo. 6d. Gurney.

This is a republication, professedly, of a tract entitled "Rules for bad Horfemen, by Charles Thompson, Esq." which we recommended in our 27th vol. p. 315. It should be read by every *young equestrian*; and by that numerous class of persons who, though not novices, are little skilled in the art of managing the noble animals which so much contribute to our health and our enjoyment, but which are often so ill treated by the ignorant and the brutish.

Art. 54. *Faro, & Rouge et Noir*; the Mode of Playing; and Explanation of the Terms used at both Games; with a Table of the Chances against the Punters, extracted from De Moivre. To which is prefixed, a History of Cards. 12mo. 2s. 6d. sewed. Debrett.

We refer the examination of this pamphlet to the *punting ladies* and gentlemen of St. James's-square, Portland-place, St. James's-street, &c. &c. De Moivre might calculate the chances of the cards at these games, but he would probably have been puzzled to determine the odds whether a Reviewer should ever be seen to play them, or be known to understand them.

Art. 55. *Evenings at Home*, or the Juvenile Budget opened. Consisting of a Variety of Miscellaneous Pieces for the Instruction and Amusement of young Persons. Vol. III. 12mo. 1s. 6d. Johnson. 1793.

We have only to refer the reader to the twelfth volume of our *New Series*, p. 355; where he will find a short account of the preceding parts of this agreeable and useful performance.—This additional publication is not inferior to the two that preceded it.

Art. 56. *Maxims of Gallantry*, or the History of the Count de Verney. By G—e B—r. 8vo. pp. 198. 3s. Boards. Parsons. 1793.

Maxims of immorality, subversive of honour, virtue, and happiness. The author professes to reprobate the more nefarious sacrifices to vice, while he shamefully inculcates the more refined modifications of profligacy.

Art. 57. *A Catalogue of Engraved British Portraits*, from Egbert the Great, to the present Time; consisting of the Effigies of Persons in every Walk of Human Life; as well those whose Services to their Country are recorded in English History, as others whose Eccentricity of Character rendered them conspicuous. With an Appendix, containing the Portraits of such Foreigners as either by Alliance with the Royal Families of, or by Residence in, this Kingdom, or by deriving from it some Distinction, may claim a Place in the British Series. By Henry Bromley. 4to. pp. 530. 1l. 1s. Boards. Payne. 1793.

This laborious work is divided into nine chronological periods.—The first begins with the year 827, and ends with 1553; the second is from 1554, to 1603; the third, from 1604, to 1625; the fourth, from 1626, to 1660; the fifth, from 1661, to 1684; the sixth, from 1685,

to 1702; the seventh, from 1703, to 1727; the eighth, from 1728, to 1760; and the ninth, from 1761, to the publication of the present volume. Each of these periods contains the following classes: 1. The Royal Families, excepting those with the title of Duke, who have not succeeded to the crown; they, with their descendants, are comprehended in class 2. of Peers. 3. Gentry. 4. Clergy, subdivided into such as are Bishops, and all others of every sect. 5. Lawyers, subdivided into such as are judges, and all others. 6. Military. 7. Literary. 8. Artists, Actors, Writing-masters, Tradelmen, including schoolmasters not having clerical orders. 9. The female sex, subdivided into those who have the title of *Lady*, and Gentlewomen. 10. Phenomena, convicts, &c.; all these, except the first class, are alphabetically arranged.—Of the difficulties which Mr. Bromley had to encounter in the prosecution of so multifarious an undertaking, every reader may form some idea:—the preface, which we have not room to transcribe, more particularly details them, and exhibits the manner in which he conducted the work. Mr. B. deserves much commendation for the minute and accurate attention which he has bestowed on a subject that will be considered as dry and uninteresting by the generality of readers, though it will be found a very useful guide to the collector of the works of our eminent artists, and to the searcher after portraits of illustrious men.

Art. 58. *Lectures and Reflections*, on various Subjects, viz. Divinity, Law, civil and ecclesiastical; Philosophy, Characters, Atheism and Hypocrisy, Manliness, Godliness and Gratitude, Coalition, Marriage, Industry, and Sloth. In which Lectures are given various Rules to guard against Errors, in the Affairs of Religion and Human Life; as well as in the Sciences. With a Poem—The Force of Wonder. By John Hill, *Philologus*. 8vo. pp. 260. 4s. sewed. Locke.

It is with regret that we totally, and in a summary way, condemn the production of any well-meaning writer: but occasions sometimes occur, on which we must discharge this disagreeable obligation. The present article affords an instance of this kind.

Art. 59. *Observations on the Act for the Relief and Encouragement of Friendly Societies*. To which are added, Forms of the several Instruments necessary under the Act. By the Gentleman who framed the Bill. 8vo. 1s. Pridden. 1794.

This pamphlet relates to a subject universally interesting; immediately so to the labouring poor, and by consequence to the whole community. An act having passed, in the last session of parliament, for the encouragement and relief of *Friendly Societies*, giving a legal protection and establishment to associations for the mutual relief and maintenance of the members in sickness, old age, and infirmity, under specified regulations; the author of these *Observations* explains the nature of the plan, points out the manner in which these associations may be most advantageously formed, and suggests hints for drawing up their rules, securing and disposing their property, managing their disbursements, &c. He particularly insists on the peculiar advantages to be derived by the members of established societies, by the privilege granted

granted to them of residing where their trade or occupation can be most conveniently pursued.

This institution for the benefit of the poor, as far as it goes, appears to be both judicious and benevolent. One thing, however, seems wanting to complete its utility; which is, such an amelioration of the condition of the poor, by *increasing the price of labour, or decreasing that of provisions*, as shall place them in a condition to spare, without materially interfering with their present exigencies, a weekly deposit, as a provision against future contingencies.

Art. 60. *The Distiller's Vade Mecum*: Being a complete Set of TABLES, exhibiting, at one View, the exact Weight of SPIRITUOUS LIQUORS; from the lowest Quality to Alcohol, for any Number of Gallons, from 50 to 252, or one Ton. Together with some useful RULES for calculating the different Strengths of Spirits,—adapted to Clarke's Hydrometer. To which are added, other useful TABLES, &c. By Joseph Atlay. 12mo. 5s. sewed. Robinsons, &c.

'As no book of this kind has ever been published, the author humbly presumes it will be found a work of great utility, as it will entirely exterminate every error and inconvenience in the weighing of spirits of a higher or lower degree of strength; which, according to the common Table now generally made use of, can seldom agree with the true gage, or measure; consequently the trader must, at times, be a considerable gainer or loser in quantity, according to the strength of his goods.'

As to the utility of this work, it obviously depends on its accuracy; a circumstance on which we cannot pretend to pronounce: but, from the appearances of neatness and care in the printing, we are strongly prepossessed in favour of Mr. Atlay's performance.—In regard to the accuracy of the measure of *liquids*, the author assures his readers, in the preface, that he 'has had recourse to the standard kept by the Mayor and Corporation of Bristol; and which was adjusted by the standard kept at his Majesty's Exchequer, in 1787. By which, and weights lately examined and adjusted by the standard, the fundamental principles of his Tables were established, by *actual experiment*, to the greatest nicety.'

## CORRESPONDENCE.

'To the MONTHLY REVIEWERS.

'GENTLEMEN,

"THE heavy charge," respecting Mrs. Macaulay, is given with a religious attachment to TRUTH. Mr. Graham attacks *my* candour; the public shall judge of *his own*. The memorandum in the MS. *he* has given thus; "12 Nov. 1764, sent down to Mrs. Macaulay.

(Signed) C. MORTON."

'With what intention was the *former* part omitted? This is a correct transcript:

"Upon examination of this book, Nov<sup>r</sup> 12, 1764, these four last leaves were torn out.

"C. MORTON."

"Mem. Nov<sup>r</sup> 12, sent down to Mrs. Macaulay."

'Had

' Had the testimony of Dr. Morton been as decisive as it is respectable, I should only now have to retract my assertion. But the letter is mysterious; for it is only said "that he RATHER thinks the leaves were wanting, when the MS. was sent to Mrs. M."

' As no memorandums are made in MSS. which are sent down for the use of any person, I ask, Why is her *name* at all specified in this MS.? It has been said that the stamp of the British Museum being on the last page proves that the MS. has been originally received in this state. This decides nothing; for if any one had torn these leaves, the stamp would have been *renewed* on the last remaining one.

' When I discovered this singular note, I likewise received information from a quarter of undoubted authority. I was told that the female Historian had acted thus *more than once*, and, when accused, insolently *confessed* it, and was therefore *refused farther access* to the Museum. These facts are also *well known* to several gentlemen who attend the reading-room. At present, my remoteness from the metropolis hinders me from citing names, without permission, which would sanction this intelligence.

' The circumstantial evidence of the Memorandum, united with these facts, confirmed my belief when I published the anecdote; and now it is published, I still believe it. But, as my only view is the disinterested cause of truth, if Mrs. Macaulay can *yet* be exculpated, I shall be the first to erase what I have been the first to write.

' The respect due to the public, not to the Rev. W. Graham, has claimed this notice. He has employed a virulence of style, which the good sense of *some* has softened into decency; and I wish that a *modern Levite* may be taught some moderation, from one whom he calls "*a son of Levi*."

' Exeter, Sept. 20,  
1794.

' Gentlemen, I am yours, &c.

' J. D'ISRAELI.'

' To the MONTHLY REVIEWERS.

' GENTLEMEN,

' THE ingenious author of the Art. XIV. in your Review for July observes on the experiment of Mr. Cuthbertson, inserted in Dr. Pearson's Account of the New Chemical Terms: "We are rather surprized that this experiment has not been repeated on such a scale as to afford a large quantity of the airs for examination. For this purpose, a *better apparatus indeed is requisite, and such may easily be contrived*." Well knowing the extreme difficulty of this experiment, and its vast importance, I shall be most happy to be informed what apparatus your ingenious writer has invented, or proposes:—Being, Gentlemen,

' Your obedient servant,

' MEDICUS.'

We have as high a sense of the importance of this experiment as our correspondent has: we cannot, however, fully gratify his liberal curiosity at the present moment: but we know that an apparatus for the decomposition of water, which will sustain the discharge of a Leyden battery, is in the hands of a celebrated English philosopher, and indeed has been exhibited by him to a number of persons. We have reason to believe that his avocations have prevented him from prosecuting these experiments to the extent of his design; and we shall be glad if our observations, or those of our correspondent, quicken his attention to the subject, and produce a speedy account of his manner

of

of performing the process. *Medicus* will, perhaps, on reflection, contrive a sufficient apparatus for himself. The circumstance above mentioned is not our only reason for saying what we did: but we cannot *now* with propriety add more.

\* \* \* An anonymous correspondent enters the lists for us against *Candour*, (*vide* the correspondence in our last number,) and very ably supports the opinions which we maintained on that occasion: but, on a sudden, he turns short round, and we behold our champion metamorphosed into an antagonist. The ground of his hostility to us is the judgment passed in our last Review on "A Collection of State Papers relative to the War against France, &c. published by Mr. Debrett:" but, when he tells us that 'we condemn *the whole* volume with too much precipitation,' surely he attacks our criticism without having read it. We condemned *parts* of it, and observed that "into a collection called *authentic*, no paper of doubtful origin ought to be admitted, and still less, papers bearing internal evidence of their being spurious." We then proceeded to shew that papers of both descriptions had found their way into this compilation: but so far were we from condemning *the whole work*, that we concluded our review with this sentence—"In other respects, this is a collection to which most persons will find it useful to have recourse:"—a sentence which our correspondent must surely have overlooked, or he never could have said that we had condemned *the whole volume*. He wishes to rescue the copy of the treaty of Pavia, given in this collection, from the imputation of being spurious; and he builds the probability of its *authenticity* on two grounds; one, that a partition-treaty is understood to have been concluded by some of the powers of Europe; the other, that this copy has been inserted as genuine not only in all the foreign and English newspapers, but also in the New Annual Register for 1792, 'where it is made the very foundation of a considerable part of the historical article in which the whole conspiracy against France is treated with great ability and justice.' With respect to the former of these arguments, surely it does not follow that, because a treaty of partition was concluded, the pretended copy in question must be genuine, even though it should afford no internal proof of a spurious origin. As to the second, however respectable the publications might be that should adopt, as genuine, an instrument bearing internal evidence of the want of authenticity, we cannot acknowledge a paper to be authentic which we are convinced is spurious: our reasons for pronouncing it to be such are in our last number, and need not be repeated here; our correspondent has certainly not weakened them, nor proved the authenticity of his *Pavia* treaty, by telling us that there was a Congress at *Pilnitz* in September 1791, where the late Emperor and his son the present Emperor met the Elector of Saxony, the King and Prince Royal of Prussia, Count d'Artois, &c. &c.

Our correspondent asks 'where we are to find state papers, or any information of any kind, if we are to throw aside the authority of newspapers?' We presume that state papers and genuine historical memoirs were to be found before newspapers existed. The authenticity of official documents must surely rest on some better foundation than the unauthorized register of a daily print. We certainly would not call a document spurious *because* it had appeared in a newspaper; nor would we pronounce it *genuine* for the same reason alone. Authenticity may be fairly ascribed to all acts given as acts of state, in papers published by the authority of the different governments of Europe, &c.; it must be ascribed to such papers as are communicated to parliament by the executive



ecutive power, whether purporting to be foreign or domestic; and it might also be claimed in favour of those for the production of which, Motions have been made; though negatived, when the negative implied an affirmative; as when the refusal to produce such papers was justified on the ground of its being impolitic to publish them; such a reason amounting to an avowal of their existence, and an admission of the interpretation put on them. An abundance of papers of this description may be found in the collection in question; and consequently we never could have thought of condemning the whole:—but there were others of a different description, which we thought it our duty to notice; some of them we pronounced to be of doubtful origin, others to be absolutely spurious:—our reasons are before the public. Our correspondent seems to think that we ought to have particularized all the papers which we considered as genuine, as well as those which we condemned as doubtful or spurious. We differ from him on this head; for all that is not condemned may be presumed to meet with approbation. When a general rule is laid down, it is enough to state the exceptions.

††† In answer to Mr. Digges's inquiry concerning the principal books that have been written against the "Errors of the Church of Rome," we only recollect, 1st, An octavo volume, with that title, by a Mr. Smith—see M. Rev. lvii. p. 472. 2d, The Salter's Hall Lectures, which are well esteemed. 3d, There is also a compilement, in 3 vols. folio, entitled, "A Preservative against Popery:" but the writer of this note has no recollection of the value of its contents; it is not a very modern publication. 4th, A notable work also appeared about the year 1732, in 4 or 5 vols. 4to. entitled, *Histoire des Papes depuis St. Pierre à Benoit XIII. inclusivement*: published at the Hague, by Scheurleer. From the character given of this history in the Journals of the time, its author was a man of learning and ability: but an outcry was raised against him on account of his appearing to favour the Protestants, although professing himself a Roman Catholic: an objection which possibly has proved nothing against him but his CANDOUR. 5th, Dr. Barrow's book on the Pope's supremacy is of great character. As to Bower's History of the Popes, there can be no occasion for us to say any thing concerning a work of so much eminence.

††† The queries of *Clericus* we must answer as concisely as possible. —We have no present intention of reprinting some of our earliest volumes.—The continuation of our GENERAL INDEX, to the end of the Old Series, is in forwardness.—We know nothing more of the translation of Livy which we sometime since announced; and to which *Clericus* hopes Freinshemius's supplement will be added.—A translation of the Greek particles, for schools, was published some years ago, price 3s. 6d.—The ingenious author of the *Commentary*, &c. is not forgotten: but he has unfortunately fallen into the hands of a gentleman who too much coincides in sentiment with Cicero, when he asked "*Literato OTIO quid dulcius?*"—The *Journal des Savans* is dropped.

†\*† We are obliged to J. W. for his letter; with which we have been entertained, and in some points instructed.

††† A. P.'s question rather surprizes us; we understand the expression *indefinitely*.



# THE MONTHLY REVIEW,

For OCTOBER, 1794.

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ART. I. - *Letters during the Course of a Tour through Germany, Savitz-  
erland, and Italy, in the Years 1791 and 1792. With Reflections  
on the Manners, Literature, and Religion of those Countries. By  
Robert Gray, M. A. Vicar of Farringdon, Berks. 8vo. pp. 468.  
6s. Boards. Rivingtons. 1794.*

IN pursuing a track which has so frequently been beaten by the  
foot of the traveller as that of the countries mentioned in  
the foregoing title, it is no easy task either to collect new articles  
of information, or to exhibit old scenes and objects under an  
aspect sufficiently new to awaken and gratify public curiosity :  
—yet this is the task which must be performed, if the writer  
hopes to have the narrative of his tour perused with satisfaction.  
It is not enough that a work of this kind faithfully relates what  
has been observed, and contains reflections which will not in-  
jure the morals of the reader, nor weaken his principles. We  
may complain of dulness where we find no misrepresentation ;  
and it may not be thought sufficient amends for a scarcity  
of curious and original observations, if the traveller has the ne-  
gative merit of ‘ having picked up no scraps of infidelity, and  
collected no trash of foreign politics.’

We have not perused the letters now before us without  
some degree of disappointment. The writer, we have no  
doubt, has given a faithful report of what he has seen ; and  
we can easily believe that ‘ the substance of the narrative, as  
far as relates to local description and living manners, was com-  
posed at the time and in the scenes to which they relate.’ The  
narrative, also, is by no means deficient in perspicuity of detail,  
and is written in a neat and simple style, which does credit to  
the author’s taste :—but we find little of that vivacity of de-  
scription, or of that pleasing variety of sentiment, by which several  
works in this class are rendered so extremely interesting. The  
reader is scarcely ever amused with lively scenes, or pleasant anec-  
dotes, but is led on in one uniform tone of gravity ; which per-  
petually reminds him that an English clergyman, watchful over

the propriety and jealous for the dignity of his character, is his guide. A traveller who is never cheerful will seldom make his reader smile. The remarks on manners, literature, and religion, are much more sparingly dispersed through the work than the title might seem to promise; and they are too slight and general to afford the reader much instruction. We must add that Mr. Gray measures every thing by the English standard, and appears to have returned from his tour with his whole stock of English partiality undiminished.—Notwithstanding these remarks, the work is by no means destitute either of information or entertainment; and we shall do the author justice by laying before our readers a few of the more striking passages, as specimens of the whole.

Mr. Gray's account of Cassel, while it contains several amusing particulars, may serve to confirm some of the general strictures which we have passed on his work :

• Cassel is a most beautiful town : it somewhat resembles Bath. We took up our abode in the Circus : the public buildings are handsome, and have a classical appearance ; the manege is light and elegant ; the pavilion is built in a good style of architecture, and pleasantly situated in gardens perfumed and richly decorated with orange-trees ; and enlivened by the cheerful notes of canary birds, which fly wild and unconfined about them. The museum, which was built by the last landgrave, Frederick the second, to whom the town is indebted for many of its public ornaments, is a noble building : the library, a magnificent room, 500 feet, I think, long, and 40 feet broad : among the fine works which it contains, we noticed a manuscript of Thucydides, which some Dutch editor of that historian has collated ; an Hebrew manuscript, of which the variations are published by Kennicott ; and a Latin bible, published at Mayence, or Mentz, in 1462, by John Fast and Peter Schæffer de Gernsheym (as they are described in the title page) ; another copy of this edition is in the Paris library ; it was probably the second or third edition, as a Latin bible was published at Mentz in 1452.

• The museum contains a valuable collection of antique gems and ornaments, stuffed beasts, statues, busts, and cork models of buildings of Rome, &c. &c. In the room of the mathematical instruments here, we were shewn a focus glass which will burn wood in water. There were only three of these glasses, made by a man, who is now dead, who was in the prince of Stolberg's service : the glasses are said also to dissolve diamonds. The account reminded us of the glasses of Archimedes. We saw here also some optical glasses, somewhat upon the plan of those of Mr. Bradbury, who lately exhibited his deceptive representations in Bond-street.

• The present landgrave, whose morals do but little credit to his religion, is, I believe, a Calvinist. His landgravine, from whom he is separated, is a Lutheran ; and her spleeny sect has the ascendancy here. Romish and calvinistical churches are allowed, but are not suffered to have any bells, to sing a requiem in charity, or to warn  
their

their hearers by a memento of death ; to prohibit bells must be considered as very intolerant, if we consider their use and importance, which Spelman in a descriptive couplet thus details :

“ *Laudo Deum verum, plebem voco, congrego clerum*

“ *Defunctus ploro, pestem fugo, festa decoro.*”

The God of Truth I praise ; the people call and priest,  
I mourn the dead, expel the plague, and cheer the feast.

A service sufficiently momentous, without taking into the account that the sound of bells has been superstitiously supposed to be as tremendous to the powers of darkness as the crowing of the cock ; and that they contribute their assistance very usefully upon many occasions in civil life.

As a specimen of Mr. G.'s talents for delineating manners, we shall copy his account of Zurich, in Switzerland :

‘ Zurich is charmingly situated on the river Limmat, where it runs from the lake. The town has no streets that are regular or well-built : the suburbs, towards the lake, are improved by some modern buildings ; the environs are very beautiful, and the banks of the lake and the Limmat are covered with houses, many of which are the country-seats of the gentlemen of Zurich : these derive their chief beauty from their situation ; having nothing that corresponds with our pleasure-garden ; the Swiss, who, on every side, behold the bold and magnificent features of nature, seem to despise the minute and artificial ornaments by which we mimic her works.

‘ Though the town has no buildings distinguished for their beauty, of architecture, it has every edifice of importance to the welfare of the people. The town-house is large and commodious ; the granary is well conducted, and, in times of scarcity, alleviates the public distress : the arsenal, where, among the ancient armour, is preserved as a valuable monument of liberty, William Tell's cross-bow, seems to be well provided with arms : Les Orphelines, a charitable institution for the children of the citizens, and which contains from eighty to one hundred, who are instructed, and, at fifteen, are apprenticed to different trades, is well supported. The Swiss have neither the inclination or the power to expend money in superfluous edifices. Their private houses are furnished with simplicity, and very little ornament : their carriages are for convenience, and chiefly open ; their possessors are not permitted to use them in town ; their servants seldom wear liveries ; and there is but little appearance of those refinements which are too often the indication of corruption of manners. The dress of the higher ranks is extremely plain : black is the full dress ; and the men, who are in any department of government, wear swords. The dress of the women is unbecoming ; on Sundays they wear black in the morning, and colours in the evening : the hair is dressed in the French and English fashion, but with a loose and ill-shaped negligence, appearing what is vulgarly called blowzy ; their shapes are not advantageously displayed, nor do they exhibit any of that flowing and graceful drapery which gives to the lengthened and picturesque forms of Reynolds and Bunbury, the elegance of the Grecian figure : their squat and unfeminine monsters of shoes seem manufactured for down-

right walking, not to bend with supple pliancy in the dance, or to draw attention in the succession of the well-directed steps. The strangers who resort here begin to sap a little the simplicity of manners which prevails, by the introduction of foreign luxuries; they intermix indeed, but seldom, with the natives in convivial intercourse; but the light of luxury is infectious, and the genius of the people of Zurich yields to the contagion. Heidegger, the famous Arbiter Elegantiarum, for many years, in England, was the son of a clergyman at Zurich; and no man ever presided with greater spirit in the circles of dissipation, or pushed the revels of voluptuousness to a greater extent. The native of a severe and simple town in Switzerland, directed the luxurious pleasures of one of the most refined courts in Europe. "I was born a Swiss," said he in a public company, "and came to Eng<sup>d</sup> without a farthing, where I have found means to gain 5000*l.* a year, and to spend it. Now I defy the most able Englishman to go to Switzerland, and either to gain that income or spend it there."

"We have no particular introduction to the inhabitants of this town, and associate chiefly with the English and other strangers, with whom chance or our public table brings us acquainted. I have been introduced, however, to Mr. Lavater, whose mild and expressive countenance, rendered more interesting by a shade of dejection, will recommend him to all who adopt his principles of physiognomy. I observed to him, that it required some courage to present ourselves before a man possessing the powers of penetration, which he professed: he replied that no mortal need fear the presence of another, since all must be conscious of defect. He lives in a very small house; we found him instructive and unassuming in conversation. He speaks French with hesitation and difficulty, but his expressions are forcible. On a second visit he shewed us his collection of pictures, which contains three or four pieces by Holbein, in high preservation: among these is an angel with the instruments of Christ's crucifixion, that has great merit. There are some other valuable pictures; one by West, and two or three admirably done by a Swiss peasant; a variety of beautiful drawings, and other things well worthy attention. Mr. Lavater's character, as a minister, is very high. He is now projecting two or three charitable institutions, one of which is designed as a retreat for women after the age of fifty. He is engaged in a pleasant periodical publication of Miscellanies, of which six volumes have appeared for the first year, and one for the second. He complains that our translations of his writings (especially of his great work) are extremely defective. I have since heard him preach with great apparent energy; but he preached in an unknown tongue to me. The Vandyke frill, which the ministers wear, gives them a very antique appearance; and the mourning dresses of the congregation produce a very grave effect in the churches. I was not much disposed to approve an hour glass, which was placed by the preacher, to direct him in the length of his discourse. After the singing, in which all the congregation join, there is a great noise of letting down the seats; and the people all put on their hats and sit down, to hear the minister pray or preach. Devotion here appears to correspond with Parnel's description

description of it at Geneva, "A sullen thing, whose coarseness suits the crowd." I reflected, with satisfaction, on the rational and decent service established in our church: on premeditated prayers, formed upon sublime principles of piety and benevolence; and exterior forms, designed only to be expressive of reverence for God, and subservient to the becoming solemnity of public worship.

The ministry is supported with suitable maintenance at Zurich, and the people seem to profit at least by its moral instructions, being celebrated for their integrity and worth.

In traversing the rocks of Switzerland, near St. Gothard, Mr. Gray was not able to observe any of that correspondence of parts between the opposite hills, which Mr. Coxe represents as common in Switzerland:

"It is surely a preposterous philosophy to suppose, that any of its valleys have been formed by a separation of the mountains from any violent convulsion; and if, with some writers, we imagine them to have been excavated by the gradual attrition of water, the opposite sides would not tally or correspond in any apparent adaptation of parts. Why, when we see a mountain, or a valley, must we look to the operation of natural causes for its production, and not suppose that the face of nature originally presented such variety at its first creation? This, however, is unpopular philosophy, though we know that there were "high hills" before the deluge."

A farther acquaintance with the facts which have been brought, by naturalists, in support of what this writer calls a preposterous philosophy, might perhaps induce him to alter his opinion.

From the author's tour through Italy we shall copy his account of the remains of Pompeii and Herculaneum:

"At our first slight descent at the entrance, we see the soldiers' quarters, with the names of some ancient Romans, inscribed above seventeen centuries ago, on the walls; the platform and proscenia of two theatres; some rooms of a private house, with a human skull that once was animated with the features of Roman genius; the impression of a foot sunk in yielding lava; the perfect form of the temple of Isis, built of stuccoed brick; its columns, its altars; the cænabulum of the priests, in which the bones of some fish were found; the slaughter-house with the still-existing ring to which the generous and struggling victim was tied, and the canal by which the blood was conducted away.

"If, ascending by the Appian way, we proceed across the vineyard to a suburb of the town, we behold two narrow streets, each about ten feet wide, entirely cleared: we have a perspective view of both at the same time diverging obliquely from a fountain at a sharp angle. We see the rows of houses on each side unroofed, indeed, and with walls dilapidated, and presenting the appearance of buildings half destroyed and cleared away after a fire. The pavement, the narrow trottoir, and the channels worn by the wheels, are still perfect. We enter into the houses, which, excepting one distinguished by its colonnade and

double stair-case, are very small, and generally built with a portico enclosing a court, into which fountains were usually introduced. The apartments, particularly those of the surgeon's house, where surgical instruments and manuscript rolls were found, as also those supposed to have belonged to the vestals, are painted with figures, many of which have been removed, but a few still remain and look beautiful, when their colours are freshened by water thrown upon them. In some rooms are the remains of Mosaic pavement. The utensils now used by soap-boilers were found at the house of one of that business. The stain of an heated cup is still visible on the front slab of a tavern; and the indecent symbol of a brothel bears testimony to the gross manners of the people who were destroyed in the town. The walls of the sepulchre at the outside of the city, are sculptur'd with ancient masks.

Some ruins in the neighbourhood exhibit a specimen of an ancient villa with the whole plan of the house; its out-houses; and its garden, which is about, perhaps, half an acre, and divided into compartments, in one of which was a pond. The walls of the rooms retain some delicate painting. The cellars still contain Amphoræ, with wine, encrusted by ashes to a solid substance. In the cellars of this villa the skeletons of some unhappy sufferers were found, who had fled there for shelter from the shower of ashes which buried the district.

At Herculaneum the remains of a theatre still may be seen, with its seats, its orchestra, and several departments, all much more below the surface of the ground than are the ruins of Pompeii. The ruins of Stabia have been so little cleared, that we were told it was not worth while to visit them.

If afterwards we turn to Portici, we find a display of every article which can illustrate the private and domestic œconomy of the ancients. In one museum is collected almost all the furniture useful and ornamental of a Roman house. The lectisternia, the side-board, the culinary utensils, and even the eatables are preserved. The weights and scales and steelyards are scarce excelled by modern improvements. The caledaria with heaters first suggested the idea of tea-urns. The implements of agriculture, which resemble those used in our own time, prove that necessity always operates by the most simple contrivances, and suggests nearly the same means. The tops, and different representations of ancient amusements, prove the antiquity of many games, as well as do the lines of Horace, that speak of riding on sticks and playing at odd and even. The toilet and its furniture unfold the decorations of female taste. The chirurgical instruments here are not sufficient in number to illustrate much of the state of surgery at the time when they were used. Among the musical instruments is an uncommon trumpet, which Dr. Burney conceives to be the ancient clangor tubarum. The altars and the sacrificial vessels exhibit the parade of Paganism. The lacrimatories and amulets of indecent superstition expose the artificial and credulous follies of the people.

The paintings, which fill rooms, sometimes engage our admiration by the display of elegant figures and descriptions, of Bacchanals and Fauns

Fauns dancing on the tight rope, of Chiron teaching Achilles, of Dido abandoned, of the victory of Theseus over the Minotaur, of Genii with their attributes. These, being found on the walls of private houses, demonstrate the high perfection to which the art of painting was advanced, while the filthy representations which painting and sculpture sometimes exhibit, argue the coarseness and corruption of ancient taste, and disgust us with the idea of a people, among whom superstition consecrated unnatural conjunctions, and female delicacy was not shocked by the most unchaste ornaments. He that sees them cannot but marvel much at the affected refinements of some modern advocates of natural religion, who pretend to extract from the emblems of a loose and popular credulity, a pure and elevated philosophy, and instructive intimations of moral import.

The scrolls of the Papyrus, hard and resembling rolls of portable soap, particularly struck us; four or five have been explicated by an elaborate process: but, instead of the lost and regretted books of Livy and Tacitus, they unfold a dry treatise on the Epicurean philosophy; a work or two on Morality and Rhetoric; and a Dissertation on Music, by Philodemus, containing, as some say, a Vindication of the Arithmetical Proportions, in confutation of the System of Aristoxenus, or, as others state, some Reflections on the bad Effects of Music in a Republic. Two only of these works have, I believe, yet been published. A third Treatise is soon to appear, and the examiners will, I hope, persevere till we recover some of the works of which we regret the loss, and some of equal value with those which we possess.

The traveller's descriptions of paintings and statues are too general to leave much opportunity for the display of taste. He visits Rome rather as a divine than as a connoisseur. How far he partakes of the kind affection, with which some protestant churches are said now to stretch forth their arms toward the *mother of harlots*, may be seen from the following short-extract: in which, speaking of the Pope, he says,

Many think that the papal power will expire in him; and observe, with apparent pleasure, that the niches in St. Paul's church are now filled up, except one destined for the reception of the portrait of Braschi. Severe epigrams are often affixed on the statues of *Marphone* and *Pasquin*, on which the libels of antiquity were hung. Discussions are common, in which the suppression of convents, in neighbouring territories of Florence, is pronounced to be deserving imitation; and the writings of the Reformed church, in spite of interdictions, make their way. Let us hope that when reformation begins, as begin it must, it may come gently, that it may facilitate a re-union with the Reformed churches, a consummation devoutly to be wished, to which the church of England is sincerely inclined, and bends with increasing favour; anxious only to see the causes of separation removed and palpable errors given up, which may be thought, indeed, the more practicable, since many of the Romish writers have almost explained away the offensive part of many of their



doctrines, indefensible as they are, and often refuted as they have been.'

These *conciliatory* hints toward a re-union with the church of Rome are not more inconsistent with the general principles of the Reformation, than with the express language of this author himself in other parts of his tour through Italy; in which he laments that the people are not roused from the dominion of the Romish church, but still credulously believe its doctrines and idolatrously worship its saints; speaks of this church as loaded with an accumulation of barren and destructive ceremonies, and as furnishing an excuse for every crime by her indulgent contrivances; and describes her priests as men who, instead of enlightening the minds of the people, keep up superstitious ignorance, perform bungling tricks, and draw expensive offerings from misguided devotion, while they amuse the imagination with splendid illuminations and the pride of ornament. Yet this is the church, a re-union with which is a consummation devoutly to be wished; and to be re-united with which, the church of England is *said* to be 'sincerely inclined!'

ART. II. *An Essay on Philosophical Necessity*. By Alexander Crombie, A.M. 8vo. pp. 508. 7s. Boards. Johnson. 1793.

As mathematical demonstration carries with it irresistible conviction, it might seem not unreasonable to expect, after the absurdity of the doctrine of philosophical necessity had been *mathematically demonstrated* by Dr. Gregory, that no one, who was not willing to abandon all pretensions to soundness of intellect, would presume to take up his pen in its defence, especially as he could not do it without also bringing on himself the vile reproach of *mala fides*. Wonderful, however, as it may appear, a writer, who otherwise discovers no want either of understanding or of honesty, has the temerity to acknowledge himself not convinced by the Doctor's demonstration, and has even the presumption to pronounce his reasoning vague, impertinent, and inconclusive. In defiance of the mathematical champion for liberty, he ventures to assert, and writes a book to prove, that the Necessarian hypothesis is founded in truth. What will the world think of such *juvenile audacity*?

To be serious: the essay now before us confirms the suspicion, which we entertained on the appearance of Dr. Gregory's defence of the doctrine of Philosophical Liberty, that it would not be received by the philosophical world with that ready acquiescence, which is usually given to mathematical demonstration. Mr. Crombie appears to be completely master of the subject, and to possess the essential qualifications of an able  
disputant,

disputant, viz. a clear conception, a discriminating judgment, a happy facility in detecting sophistry, and a ready command of perspicuous and pertinent language: having, from conviction, deserted the *Libertarians*\*, among whom he was educated in the school of Dr. Beattie, he now gives his firm and decided judgment in favour of the doctrine of philosophical necessity, and undertakes to prove that this doctrine rests on the most solid grounds of argument, and is liable to no reasonable objection. In stating the general proofs of a doctrine which has been already so frequently and ably discussed, arguments entirely new are perhaps scarcely to be expected. A very accurate and complete summary, however, of what has been advanced by Necessarians, is given in the first part of the *Essay*; and some points, we think, are more forcibly urged, or at least more happily illustrated, than in any former treatise on the subject. This general view of the question is followed by a distinct examination of the objections which have been urged by the principal modern advocates for the doctrine of liberty; viz. the Doctors Price, Reid, and Gregory, and Mr. Palmer. The arguments, by which the present author attempts to disprove the doctrine of philosophical liberty, as summed up in a few words by himself, are these,

1st. Every effect must have a cause; but the determination of the will, without a motive, is an effect without a cause; therefore self-determination, or Philosophical Liberty, is impossible.

2dly. The same cause, operating on the same circumstances, must produce the same effect; but philosophical liberty implies, that the same previous circumstances may produce either of two contrary actions—Ergo, Philosophical Liberty cannot exist.

3dly. Liberty excludes the influence of motives, as the principles or causes of our actions: but it is an axiom in Ethics, that every act is either good or evil, as it originates in good or evil principles—Liberty therefore destroys morality—Ergo, cannot be.

4thly. A self-determining power precludes the possibility of human foresight, leaving no principle by which we can anticipate, even with the lowest probability, the future conduct of others: but human foresight is universally exercised; and is essential to the conduct of life, and the existence of social intercourse—Ergo, a self-determining power would be pernicious, and its existence is contradicted by the practice which is common to all men, of anticipating the actions of others in given circumstances—therefore does not exist.

5thly. All moral discipline proceeds on the principle, that certain dispositions and states of mind have a definite and necessary influence over the conduct. But Philosophical Liberty denies, that the

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\* The appellation by which this writer very properly distinguishes the advocates for Philosophical Liberty from their opponents the Necessarians.

disposition and state of mind determines the conduct—Ergo, Philosophical Liberty cannot be.

\* 6thly. Experience teaches, that there is a certain uniformity in human conduct, men of similar tempers, and in similar situations, acting precisely in the same way. But were the doctrine of Philosophical Liberty true, there could be no uniformity in human conduct—Ergo, Philosophical Liberty cannot be true.

\* If these arguments be sufficient to disprove the doctrine of Philosophical Liberty, the truth of Necessity must be admitted, there being no possible medium.'

The fourth argument, drawn from experience, we shall quote more at large; both as an example of the author's argumentative style, and as a proof that, in writing on this subject, he has not servilely copied the reasoning of his predecessors:

\* Were it not true, that motives have an uniform influence over our actions, there could be no advantage derived from experience. Did there not exist some necessary connection between certain states of mind, and a certain conduct; between previous dispositions and consequent actions, the world would be a scene of mere confusion: from what has been, we could not infer what might be; and as from the same dispositions, the same motives or causes, might result a variety of different actions, and contrary effects, we could neither, in this case, anticipate the conduct of others, nor regulate our own as dependent on theirs.

\* But it is from this necessary connection between certain states of mind, and correspondent actions, that ~~we~~ we are enabled to profit by experience, and to prejudge of the probable conduct of others in given circumstances, with whose external situation, and state of mind, we have been previously acquainted. We know that certain actions follow certain dispositions, as closely as any effect in the material world mechanically results from the cause; and hence we can foresee with moral certainty, how any person in a given situation will act:—I say, with moral certainty; because it is impossible for us to be intimately acquainted with his sentiments and views in every particular case, how accurately soever we may have ascertained his general temper and modes of thinking. A temporary change may take place in his opinions and affections, unknown to us, which may therefore produce an action not reconcilable with his usual deportment, and therefore contrary to our expectation. But did we know his precise state of mind at the time of action, we could, with absolute certainty, anticipate his conduct.—If I am told that a person, who is very irascible and violent in his temper, has been grossly insulted, I conclude that that he has instantly resented the injury. And why do I draw this inference? It is because I have uniformly observed, that irascibility, when not restrained or overpowered by any opponent principle, produces immediate retaliation. If I am then told, that he did not resent the insult, do I question the truth of the general maxim concerning the necessary effects of irascibility? No—I instantly conclude, that some circumstances, to me unknown, have operated, as a  
check

check on his natural temper, and prevented the consequences with which it usually was accompanied.

\* In short, in all our reasonings concerning the future conduct of others, we invariably proceed on this principle, that certain sentiments and dispositions, certain states of mind, are necessarily followed by certain actions. We believe that those connections, which we have formerly observed between certain causes and certain effects, will still take place. And there is not an action we perform, which has any dependence on the conduct of others, but proceeds on the firm conviction, that all men in the same circumstances act precisely in the same way. The farmer presumes with as great certainty, that the best grain, at the lowest price, other things being equal, will meet with the most purchasers, as that the sun will shine to fertilize his fields, or that the best season will produce the richest crop\*. And he reckons on the labour of his servants with as much confidence as on the utensils they employ, in the execution of his work. Every scheme we form proceeds on the same principle, and we anticipate the voluntary actions of others, which may be necessary to perfect it, depending on these with almost absolute certainty, and tracing in our minds, every step of its progress, from its commencement to its completion. Nothing surely can be a stronger proof of the uniformity of human conduct, and the necessary influence of certain motives in determining our actions.

\* This doctrine the major part of mankind may deny in speculation, but all never fail to admit it in practice. The truth of the hypothesis is not only the chief principle on which our social intercourse proceeds, but, as Mr. Hume justly observes, is the very foundation of several of the arts and sciences\*. The poet and the dramatist make the characters in the fable to speak and act, as men of their sentiments and dispositions invariably do. The critic examines their productions, and pronounces the characters natural or unnatural, just as their words and actions accord or disagree with those, which such sentiments and passions uniformly produce. In a word, there is no truth more generally admitted, both in our conduct and in our reasonings, than that all men in the same external and internal circumstances act precisely in the same way. And if a case does occur, where two men apparently in the same circumstances do not act in the same manner, we take it for granted, that, though their general states of mind were alike, and their external situation in appearance similar, yet that some difference or other has existed externally or internally, which occasioned this diversity of conduct. From two causes, in every respect alike, and operating in like cases, two different or opposite effects cannot arise.

\* Now a self-determining power, for which the Libertarians so strenuously contend, would overthrow all experience. This arbitrary faculty, acting by its own capricious decisions, would preclude every possibility of prejudging of the future conduct of others. Human affairs would be transformed into a chaos: nothing which depended on the will of another, could be anticipated even with the lowest pro-

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\* \* See Hume's *Essay on Liberty and Necessity.*\*

bability.

bability. All social intercourse would be at an end; from what **has** been, it would be impossible to reason to what would be. The influence of motives being excluded, all would be absolute uncertainty and conjecture: we should have no *data*, on which ratiocination concerning the future conduct of those, with whom we are connected, could proceed. For admitting that a man has in given circumstances acted nine hundred and ninety-nine times in one way, and that he is, in the same precise situation now, with the same predominant motives, and in the same external condition, and in the same state of mind, instead of there being a moral certainty that he will act now as he has done formerly, there could not exist even a probability. The chance, which of the two opposite actions he might chuse, would be exactly equal. The self-determining power oversets every steady principle; and his conduct is to us as problematical, as the throw of a die.'

The several objections against the Necessarian doctrine, urged by the able defenders of the contrary system, mentioned above, are distinctly examined. That they are satisfactorily removed, we shall not assert: but this we may confidently say in favour of the present writer, that he has stated the objections of his antagonists with great fairness, and that the solutions which he has offered are very ingenious. Perhaps, on the difficulty arising from the supposed immoral tendency of the doctrine of necessity, Mr. C. has said more to reconcile the friends of religion and virtue to his doctrine, than any other writer. We must, however, refer our readers to the work itself for the author's ideas on this part of the subject, in order to leave room for some account of his ingenious and, to many readers, no doubt, satisfactory answer to Dr. Gregory's boasted demonstration.

In reply to Dr. G.'s objection to the use which is made by Necessarians of the maxim that nothing exists without a cause, Mr. C. argues that, as every volition, which is the antecedent to an action, implies a change of circumstances, every volition must have a cause; which cause Necessarians term a motive, including both the external object and the affections excited by it, producing a desire, and corresponding volition; and that this is not reasoning in a circle, nor begging the question, but a fair application of an universal axiom to a particular case; since, unless the motive be admitted as the cause of the volition, no other cause can exist. After having convicted Dr. G. of inaccuracy or inconclusiveness in several of his assertions, the author proceeds to refute the Doctor's grand argument, by which he conceives that he has demonstratively disproved that inseparable conjunction between motive and action, which the Necessarian doctrine supposes. We shall copy some of the principal parts of this reply: but, for the sake of brevity, we must request our

readers to turn to Dr. G.'s original work, or to our account of the principal heads of his argument in our Review \* :

' This demonstration,' says Mr. Crombie, ' is founded in error. It proceeds on the supposition, that the two motives are not directly, but indirectly repugnant, which is obviously false; any reconciliation between them being absolutely impossible. When a motive is presented to the will, inclining it to act in a certain way, and another is, at the same time, exhibited, prompting it to act in a different, though not, perhaps, an opposite way, if there exists no possibility of these motives being reconciled, or of the minds choosing an intermediate conduct, the contending motives may justly be considered, as directly adverse. If a guinea is offered me, to carry a letter ten miles east, and another, to carry a letter ten miles south, and, if I know that I cannot earn both—if I know also, that by taking any intermediate road, I shall receive nothing, then my situation is precisely the same as if the directions, instead of being eastward and southward, had been to points diametrically opposite. The effect, therefore, should be expressed as in canon V. thus,  $X - Y = A - B$ . When there is a possibility of motives being conciliated, and of the mind's adopting an intermediate conduct between the two modes of action, which the motives separately recommend, we know, by experience, that it never fails to do it.'—

' It is obvious to observe, that the operating causes are different in kind, and that his reasoning, therefore, from the effect of the one, to an identity of result from the operation of the other, is totally inconclusive, even though it were admitted, that the motives are not adverse, as they evidently are. The two physical powers act on a brute material substance, incapable of either perception, or volition. The two motives, on the contrary, are addressed to a being, endowed with a capacity of thinking, judging, and willing, and who feels, at the same time, a desire to obtain a proffered good. The causes, which operate on the one, are all *ab extra*;—those, which operate on the other, are both external and internal. In the case of the former, both contending forces may act at one time, and their strength may be so combined, as to operate conjointly, though not in the same direction. But in the case of the latter, the motives cannot be reconciled; and there exists no inducement to adopt an intermediate conduct.'—

' The Essayist certainly believes the constant conjunction of a physical cause, with its effect. He believes, that, if I put five pounds in one scale of a balance, it will preponderate, and raise the other. The effect and the cause are here conjoined. He must believe also, that, if I put ten pounds in the opposite scale, it will, in turn, preponderate. Now, Sir, permit me to ask, Is the weight, which I put into the former scale, separated from its effect, now that it is elevated, or is it not?—An answer, either affirmatively, or negatively, makes equally for the Necessarian hypothesis, the great principle of which is, that motives have the same uniform connection with actions, as physical causes with effects. If you say, the less weight is separated from its

\* New Series, vol. ix. p. 361, &c.

effect, then it follows, that physical causes, and their effects, are not invariably connected. If you say it is *not* separated, though its influence is overcome by a greater weight, then I have equal authority to affirm, that the less motive, that of the *half-guineas*, is *not* disjoined from its proper action, though overcome by the influence of a greater, namely, the desire of obtaining *guineas*.’—

‘That the carrier can resolve to earn half-guineas, rather than guineas, other circumstances being equal, such as the length of the journey (concerning which, it is remarkable, the Essayist gives us no information, though the determination of this circumstance be obviously essential to an accurate statement of the case) that the carrier, I say, can prefer half-guineas to guineas, *ceteris paribus*, in other words, that he can obey a less in preference to a greater motive, a Necessarian affirms to be as impossible, as that five pounds can raise ten pounds.

‘I conclude these remarks, on the Doctor’s demonstration, with observing, that he falsely conceives that, because one motive is overcome by another, the former, therefore, is separated from its effect. If by this he means, that, in these circumstances, that effect does not follow, which the motive would produce, if it operated singly, his position is granted; but this is likewise the case in physics. Five pounds will depress a scale, when not counteracted by an equal or superior weight in the other. But if six or more pounds are put into the opposite scale, the five pounds are separated from the effect they formerly produced; and instead of preponderating, they are elevated. If he intends to say, that the effect of the weaker motive is entirely lost, I must beg leave to deny it. If five pounds are raised by six, has the former weight no influence, or is its effect annihilated? By no means. If the porter, in like manner, see reason to prefer one road to another, (and he cannot prefer without a reason,) has the motive to travel the other road no influence? It certainly has. If the disparity of circumstances is not great and obvious, he will ponder and examine before he determines; and whatever may be the inequality of the motives, he will travel the one road in preference to the other, with a superiority of inclination, directly proportioned to its superior advantages; in the same way, as a scale descends with a force, directly in the *ratio* of the superiority of its weight. He will undertake the journey, with a degree of alacrity, proportioned to the magnitude of the stipulated reward, and he will prefer that road, which exhibits the stronger inducements, with an eagerness proportioned to the superiority of their strength. And I may appeal to any Libertarian, if, when unequal motives are opposed to each other, he does not yield to the stronger with greater or less promptitude, according to their superiority; and if he would not more cheerfully *will* an action, by which he would gain five pounds, and lose a shilling, than one, *ceteris paribus*, by which he might gain five pounds and lose four—though in both cases he might prefer the gain to the loss, and act in obedience to the superior motives.’

If Doctor Gregory supposes that Necessarians affirm all motives to be directly repugnant which do not exactly concur, he is, says Mr. C. in an egregious error. Those motives only are

to be considered as directly adverse, which admit no intermediate conduct to take place between the two modes of action which each separately demands; as in the case of the Porter\*.

\* We know, that many examples may be produced, of the conduct arising from the combined force of antagonist motives, wherein the agent acts in a manner directly conformable to the impulse of neither, but in some intermediate way.

\* If a parent is prompted by violent anger to punish a child, for a trespass he has committed, and if he is, at the same time, restrained, in some degree, by natural affection, or lenity of temper, it is certain, that the chastisement will not be so severe, as the former motive, if operating singly, would impel him to inflict; nor so gentle as the latter would separately dictate. The violence of passion will be tempered with the mildness of affection, and the punishment will partake of the nature of both.'

In more direct reply to the mathematical demonstration, Mr. Crombie remarks,

\* The Essayist confounds two things totally distinct, the action itself, and the inclination or promptitude with which it is done:—nor has he been at sufficient pains to compare the operation of predominant motives, with the operation of predominant physical causes. His object is to prove, that there is an absurdity in supposing, that an action may result from the influence of superior motives, when opposed by others, as certainly, as if these motives had met with no resistance.

\* In attempting this proof, I again say, he has been singularly unfortunate. For, were it even admitted, that his argument is conclusive, as it is, on the contrary, founded in error; and were we to grant, that it clearly demonstrates the absurdity of maintaining, that a superiority of motives, though opposed by others, will produce their proper action, as certainly, as if they were not resisted, the evident and necessary consequence is, that it contradicts and subverts the plainest and most undeniable physical principles—principles, ascertained by uniform experience, and which the Essayist himself will not presume to controvert. Hence, by the adduction of this argument, he is involved in a dilemma, from which there is no escape, without relinquishing his own theory. He must either acknowledge, that there is no absurdity in the Necessarian hypothesis, or admit, that an equal absurdity embarrasses the system of physics, and deny the most obvious and common *phenomena*. For I shall suppose, that nine pounds are put into one scale of a balance, and ten pounds in the other, will not the ten pounds as certainly preponderate, as if there was no weight at all in the other scale? Will not the superiority of one pound occasion the depression of its scale, as certainly, as if the ten pounds, of which it makes a part, had, instead of being opposed by nine, met with *no* resistance? The fact is undeniable. Pray, then, where is the absurdity in saying, that a stronger motive, though resisted by a weaker, will as infallibly produce its proper action, as if it had not been resisted? The similarity of the



two cases is so very obvious, that I am amazed, how the Essayist could pronounce the one absurd and impossible, and yet admit, as he must do, the existence of the other.

• If he reply, that the ten pounds will not preponderate with the same force, when opposed by nine, as if *not* opposed, I admit the fact; and I answer, that the influence of motives is precisely similar. For no choice is made with the same promptitude, no preference given with the same ardour of inclination, when the motives are opposed by others, nearly equal in point of strength, as when they meet with no opposition.—If I am placed in a situation, where I am prompted, by very cogent motives, to one mode of action, and restrained by others nearly as strong, and inclining to a different mode of action, I do not prefer the former to the latter, with the same degree of alacrity, as I should do, if the opponent motives were less strong:—just as a scale descends with greater *momentum*, when opposed by only one pound, than when opposed by twenty. The cases are exactly parallel, and clearly shew the similar operation of motives and physical causes.’——

• If a Necessarian were to affirm, that, though motives were opposed by motives, yet the inclination to prefer the stronger is as great, as if they were unopposed, the Essayist’s argument would be just: but this no Necessarian ever maintained. If ten guineas are offered a porter for carrying a letter Eastward, and nine for carrying it Westward the same distance, he will not prefer the one road to the other, with that promptitude, which he would discover, if ten had been promised for travelling one way, and only one for the other. But the motive of one guinea, other circumstances being equal, will turn the scale, and produce the preference. This distinction, however, between the action itself, and the greater or less alacrity, with which it is preferred, seems to have escaped the attention of the Essayist; and hence, I apprehend, his error hath arisen.\*

The preceding extracts will probably appear, to most of our readers, to furnish an adequate refutation of Dr. Gregory’s demonstration. Whether they will, at the same time, be sufficient to establish the general doctrine of Philosophical Necessity, we shall not presume to decide. Difficulties unquestionably attend the subject, in whatever light it is viewed, or whatever system is adopted: but, while the controversy is conducted with that zeal for the interests of virtue and religion with which the present publication is so strongly marked, no mischievous consequences ought to be apprehended from an unrestrained investigation, and from an undisguised communication, of the truth.

ART. III. *Rassurez-Vous, &c.* Cheer-up! or, An Examination of the Work entitled “the State of France in the Month of May 1794:” Published by the Count de Montgaillard\*. 8vo. pp. 95. 2s. 6d. Debrett.

IT is not a very easy task to discover the *precise* object of this work. It would seem, from the title, that the author, who

\* See our last Number, p. 71.

conceals his name, and writes in French, wanted to raise the drooping spirits of the public, by shewing that the state of affairs in France was not so favourable to the present rulers of that country, as the Count de Montgaillard in several instances represents them ; and this he certainly does with some effect : but, on the other hand, it would also appear, from other passages, that he intended to weaken the hopes of success with which the Count endeavoured to inspire the combined powers, when he stated that several of the French provinces, particularly on the sea-coast, and consequently most accessible to England, were heartily disposed to receive the allies, if they arrived in sufficient numbers to afford them a powerful protection against the forces of their present tyrants ; and when he declared that a great majority of the people wished ardently for a change in their government. However, let our author's concealed or collateral object be what it may, it is certain that to point out contradictions in the Count's publication is a directly avowed one. Before we enter into any discussion of the merits of the work, we will observe that the writer may serve as a model for all those who embark in political controversy : no asperity, no scurrility, no personality disgraces his production ; he imputes to the Count no sinister motive ; he does not so much as hint a suspicion of his loyalty or sincerity : on the contrary, he presumes that he wrote with upright and honest intentions ; that he really intended to give a correct and true representation of the state of affairs in France ; and he is so charitable as to suppose that the contradictions, which are to be found in the Count's publication, ought to be imputed to his hurry when he committed his thoughts to paper, rather than to a disposition to swerve in the smallest degree from truth. In a word, the present author exhibits the language of a scholar and the manners of a gentleman.

The Count de M. had told us that the Committee of Public Safety is in dread of the army, and that the majority of the sections would declare against Robespierre and his adherents, " if an essential change in affairs, required on all hands, were announced by a protection extremely powerful in means." This our author thinks an extraordinary position, when coupled with an assertion that the armed force of Paris consists of 136,000 men ; a force which might be imagined to be sufficiently strong, if it were so disposed, to pull down the Convention, and to enable the people of Paris to free themselves from a yoke that had become odious to them. He seems, however, of opinion that the number of the Parisian army, as above stated, is greatly exaggerated ; for he calls on those, who have been at Paris since its formation, to say whether there have been so

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many as 60,000 armed men in that capital, including the national guards, at any period since the revolution.

He is of opinion also that the Count is greatly mistaken in his idea of the readiness of Artois, Picardy, Brittany, and Normandy, to declare for the first powerful ally that may appear in those provinces; and that those who would reckon on Normandy's opening her ports to the first squadron that should appear before them, and rising in a body to rally round the first pair of white colours that she should see flying on her coast, would most probably find themselves disappointed. The grounds of the author's opinion on this head are very strong;—these four provinces, without the aid of a single ally, are of themselves sufficiently powerful, if they were so inclined, to withdraw themselves from the Convention, and to give a complete turn to affairs; it is not their powers but their inclination that he doubts. He thus expresses himself on this head:

‘ Here, then, are four of the largest, most populous, most wealthy, and best situated provinces of France, that call for a new order of things: the same might be said of almost all the others: but it was more interesting to learn the disposition of these, on account of their situation. If these provinces waited only for the sight of white colours, if they waited only for a strong declaration in favour of their religion and their king, a more southern province on the same coast had the courage to appear with both the one and the other before the walls of Grandville. An army consisting of 80,000 men thus forced its way into Normandy: the people could then have done something more than call for a new order of things; they might have joined the royalists:—but, it may be said, their force was not great, their troops were not disciplined. Such as they were, however, and such as they still are, they performed wonders: but, in their brave enterprise, they found none but people without energy, overwhelmed by terror. It would seem as if they were actuated by the same impression, and had caught the contagion of that terror on their arrival in the same places; for they were eager to return to their own territory, and their retreat was not less glorious than their excursion. The inhabitants of the western provinces made no movement in favour of their own countrymen, who were advancing toward them covered with the most flourishing laurels; and yet we are to believe that they now call for foreign aid!’

It is not, surely, under such a picture as this that the author could with propriety write “*Cheer-up!*”

The Count had said that succours ought to be speedily sent to the royalists in la Vendée; and that none but a French prince at their head could enable them to make great conquests. Our author remarks on this passage that it breathes the sentiments of a French nobleman, and of his whole order; who, from their attachment to the blood royal, would seem to doubt their own courage, if it were not displayed under the command of a General

neral sprung from the race of their kings : but we must confess that his own sentiments on this head appear to us to be rather equivocal ; he expresses himself just in such a way as a man would adopt, who wanted to ridicule the idea thrown out by the Count. He says it is not merely as Princes, but as good Generals, that the Bourbons have strong pretensions to command. These royal exiles are not in a condition to reward flattery ; or we might presume that our author intended, by this compliment, to pay his court to them : where the good Generals of the race of Bourbon are to be found, we, who are not much in the habit of flattering any man or set of men, are unable to discover. To *one* among them, we may in justice give the name of an able commander ; his pretensions to military talents, to magnanimity, humanity, and every virtue that can adorn the hero and the man, we are ready to acknowledge in the fullest extent. We scarcely think it necessary to name him here ; our readers already anticipate us, and see in the picture the likeness of the *Prince of Condé* : to his gallant son, the Duke of Bourbon, who has bled in the present war, and to his no less gallant grandson, the Duke d'Enghien, the tribute of bravery is justly due. — Speaking of the possible consequences of the appearance of an army in la Vendée, headed by a French prince, the author says—

‘ No one will pledge himself to the allied powers that 20,000 men, commanded by a prince of the blood of France, will be able to drive 50,000 republicans before them ; and therefore, though such a force were on foot in that country, and so commanded, the allies would not be freed from the necessity of furnishing great succours ; and above all, they would not be freed from the necessity of meeting, in addition, with great success. All, therefore, that we have been told of la Vendée, and of the other provinces, amounts to this kind of declaration to the allies—Gentlemen, take care to be the strongest, take care to be victorious, however it may be ; and all parties will join you, *after the victory*, rather than continue to support their tyrants, of whom they are tired.’

Surely the world would laugh at us if, under this passage, we should write “ Cheer-up ! ” a passage calculated to convince us that, before a single man will declare for us in France, we must beat their numerous and at present victorious armies. It was not necessary for a prophet to come among us to tell us that, when we should have disarmed the troops of a country, its unarmed citizens would submit to the conqueror. Hitherto we have seen nothing in this work to cheer our drooping spirits ; nothing to give us the idea that the Convention was in danger of being deserted by the army or the people : however, as we advance, we perceive a faint ray of hope that the rulers of the republic may in a short time be destitute

of at least some of the means, without which war cannot be carried on; and consequently that at some period, not very distant, we may look for the return of peace.

Under the head 'Agriculture,' the Count had told us that "it had received the encouragement which new hands could give it . . . . that the population, still considerable enough for the extent of territory, restores in an instant to the country the men whom the towns had taken from it."

The present author expresses his surprize at hearing that husbandry was in no want of hands :

'The decrees of the Convention (says he,) afford strong proofs that there is at least a scarcity, if not an absolute want, of hands for purposes of husbandry. The last that we have read on this subject put into a state of requisition the men and women, both of towns and the country, to get in the harvest; that is to say, those who were in the habit of offering their services to the farmers, to help to get in the harvest, have not offered them this year, either from want of inclination, or from being no longer in the country. The labouring men, knowing beforehand that the produce of the harvest was already in a state of requisition for the use of the army, and worn out by suffering under a scarcity, such as perhaps the world never saw before, could not be supposed to have either strength or inclination to get in the fruits of the earth, of which they were not to partake; or to become the instruments of abundance to others, when they themselves were condemned to want. The farther we carry our conjectures on this head, the more we are confirmed in our opinion that it cannot be long until hands shall be wanting to husbandry, and that the towns have not replaced those which have been taken from it by the requisitions. For the last two years, the army has been draining off the males from 18 to 25, and from 25 to 35 years of age.'

Here the author may indeed say *Cheer-up!* but alas! what a picture is this for humanity! shall we cheer-up at the prospect of a great nation being likely to be soon involved in all the horrors of famine? Possibly, however, humanity might be a gainer by the famine; the people might call for peace; and peace would snatch thousands from the sword; while all Europe would hasten with food to Frenchmen no longer breathing hostility, but stretching out their hands to receive the boon of generous compassion, and blessing those as friends whom they had so lately met in arms. Our author observes, on this head, that 'Europe, by endeavouring to starve France into a disposition to peace, cannot be said to be acting against general principles: it is allowed by the laws of war to starve the garrison of a besieged town into a surrender; the principle applies equally to a whole country.' However, he remarks that, for the present, France is not in immediate danger of being starved out, as, to her own harvest, she has now added that of the Netherlands and the Palatinate.

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The Count de M. had said that there was pretty nearly a sufficient number of horses for the purposes of husbandry. Our author has some doubts on this point; because, though this might have been true two years ago, yet it does not follow that it is true now;

For, during the last two years, there has been neither fair nor market holden, at which the farmer could repair the loss of horses to which in the course of his business he is exposed; and it is a fact that colts only two years and a half old have been sent to the armies:—but horses are not the only beasts necessary in husbandry; one third of the arable land of France is ploughed by oxen; and, for a long time past, complaints of a scarcity of them have prevailed. The consumption of black cattle by the army is truly alarming, the troops being regularly fed with fresh meat; and, independently of the embezzlements inseparable from a service of this kind, republican soldiers are not easily satisfied. This consumption, which takes place all round the kingdom, and the negligence or precipitation that always attend those who are employed in serving the army, prevent the tanners from being supplied with the hides. The other spoils of the ox, which might furnish so abundant a resource to manufactures, are also lost. Agriculture therefore suffers both from the want of cattle and manure; and manufactures suffer no less from the loss of those articles which cattle alone can furnish.'

With respect to post-horses, the author differs in opinion from the Count: the latter tells us that the roads are abundantly supplied with post-horses, and that travelling has not experienced any delay nor interruption from the want of them. In refutation of this assertion, it is stated as a fact that the post-masters had endeavoured to throw up their business, but were obliged to continue it under pain of being treated as aristocrats; that whole armies, and even trains of artillery, had been sent post through the country, and that these prodigies of celerity have destroyed the roads; that the few remaining horses are in a most pitiable condition, dying with hunger and fatigue; that at each post-house no more are kept than are necessary for carrying the mail, for the service of the missionaries of the Convention, and for drawing the guillotine from one place to another, as it is wanted: that the carriages which convey the mail are prodigiously heavy, being filled with immense packages of papers, containing decrees, reports, and instructions sent to the different departments: that, with respect to the missionaries of the Convention, in order to shew their importance, they travel with a national flag flying on the roof of their carriage; that they complete the destruction of the poor horses, by crying out to the postillions that they are aristocrats, because they do not drive them faster; that even these privileged travellers themselves are sometimes obliged to wait half a day for the re-

turn of the horses sent forward with the mail or the stage-coach ; and that sometimes the letters are so delayed on the road, that they do not arrive till 24 hours after their time.

The Count de M—, speaking of the woollen manufacture, said that the Committee of Public Safety flattered itself that it would be able to clothe the nation till the end of the year 1796, with the aid only of the manufactories at Sedan, Louvier, and Elbœuf. On this our author says ; ‘ If by *the nation* is meant the army, it was chiefly with the cloth manufactured in the province of Berry that the troops were formerly clothed : the looms of Normandy and Champaign worked up great quantities of Spanish wool, and even of wool procured by smuggling from England ; while none but French wool was used in those of Berry. It is not at all surprizing that the looms, which produced the finest broad cloths in the world, should be now reduced to serve *the nation*.’ Hence we may conclude that the woollen manufactures in France have greatly suffered, when the looms of Sedan, Louvier, and Elbœuf, which used to furnish the European markets with cloth of the finest quality of any in Europe, are to be employed in weaving cloth for the use of the armies. The author remarks that decrees, passed in the month of June last, state that almost all the lambs had been killed, and prohibited the eating of any more lamb :—first presumption of the danger of a scarcity of sheep :—the Count says that the sheep in possession of the farmer or grazier are weighed and registered :—second presumption :—finally, that the wool had been taken from the mattresses and sent to the loom :—the third presumption of the scarcity of the great raw material of the woollen manufacture.

Speaking of the commerce of France, the author represents the wine trade as almost annihilated. The custom, he says, in the wine countries, is for the farmer to feed as well as to pay the workmen employed to gather the vintage : in 1793 the farmers were almost all ruined by the expence, which was immense at Bourdeaux and the southern districts. As soon as the vintage was made, all the wines, except only those of the finest quality, were put into a state of requisition for the service of the army hospitals, and of the armies themselves. They were taken at the price (infinitely below their value,) fixed by the law, and beyond which no man was to presume to offer ; and as to the wines of superior quality, there was no market for them. The only market found for those of an inferior quality was opened when, the embargo being taken off, the Captains of some neutral vessels procured leave to ship some hogshheads, in paying for which they had the good fortune to get off the assignats which they happened to have on hand. He says that  
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it is a certain fact that some wines, bought at the low price fixed by the law, were sold and exported, under borrowed names, by members of the Convention, at the high price which the scarcity and great demand for these wines in foreign countries made them fetch.

Such was the state of affairs at Bourdeaux. It is impossible to hear, without shuddering, of the sufferings of the people of that quarter in April last: on the highways, women and children were seen gathering wild herbs for food: many of the peasants, who were not able to work, nor to take care even of their own vines, kept their beds, and said to their weeping families, "*My dear children, we must die . . . it is the will of Heaven.*" Can such people respect the Committee of Safety? No, it is impossible, it is not in nature. . . . Such was the scarcity of bread, that, in the southern and even in the central provinces, Berry, Auvergne, Marche, and Limousin, an absolute famine was felt; an army, preceded by a guillotine, was marching up and down the country, searching the farm houses for corn; all sorts of grain were mixed to make bread; it was black and stinking: such as it was, it was delivered out only in small quantities, not more than half a pound at a time to any one present. Sometimes there was no sale of bread for three whole days successively at Bourdeaux; and, in some parishes of the country of Medoc, *ten days* have passed between one distribution of bread and another. . . . This distress was confined to the wretched inhabitants who remained at home; the camps and garrisons were supplied in abundance. It is famine that has been the best recruiter of the army, better by far even than the requisition: many persons, even those that were advanced in years, joined the army, that they might be entitled to a pound and a half of excellent bread per day, made of the finest flour—till January last, since which time it has been made of two-thirds flour and one-third of rye—and that they might be entitled to a proportional quantity of meat.

Our author enumerates a great variety of articles of which the French are in want, such as soap, saddlery, leather, saltpetre, iron, and even *pins*. He tells us that there is at Paris a very celebrated artist, a gilder or plater of brass, who has lately opened a workshop for melting the finest models of clock-work, chandeliers, sconces, and other ornaments of taste, from which he separates the gold; thus carrying on a business precisely the reverse of that to which he was brought up.

Having bestowed great pains in shewing that the war, on the part of the allies, is a war for their own security, and not for extending their dominion, the author next considers what indemnification they may require for the expence into which they are thus forced. He laments that they have hitherto been so silent on this subject as to furnish the Jacobins with the means of strengthening themselves, by turning to their own account the attachment which the French have for the persons of their princes; whom, they said, the allies were only pretending to



succour, in order that they might, under colour of being the protectors of the royal family, strip it of all chance of dominion, by dividing France among themselves. This attachment, he tells us, however it may appear to be extinguished by fear, is only concealed; for he would have us believe, as a fact, that there are very few peasants in the whole kingdom who have not bought and carefully laid by, in a place of safety, the picture of their late king, and a copy of his last will and testament.

The monarchy, he observes, in the first place, ought to be restored; the restoration of the princes of the house of Bourbon he pronounces to be the only possible pledge of a lasting peace, and the only security for the payment of the indemnifications which it may please the allies to fix and demand. With the princes, he says, the emigrants ought to be restored to their estates. With the Jacobins, he contends, the allies never can treat either with safety or with honour. With respect to indemnifications, he observes that, on ordinary occasions, they are proposed, and the enemy accepts or refuses them according to the state of his strength:

‘Every thing, however, that bears any relation to the French revolution, is so new and extraordinary, that nothing can be taken from it as a rule of conduct. The allies, restoring a king without an army, may impose on him what conditions they please; and, on this head, it depends on themselves alone to acquire a degree of uncommon glory. To say more on this subject, or to do more than express an ardent wish that the regulation of these indemnifications may not be the cause of a new war, nor occasion the prolongation of the present one, would be going beyond the end which we proposed to ourselves in this work.’

We will translate one passage more from this pamphlet, which we lay before our readers as a model of the true pathetic, of elegant and sentimental writing; and with it we will finish our remarks on this publication,—in many parts of which we have discerned the hand of a master.

‘Were we to allow ourselves for a moment to contemplate this picture of the future peace that is at last to tranquillize Europe, and to banish for at least some time (for experience will not suffer us to hope that it can be for ever,) those scenes of blood with which she is deluged on all sides, we should feel a most lively satisfaction on seeing the tears, bestowed by all the belligerent nations on the victims of the war, dried at least by the idea of victory, and families consoling themselves in their mourning by the sight of the trophies won by their country:—but, if we turn our eyes toward France, what a dreadful perspective makes us shrink back with horror! When the dangers shall have ceased, our courage will fail us most. Even those foreigners, whose beneficent virtues made them sympathize with and pity the misfortunes of the emigrants in their exile, would refuse to accompany them when they should set their feet again in safety on their native land. There are some kinds of sufferings which a compassionate hospitality may undertake

dertake to calm : but what courage of sensibility would it require to enable such foreigners thus to conduct back friends acquired in the moment of misfortune, to a land in which the greatest part of them may seek in vain for the roof under which they were born. They will ask, at least, what is become of the head of their family, who was too old and infirm to fly with them? . . . . Alas ! the answer will be, he is no more ! All the bonds that make men fond of existence ; the charms of domestic life, which, in generous souls, are the source of the most brilliant virtues ; . . . all will be lost to them. Annihilated by the sense of so dreadful a void, strangers in their own houses, they will continue to doubt, during the remainder of their lives, whether it be really true that they have been restored to their country. From the bosom of what abyss, then, will the monarch arise, who is to reign over this land of desolation. Alas ! whoever he may be, his subjects assembled round him will present to his view the mournful sight only of an immense funeral train. Exhausted by all the misfortunes that are learned in the school of adversity, they will unite round the illustrious remains of the royal family, to weep in common over disasters still greater than their own, and always felt more sensibly than those which were personal to themselves :—but in vain would the young monarch seek for magistrates to assist him with their counsels, and to administer justice ; in vain would he seek for ministers to look to the execution of his laws, or to give the first movement to the public revenue. The monsters who usurped his power have vowed that there shall remain nothing but ashes and ruins, at the moment in which he shall have been snatched from their hands. The fatal execution of these furious menaces is a proof of the danger which, from certain symptoms, they feel to be approaching. May this frightful picture make all the allied powers see what they have to fear for themselves, if they slacken their exertions ; and may it inspire them, in the moment of victory, with the sentiments of justice and moderation which will load them with honour, and will immortalize them in the esteem of posterity.'

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ART. IV. *Things as they are*; or, The Adventures of Caleb Williams. By William Godwin. 12mo. 3 Vols. 10s. 6d. sewed. Crosby. 1794.

**B**ETWEEN fiction and philosophy there seems to be no natural alliance:—yet philosophers, in order to obtain for their dogmata a more ready reception, have often judged it expedient to introduce them to the world in the captivating dress of fable. It was not to be supposed that the energetic mind of Mr. Godwin, long inured as it must have been to abstract speculation and sublime inquiry, would condescend to employ itself in framing a whining love tale ; which, after having drawn a few tears from the eyes of a number of tender virgins, would have reposed in eternal peace on the loaded shelves of some circulating libraries. In writing the *Adventures of Caleb Williams*, this

philosopher had doubtless some higher object in view ; and it is not difficult to perceive that this object has been to give an easy passport, and general circulation, to some of his favourite opinions. Having laid it down as a first principle that virtue consists in justice, or the wise and equal pursuit of general good, he thinks it necessary, in order to carry his system into effect, to investigate many sentiments which, though hitherto considered as the legitimate offspring of nature, and even as possessing some degree of moral value, are in his judgment only the creatures of error and prejudice. In this class he appears to rank that sense of honour which seeks its ultimate reward in the good opinion of mankind. Accordingly, this fictitious narrative seems to have been written chiefly for the purpose of representing, in strong colours, the fatal consequence of suffering the love of fame to become predominant.

Mr. Falkland, who ought, perhaps, rather than Caleb Williams, to be considered as the principal actor in this drama, exhibits a character wholly formed on the visionary principles of honour. Early tinctured with extravagant notions on this subject, by the heroic poets of Italy, he cherishes a romantic pride ; which, notwithstanding his natural propensity toward benevolence, displayed in occasional acts of generosity, soon forms his ruling passion, and at length overwhelms him with accumulated wretchedness. He is the fool of honour ; a man whom, in the pursuit of reputation, nothing could divert ; who would purchase the character of a true, gallant, and undaunted hero, at the expence of worlds ; and who thinks every calamity nominal except a stain on his honour. His virtue, his life, his everlasting peace of mind, are cheap sacrifices to be made at the shrine of fame ; and there is no crime too horrible for him to commit in pursuit of this object.—In the early part of his history, his pride suffers extreme irritation from the insulting provocations of a neighbour, Tyrrel ; a man who has no other title to distinction than a large estate, and great bodily strength ; whose ferocious temper, brutal manners, and shocking cruelties, render him to Falkland an object of profound contempt and abhorrence : but who, nevertheless, continually finds means to harass and torment him, and, while he is bringing on himself universal disgust by his enormities, and even at the very moment when he is suffering the extreme mortification of being driven from a public room, offers Falkland personal insult of the most disgraceful kind. Falkland, to whom disgrace is worse than death, wholly incapable of supporting this load of humiliating and public ignominy, yields to the irresistible impulse of detestation and revenge, and secretly assassinates his rival. The reproach and the penalty of the murder, however, fall

fall on two innocent persons, Hawkins and his son, formerly tenants of Tyrrel; they are convicted on circumstantial evidence; and Falkland suffers them to die, rather than disclose the secret which would load his name with eternal infamy. This fatal secret becomes the burden of his soul, and the torment of his life. The fear of the infamy of detection drives him to a thousand acts of phrenzy and cruelty, and, after having tortured him with perpetually increasing anguish, at last destroys his existence.

This visionary character is drawn with uncommon strength of conception and energy of language. The reader, while he respects and adores the virtues of Falkland, feels infinite regret that his mad passion for reputation should suppress every feeling of humanity, and become the source of unspeakable misery to himself, and of the most tragical calamity to others. The character, though original, will perhaps be admitted to be consistent; unless it should be thought difficult to reconcile the benevolence every where ascribed to Falkland, with the *deliberate* injustice and cruelty which were shewn in suffering the innocent Hawkins and his son to be executed, in preference to confessing his own guilt.—It will perhaps be said that the ruling passion of Falkland was not benevolence, but the love of fame; yet it may be questioned whether such benevolence, as is ascribed to Falkland, be not utterly incompatible with the tyrannical sway which is given in his character to the *selfish* passion of the love of fame.

A farther object in this story appears to have been to exhibit an example of the danger of indulging an idle curiosity, merely for its own gratification; and the fatal consequences of this folly were perhaps never so impressively exemplified as in the story of Caleb Williams, the confidential servant of Falkland. Williams, having been made acquainted with many particulars of his master's history by his steward, begins to suspect that the murder of Tyrrel had been committed by Falkland: he is therefore determined, at all hazards, to detect the secret; he becomes a perpetual spy on his master's actions, and practises a thousand artifices to accomplish his purpose, till at length he extorts the truth from Falkland, on a solemn oath of secrecy. Having gained his wish, he finds the secret a most painful burden, which, through his master's jealous apprehension for his reputation, brings on him a long series of persecution and perils; and the relation of them forms a large and interesting part of the narrative. Nothing can exceed the skilful management with which that part of the story is conducted, in which the reader remains unacquainted with the real occasion of Tyrrel's death, till the suspicion against Falkland is gradually excited, and

and at length confirmed by the persevering ingenuity of Williams. The sufferings of Williams in prison, on a fictitious charge of having robbed his master,—the contrivances by which he repeatedly regains his liberty,—and the adventures through which he passes, while he is wantonly persecuted as the perpetrator of a heinous felony, and flies in disguise from place to place for safety; till, in the last extremity of danger, he discloses the fatal secret, and becomes miserable under a load of self-reproach: all are related with an interesting particularity that evidently shews the hand of a master. The general result is a forcible conviction of the hazard of suffering any foolish desire, or curiosity, (that restless propensity,) to creep into the mind. ‘Error, (as Caleb well remarks,) once committed, has a fascinating power, like the eyes of the rattlesnake, to draw us into a second error. It deprives us of that proud confidence in our own strength, to which we are indebted for so much of our virtue.’

This narrative seems, moreover, intended to give the author an opportunity of making an indirect attack on what he deems vulgar prejudices respecting religion, morals, and policy. On these subjects, he expresses himself with that kind of latitude which those, who are acquainted with his treatise on Political Justice\*, will be prepared to expect. Striking pictures are drawn, in various parts of the work, of the oppression which is often practised under the form of law, and of the hardships which are inflicted in our prisons even on those whom the law has not convicted of any crime. Artful apologies are put into mouths of professional robbers, without any adequate refutation. Law is said to be better adapted for a weapon of tyranny in the hands of the rich, than for a shield to protect the humble part of the community against their usurpation. Caleb Williams thinks with unspeakable loathing of those errors, in consequence of which every man is fated to be, more or less, the tyrant or the slave; and he is astonished at the folly of his species, that they do not rise up as one man, and shake off chains so ignominious, and misery so insupportable. Mind, to his untutored reflections, is vague, airy, and unfettered; the susceptible perceiver of reasons, but never intended by nature to be the slave of force. He thinks it strange that men should, from age to age, consent to hold their lives at the breath of another, merely in order that each in his turn may have a power of acting the tyrant according to law; and he *prays* that he may hold life at the mercy of the elements, of the hunger of beasts, or of the revenge of barbarians, but not at that of the cold-

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\* See Rev. New Series, vols. x. and xi.

blooded prudence of monopolists and kings!—What all this means we cannot precisely say: but, before the old fences of law be broken down, we hold it prudent that some effectual provision should be made for taming the ferocious passions of those animals, who have never yet been turned loose into the wilds of nature without biting and devouring one another.

With due allowance for systematical eccentricity, (the reader will pardon the paradoxical expression,) this performance, interesting but not gratifying to the feelings and the passions, and written in a style of laboured dignity rather than of easy familiarity, is singularly entitled to be characterized as a work in which the powers of genius and philosophy are strongly united.

ART. V. *The Adventures of Hugh Trevor*. By Thomas Holcroft: 12mo. 3 Vols. 10s. 6d. sewed. Shepperson and Reynolds. 1794.

**W**ITHOUT adopting, in its full extent, the opinion of Mr. Turgot that “more grand moral truths have been promulgated by novel writers than by any other class of men,” we readily admit that a novel is a proper vehicle for the communication of moral truth. Its suitableness for this purpose, however, arises not so much from the opportunity which it affords of interweaving moral sentiment or speculative discussion with narrative, as from the field which it furnishes for the exhibition of characters, in which the reader may contemplate, as in a mirror, men as they are, or as they ought to be. Perhaps we have few writers, among our present race of wits, more capable of delineating men as they are than Mr. Holcroft. He appears to have conversed much with the world, and to have been a diligent and shrewd observer of manners. He possesses, also, a happy freedom and boldness of pencil, which enable him to draw his portraits, if not actually from the life, yet with all the effect of living manners; so that the reader cannot doubt that, in studying the characters exhibited by this writer, he is acquiring a knowledge of mankind.

Mr. Holcroft's aim in this work extends, however, beyond the general object of conveying moral instruction by the exhibition of character. The adventures of Hugh Trevor are constructed with a view to the solution of an important question in domestic œconomy; “what profession should a man of principle, who is anxiously desirous of promoting individual and general happiness, choose for his son?” It appears to have been also the author's design to mark, in the character of his hero, the natural progress of intellect; and to shew in what manner Man is continually impelled by the vicissitudes of life to correspondent vicissitudes of opinion and conduct.

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The method in which the former of these objects is pursued is not by an argumentative discussion of the merits of the question, but by a delineation of characters belonging to the several professions which have been commonly denominated liberal. Entertaining, as it evidently appears, no very favourable opinion either of the virtue or the utility of these professions, Mr. H. holds them up to ridicule and contempt, by exhibiting, in each profession, characters stained with all the vices which can be supposed to arise from its peculiar temptations. In these volumes, in which only a part of the plan is executed, the professions of divinity and law are the principal objects of animadversion; and it must be owned that portraits are drawn of divines and lawyers, (especially of the former,) sufficiently disgusting, could they be supposed to be fair specimens, to cast a general odium on the professions themselves. Were it indeed true that the beneficed clergy are in general like Hugh Trevor's uncle, selfish and avaricious, proud and envious, oppressive, litigious, and inexorable; that, among the higher dignitaries of the church, characters are frequently to be found which resemble the bishop into whose hands Hugh Trevor has the misfortune to fall,—a compound of hypocrisy, meanness, avarice, and sensuality; or that the unprincipled knave and crafty equivocator, Thornby, the whole business of whose life was to impose on credulity and to prey on imbecility, fairly represents the body of practitioners in the law; it would then become the first duty of society to rid itself, as soon as possible, of a set of plunderers, who, according to this representation, are either useless drones wasting the stock toward which they contribute nothing, or greedy vultures devouring the entrails of that country which they profess to guard. It can scarcely be necessary to say, however, that, from individual characters, even though drawn after the life, it would be unfair to deduce an indiscriminate conclusion against any body of men.—Yet Mr. Holcroft, in his choice of a motto,

“ 'Tis so pat to all the tribe,

“ Each swears that was levell'd at me.” GAY.

has made the stigma general and universal.

The other design for which this work was written, that of representing the “progress of mind,” is very happily executed in the story of the principal hero; which exhibits many varieties of opinion and character, arising from a quick succession of new situations and connections. Hugh Trevor enters the world with the common advantages and the common prejudices of a school education. Humane and generous, active and enterprising, he early distinguishes himself both by literary attainments and benevolent exertions. With a thirst after know-  
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lege, is mixed a strong infusion of vanity. From his uncle, he imbibes a high veneration for church authority, and a great respect for the clerical character, to which he is determined to devote himself. He sets out for Oxford with entire confidence in his own talents. An adventure on his journey affords the *raw traveller* his first lesson of distrust, and teaches him that knavery may possibly assume the mask of generosity, and wantonness that of modest simplicity. At the university, he soon finds that even within college walls there are other kinds of thirst besides that of knowledge, and other objects of ambition besides learning and truth. The fresh-man, initiated in the mysteries of Bacchus, finds that his expectations from college life have been romantic, and is awakened from delightful dreams to disgusting realities. He resolves, however, at the hazard of being scouted as a *glum* or a *raff*, to apply with assiduity to his studies; and he looks forward to his future reward in the discernment and justice of the world. After a short excursion into the regions of fanaticism, (which, by the way, we must think, in the circumstances and with the mind of Hugh Trevor, is inconsistent and unnatural,) he visits London with high and sanguine expectations. The patronage of an Earl, to whom he becomes political secretary, and the countenance of a Bishop, who encourages and promises to reward his theological labours, fill his imagination with dazzling prospects:—but he soon finds that the favour of the peer is only to be preserved at the expence of his political integrity; and that the prelate is his friend only that he may purchase a reputation, which he cannot merit, by *adopting* the young man's literary productions. Disdaining such infamous traffic, he wrings the neck of the goose with the golden eggs, and has recourse to Turl, a judicious and faithful college friend, from whom his vanity had already received wholesome discipline. From him he learns to correct his prejudices, and to restrain his passions. He soon becomes convinced that the reasoning, which, while it was connected with self-interest, had appeared irresistibly persuasive, was in reality weak and inconclusive; and that invincible objections lie against his assuming the clerical character. Equally strong appear the difficulties started by his friend Turl against the profession of law. In this state of perplexity he visits Bath, the present residence of a lady to whom he had been early attached, and there meets with fresh mortification and disappointment.

The story of Hugh Trevor is here interrupted;—and leaves the reader in full expectation of much entertainment in the subsequent volumes. It would not, perhaps, be easy to find within the same compass a greater variety of character, nor a more amusing description of incidents; such as may be easily conceived



ceived to occur in real life. The scenes of the Rector presented with the tithe of rats; Hugh's initiation at Oxford; his first ramble in London; the Bishop's dinner; and the musical party at the house of his clerical friend, Enoch Ellis; are represented with much comic humour. The story of Mr. Wilmot is interesting and pathetic, and contains an admirable picture of the mortification to which authors by profession, and particularly writers for the stage, are liable. With a few of Mr. Wilmot's reflections on this subject, we shall present our readers:

" Oh what a tormenting trade is that of author! He that makes a chair, a table, or any common utensil, brings his work home, is paid for his labour, and there his trouble ends. It was quickly begun, and quickly over; it excited little hope, but it met with no disappointment. The author, on the contrary, has the labour of days, months, and years to encounter. When he begins, his difficulties are immeasurable; and while as he proceeds they seem to disappear, nay at the very moment when he sometimes thinks them all conquered, he discovers that they are but accumulated! Every part, every page, every period, have been considered, and re-considered, with unremitting anxiety. He has revised, re-written, corrected, expunged, again produced, and again erased, with endless iteration. Points and commas themselves have been settled with repeated and jealous solicitude.

" At length, as he thinks, his labour is over! He knows indeed that no work of man was ever perfect; but, circumstanced as he is, the eager prying of his own sleepless eye cannot discover what more to amend. He produces the tedious fruits of incessant fatigue to the world, and hopes the harvest will be in proportion to the unwearied and extreme care he has bestowed. Poor man! Mistaken mortal! How could he imagine that the sensations of multitudes should all correspond with his own? Educated in schools so various, under circumstances so contradictory and prejudices so different and distinct, how could he suppose his mind was the common measure of man? Faultless? Perfect? Vain supposition! Extravagant hope! The driver of a mill-horse, he who never had the wit to make, much less to invent, a mouse-trap, will detect and point out his blunders. All satisfied? No; not one! Not a man that reads but will detail, reprove, and ridicule his dull witted errors.

" Well! he finds he is mistaken, he pants after improvement, and listens to advice. He follows it, alters, and again appears. What is his success! Are cavilers less numerous? Absurd expectation! Do critics unite in its praise? Ridiculous hope! If he would escape censure, he must betake himself to a very different trade."

In philosophical sentiment, Mr. Holcroft frequently reminds us of Mr. Godwin. With his zeal for truth, both theoretical and practical, Mr. H. has imbibed his aversion to superstition, and affixes a very extensive signification to that term. In some places, we find insinuations which we are at a loss to understand. One of these we shall quote, leaving our readers to decipher

cypher its meaning. Speaking of some foolish proceedings of his mother, the hero says: 'The idiot conduct of my mother tempted me to curse, not her indeed, but, *according to the narrow limits of prejudice, God and her excepted*, all things else! Yet who but she was the chief cause of this scene of lunatic folly?'

On the subject of law, too, Mr. Godwin's peculiar opinions are adopted by Mr. H. in their full extent; and it is maintained that law itself, in its origin and essence, is unjust. To state the reasonings, however, on which this paradox is founded, and to endeavour to detect its fallacy, would carry us too far: we must therefore, for the present, take our leave of a performance which displays great abilities and very peculiar tenets.

ART. VI. *Domestic Anecdotes of the French Nation*, during the last Thirty Years: indicative of the French Revolution. 8vo. pp. 444. 7s. Boards. Kearsley. 1794.

**T**HE object of this entertaining work, originally written in French, is to shew that the revolution,—which has involved France in war with the greatest part of Europe, and has effected such a wonderful change in the government and manners of 25 millions of people, as well as in the habits of thinking of many of the subjects of the confederated princes,—was not the result of any *sudden* commotion, but of a system long since formed by some of the ablest men in France; who, by their writings, have been for more than thirty years preparing the minds of the people for its reception. This unquestionably was the case; though it might appear otherwise to a superficial observer. Every effect must have an adequate cause: the insolence of an officer might provoke the populace of Paris to acts of violence, but could not operate so strongly in remote parts of the country, nor be supposed capable of producing a general and systematic opposition to government. The explosion of a mine is sudden: but, before it can be sprung, it must have been charged; and, though the miners work out of sight, they are not the less busily employed; their progress may be slow, and their labour unattended with noise, but, in due time, the consequences of those silent operations are felt and seen in the shaking and rending of the earth, in the blowing up of battlements, and in the destruction of cities. The royal power stretched to the verge of tyranny, the prodigality and ruinous expence of the court during the reign of Louis XV. the luxury and insatiable rapacity of the courtiers, and the general corruption of manners through all the higher orders of the community, afforded the body of men called "Philosophers" abundant means for alienating the affections of the people from their rulers. The lives of the

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the clergy, either really immoral, or represented as such, furnished the learned atheists or deists of the day with weapons which they artfully turned against religion itself; and, having succeeded in destroying all respect for its ministers, they had the satisfaction to find that their designs were more than half completed. The writings of those apostles of incredulity had insensibly produced a change in the national character of the French, which shewed the astonishing power of the press; for the people were so wound up by them to a sense of their wrongs, that they brought themselves, without remorse, to butcher the clergy whose blessing they formerly used to solicit on their knees; to pull down the throne which they had once considered as the pride of France; and ignominiously to shed on a scaffold the blood of a king, whose name they had been in the habit of pronouncing with rapture, and even of venerating almost to idolatry.

The anecdotes before us serve to point out the origin and progress of the system planned and pursued by these "philosophers;" and the manner in which it derived strength from the conduct of the court, the nobility, and the clergy. For the authenticity of these anecdotes, we can say nothing; they appear to be, for the greatest part, taken from anonymous publications, newspapers, and scandalous chronicles; and many of them afford only that kind of evidence which, though possibly true, could not warrant the conviction even of the most worthless of the human race. Others of them, indeed, but the number is not great, are given on unquestionable authority; and among these we find sad proofs of the weakness of human nature: for we see persons who, while they are exclaiming against persecution and intolerance, are giving most convincing proofs that they are capable of doing the very thing which they so much condemn in others; and that the spirit of fanaticism is not confined to zealots in the cause of religion, but may be found among those who laugh at the idea of revelation, of the immortality of the soul, and even of the existence of a God. For the truth and justice of this observation, we can plead the authority of the late king of Prussia; who thus expressed himself on the subject of religious toleration:

"I never will constrain opinions on matters of religion. I dread religious wars above all others. I have been so fortunate that none of the sects, who reside in my states, have ever disturbed civil order. We must leave to the people the objects of their belief, the form of their devotion, their opinions, and even *their prejudices*. It is for this reason I have tolerated priests and monks, in spite of Voltaire and d'Alembert, who have quarrelled with me on this head. I have the greatest veneration for all our modern philosophers: but indeed I am compelled

compelled to acknowledge that a *general toleration* is not the predominant virtue of these gentlemen.

This passage places in a strong point of view the deplorable weakness of human nature. That ignorant men should think they were pleasing the Deity by employing tortures and penal statutes to compel others of their fellow-creatures to abjure opinions, which to those in power appeared to be erroneous and ungodly, is a matter of lamentation but not of surprise: but that enlightened men should act thus,—who, from their knowledge of the human mind, are fully aware that it is not in the power of man to lay down an opinion at pleasure; that habit has an almost insuperable influence over his thoughts and actions; that it is the height of folly to undertake to make him believe contrary to his conviction, and of injustice to punish him for not doing what he cannot do without a violation of his sincerity and his conscience;—is a disgrace to reason and philosophy. Absurdity may be excused in the ignorant: but what are we to think of those who, having risen to the highest rank in learning of every kind, at once condemn and recommend persecution, maintain the right of individuals to toleration in religious matters, and are themselves intolerant from principle, shewing no mercy to those who presume to believe what *they* think proper to reject:—thus establishing a mental tyranny founded in usurpation and the perversion of every idea of justice and consistency, and displaying as much bigotry in their system of disbelief, as was ever shewn by the most fanatical advocates for any particular faith;—without considering that the consequence of success in their injurious undertakings must be to make the objects of their persecution renounce sincerity, and put on the mask of hypocrisy. When such men tell us that their object is to carry into practice all the perfection of theory, we know not which we ought principally to feel—disgust or indignation.

To return to the work under consideration: the compiler of the anecdotes arranges them under ten different heads; 1. Philosophers; 2. Clergy; 3. The Court; 4. Ministers and their Subalterns; 5. National Levity; 6. Theatres, Actors, &c. 7. Books; 8. Louis XV.; 9. The Queen; 10. Louis XVI. To which he adds an article under the title of Conclusion, to wind up the subject. In this he shews that the minds of the people had been prepared for the revolution by the writings of the philosophers; and that the conduct of the court, the clergy, and the nobility, had been fatally such as to forward the great event which has since taken place. The compiler, without seeming to intend it, pays to the *Jesuits* the highest possible compliment;

compliment; for he says it was not till that learned body of men had been dissolved, that the sect of philosophers began to prevail. 'This crowd of philosophers,' says he, p. 4, 'who placed themselves at the head of the various departments of literature, chiefly appeared after the extinction of the Jesuits; the real moment from which the *present revolution* takes its original date.' The Jesuits were the champions of religion, which their learning enabled them to defend with the greatest success against its assailants; so that the latter saw plainly that they must not hope to be able to triumph over it, while its formidable defenders were suffered to exist as a body, and to possess that influence which they derived from being the instructors of the greatest part of the youth of France; the brightest geniuses of which, from time to time, entered into their society, or retained for it a kind of filial love and respect during their whole lives. The "philosophers" resolved, therefore, to leave nothing undone that was necessary to effect the dissolution of an order which opposed the strongest barrier to the completion of their designs. With this view they published a work in 1762, intitled *The Four Things Necessary*, viz. 1. The Destruction of the Jesuits; 2. The Separation of France from the Papal Power; 3. The Abolition of Episcopacy, or at least the Humiliation of the Clergy; and 4. The Overturning of Religion *in toto*, to which the other three were to be employed as means. Nothing can be more flattering to the survivors of the dissolved society, than that it should be said that, while their order stood in France, the religion of the country was in no danger; and that the downfall of the one was speedily followed by the annihilation of the other.

We are sorry that we feel ourselves under the necessity of saying that the translation of these Anecdotes is in many places a very defective performance: it appears to us either that the translator is a Frenchman who knows little of the English idiom, or an Englishman who is as little acquainted with the French. When a handsome price is charged for a book, it ought to be made worthy of the public; and, if it be a translation, persons properly qualified to translate should be induced by liberal terms to afford their assistance.

Notwithstanding any defects in point of language, however, this volume will greatly entertain the reader who is fond of curious anecdotes and stories which mark and illustrate the character of ages and nations; especially such as tend to develop the hidden causes and moving springs of great revolutions and changes in the affairs of mankind.

**ART. VII.** *The History of the Puritans, or Protestant Non-Conformists: from the Reformation to the Death of Queen Elizabeth: with an Account of their Principles; their Attempts for a farther Reformation in the Church; their Sufferings; and the Lives and Characters of their most considerable Divines.* Vol. I. By Daniel Neal, M. A. A new Edition, revised, corrected, and enlarged, By Joshua Toulmin, A. M. 8vo. pp. 524. 7s. Boards. Dilly. 1793.

**T**HE author of this work was a divine of eminence among the Protestant dissenters in this kingdom: he died in the year 1743; before which he had not only published this history, but had also given a second edition of it in quarto, and vindicated it from the animadversions of Dr. Maddox, Bishop of St. Asaph; which, had life and health been continued, he also would no doubt have done from those of Dr. Zachary Grey. In 1755 it was printed in Dublin, on the plan of the first impression, in four volumes octavo.—As more than half a century has now elapsed since it first appeared, the copies have become scarce, and have borne a high price. It has been regarded as a book of authority in foreign countries, as well as esteemed at home; and, ‘on such accounts, it is supposed, a republication will be acceptable to the friends of religious liberty.’

The editor says, ‘he has taken no other liberty with the original text, than to cast into notes some papers and lists of names, which appeared to him too much to interrupt the narrative. This alteration in its form promises to render it more pleasing to the eye, and more agreeable in the perusal. He has, where he could procure the works quoted, which in most instances he has been able to do, examined and corrected the references, and so ascertained the fairness and accuracy of the authorities. He has reviewed the animadversions of Bishops Maddox and Warburton, and Dr. Grey, and given the result of his scrutiny in notes; by which the credit of the author is eventually established. He has not suppressed strictures of his own, where he conceived there was occasion for them. It has been his aim, in conducting this work through the press, to support the character of the diligent, accurate, impartial editor.’

It was well judged in Mr. Toulmin to introduce here a remark which Mr. Neal advanced as a plea, in his own defence, against the censure of Bishop Maddox; and which, as it had great weight at that time, he presumes may have its force at present:—“The commission of errors in writing any history of times past (says the ingenious Mr. Wharton in his letter to Mr. Strype,) being altogether unavoidable, ought not to detract from the credit of the history, or the merits of the historian, unless it be accompanied with immoderate ostentation, or unhandsome reflections on the errors of others.”—It is added, in a note, ‘Mr. Wharton discovered as many errors in Mr.

Strype's *Memorials of Archbishop Cranmer* as filled three sheets; yet Mr. Strype's collections were justly entitled to the commendations of posterity, as a work of great utility and authority.

Memoirs of the life of Mr. Neal are very properly prefixed to this volume of the history: the narrative is drawn chiefly from his funeral sermon preached by Dr. Jennings, and a MS. account of him and his works by his son Nathaniel Neal, Esq. communicated by his grandson Daniel Lister, of Hackney, Esq. 'The pleasure he had, (we are told, and, we believe, with the strictest truth,) in serving the cause of religious liberty had carried him through his undertaking with amazing alacrity. But he engaged in it at an advanced age, and when his health had begun to decline; this, joined with the close application he gave to the prosecution of it, brought on a lingering illness, from which he never recovered.'

The author's original preface introduces the volume before us, and displays at once good sense and an excellent spirit:

'It was necessary, (he observes,) to look back on the sad state of religion before the Reformation, and to consider the motives which induced *Henry VIII.* to break with the Pope.—This was a bold attempt at a time when all the powers of the earth were against him (the king), and could not have succeeded without an over-ruling direction of Divine Providence. But as for any real amendment of the doctrines or superstitions of popery, any farther than was necessary to secure his own supremacy, and those vast revenues of the church which he had grasped into his hands, whatever his majesty might design, he had not the honour to accomplish.'—'The controversy that gave rise to the *separation* began in this reign on occasion of Bishop Hooper's refusing to be consecrated in the *Papish habits*; this may seem an unreasonable scruple in the opinion of some people, but was certainly an affair of great consequence to the Reformation, when the *habits* were the known badges of popery, and when the *administrations* of the priests were thought to receive their *validity* from the *consecrated vestments*, as I am afraid many both of the clergy and common people are too inclinable to apprehend at this day. Had the reformers fixed on other decent garments, as badges of the episcopal or priestly office, which had no relation to the superstitions of popery, this controversy had been prevented.'

We have only to add our persuasion that the author, and also the present editor, 'have endeavoured to keep in view (agreeably to the conclusion of the preface,) the honesty and gravity of an historian, and to say nothing with a design to exasperate or widen the differences among Christians.'—We wish that ecclesiastical history could present us with a more favourable picture of mankind and of Christians than it generally does; and happy shall we be at this day, if we have sense and wisdom sufficient to profit by the errors of our ancestors!

ART. VIII. *The Life of the Rev. John Wesley, M. A.* some time Fellow of Lincoln College, Oxford; collected from his private Papers and printed Works; and written at the Request of his Executors. To which is prefixed, the Life of the Rev. Charles Wesley, M. A. The whole forming a History of Methodism, in which the Principles and Economy of the Methodists are unfolded. By John Whitehead, M. D. Vol. I. 8vo. pp. 500. 7s. Boards. Matthews. 1793.

It should seem that Michael the Archangel, and Satan, could not have contended more vehemently about the body of Moses, than some of the present leaders of the Methodists have done about the honour of celebrating the praise of their great apostle John Wesley. Since neither party could be persuaded to resign the biographical pen to the other, the public are already presented with two distinct lives of the same person, both compiled from the same materials, and each arrogating the merit of being strictly genuine. Of that which was drawn up by Dr. Coke and Mr. Moore we have given some account in the preceding Rev. p. 28.; and, without taking any notice of the dispute between them and the present biographer, we shall hasten to give our opinion of his performance. Dr. Whitehead will lose nothing by having his work compared with that of his competitors. The present is superior in point of composition; and, from the labour which he has bestowed on the Wesleyan MSS. and from his attention to accuracy, his volumes promise to be regarded as the most respectable monument to the memory of the person whose worth they celebrate.

The greater part of the volume before us is occupied with an account of the relations of Mr. Wesley, viz.—of his great grandfather and grandfather Wesley:—of his grandfather Annesley;—of his father Mr. Samuel Wesley;—of his mother;—of his sister Mrs. Wright; and of his brother Mr. Samuel Wesley, junior: but more particularly with an account of the life of his brother and coadjutor Mr. Charles Wesley.

To the merit of Mr. Charles Wesley, Dr. W. conceives, sufficient justice has not been done; and he thinks it a pity that a man of so excellent a character should lie hidden under a heap of rubbish which envy had thrown on him. Some of this rubbish, as he calls it, he boasts of having removed. He has certainly laboured to give him a conspicuous niche in the temple of Methodism. Mr. C. Wesley, according to these memoirs, was the *first* Methodist\*; and, 'in fatigues, in dangers, and in

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\* This name, it is said, was given in allusion to some antient physicians who were so called; see p. 420; and in a note it is added:



in ministerial labours, he was, for many years, not inferior to his brother, and his sermons were generally more awakening and useful.' He was born on the 18th of December, 1708, old style, several weeks before his time; and, on his first coming into the world, he appeared rather dead than alive. It is added; 'He did not cry nor open his eyes, and was kept wrapt up in soft wool until the time when he should have been born, according to the usual course of nature, and then he opened his eyes.' From this box or basket of wool, Dr. Whitehead pursues him through the various periods and labours of his life, till wool, in the form of a shroud, wrapt his body in a coffin, March 29, 1788.

Mr. Charles Wesley, like his brother, professed to know the very time at which he received justifying faith; and, accordingly, it is recorded in these memoirs that 'on the 12th of May, 1738, he waked in the morning hungering and thirsting after the righteousness which is of God by faith.'

It should seem, from this record, that he never hungered nor thirsted after righteousness before: but this will not agree with the preceding narrative, so honourable to his piety. Does it mean that *then*, and *not till then*, he received an assurance of being in a state of salvation? It is difficult, perhaps, to define the precise meaning of such expressions in the mouths of pious enthusiasts; and yet, without defining and explaining, there is some danger in mentioning them. The persuasion of the truth of a certain opinion may deeply impress the mind at a particular period; and, when that persuasion is the commencement of a religious life, it may be termed the period of conversion: but, when this persuasion takes place in a mind previously religious, as it produces no material change, it ought not to be described by phrases which denote a turning from sin to virtue.

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'*Themison* was the founder of this sect, about 30 or 40 years before the Christian Era, and it flourished, according to *Alpinus*, about 300 years. *Le Clerc* informs us, that the physicians of this sect were called *Methodists*, because they took it into their heads to find out a more easy *method* of teaching and practising the art of physic. However this may be, it is certain that some of the greatest physicians of the time in which the sect flourished were *Methodists*. That *Themison* was a man of the most extensive practice is evidently implied in the words of *Juvenal*, if he speaks of the same person, which is generally supposed. He is describing in Sat. X. the infirmities of an old man, and observes:

Circumsist agmine facta  
Morborum omne genus, quorum si nomina quæras,  
Promptius expediam  
Quot *Themison* agros autumnis occiderit uno;

Of the agitation and convulsive motions produced, as it was supposed, by the first preaching of Methodism, and in which his brother gloried, Mr. Charles Wesley appears to have been ashamed. Among the persons in fits and trances, he honestly confesses that he found many counterfeits; and John Wesley would have done Methodism more credit by doubting the sincerity of such agitations than by gravely recording them. If, as it is confessed, p. 393, faith must necessarily be resolved into reason, faith cannot deprive people of their senses.

All that is given of the life of Mr. John Wesley, in the present volume, is that period which includes his education, his residence at Oxford, and his activity in the formation of the first Methodist society.

From the manner in which this portion of the life is written, Dr. Whitehead's memoir, it may be presumed, will contain a complete delineation of his hero: but however this may be, his reflections display great liberality of mind; and his work, as far as it is yet prosecuted, contains an able vindication of the principles and conduct of the Methodists.—For our notice of a separate edition of Mr. C. W.'s life, see the class of *Biography* in the *Catalogue* of this Number.

Prefixed to this volume is a portrait of Mr. Charles Wesley.

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ART. IX. *An Account of the Bilious Remitting Yellow Fever*, as it appeared in the City of Philadelphia in 1793. By Benjamin Rush, M. D. Professor of the Institutes, and of Clinical Medicine, in the University of Pennsylvania. 8vo. pp. 362. Philadelphia. 1794. Imported by Dilly, London. Price 6s. Boards.

WE have already furnished our readers, from Mr. Carey's pamphlet, (Rev. June, p. 187.) with a statement of the dreadful effects produced by this consuming malady, in one of the most flourishing cities of the United American States. We then observed that Mr. Carey's publication was not calculated to supply satisfactory information respecting the *origin, nature, and treatment* of the disease itself. The deficiency, however, we expected to be speedily supplied by the surviving practitioners of medicine; and, behold, Dr. Rush already comes forward with a treatise, which is full of interesting and, to us, in many instances, unexpected particulars.

The weather, before the appearance of the destructive yellow fever, was uncommonly hot and oppressive; and a long drought succeeded. The scarlatina anginosa, dysentery, and the accustomed remitting fever, were common in the beginning of August; in July, some fugitives arrived from Domingo, when the influenza began to spread rapidly among the citizens of Philadelphia.

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The prevailing opinion was that this fever was imported. In a short letter, the College of Physicians say that they are confirmed in the truth of this opinion, by "accounts received from unquestionable authorities." Dr. Rush makes the following strictures on this decision and these authorities: (p. 163.)

I have another reason for discrediting some of the accounts of the importation of this fever, which have been handed down to us by former generations; and that is, the manner in which the College of Physicians decided upon the question of the origin of the disease now under consideration. The governor of the state requested in his letter to them, to know whether it was imported; if it were, from what place, at what time, and in what manner. The report of the College of Physicians takes no notice of either of those questions. In vain did Dr. Foulke call upon the college to be more definite in their answer to the governor's letter. They had faithfully sought for the information required, but to no purpose. The character of their departed brother Dr. Hutchinson, for capacity and vigilance in his office, as inspector of sickly vessels, was urged without effect as an argument against the probability of the disease being imported. Public report had derived it from several different islands; had chased it from ship to ship, and from shore to shore; and finally conveyed it at different times into the city, alternately by dead and living bodies; and from these tales, all of which, when investigated, were proved to be without foundation, the College of Physicians composed their letter. It would seem from this conduct of the college as if medical superstition had changed its names, and that in accounting for the origin of pestilential fevers, celestial, planetary, and demoniacal influence, had only yielded to the term—*importation*.

Dr. R. imputes the production of the disease to that damaged coffee of which frequent mention was made in the newspapers during its prevalence. This being a question of great curiosity and importance, since no pestilential disorder has committed equal devastation in modern times, in any highly civilized Protestant country, we shall extract the principal arguments by which Dr. R. combats the opinion of his colleagues:

A quantity of damaged coffee, was exposed at a time (July the 24th) and in a situation (on a wharf, and in a dock) which favoured its putrefaction, and exhalation. Its smell was highly putrid and offensive, insomuch that the inhabitants of the houses in Water and Front Streets, who were near it, were obliged in the hottest weather to exclude it, by shutting their doors and windows. Even persons, who only walked along those streets, complained of an intolerable fetor, which, upon enquiring, was constantly traced to the putrid coffee. It should not surprise us, that this seed, so inoffensive in its natural state, should produce, after its putrefaction, a violent fever. The records of medicine furnish instances of similar fevers being produced, by the putrefaction of many other vegetable substances.

Many facts might be adduced of radishes, turnips, garlic, and sundry other vegetables, generating, by putrefaction, fevers, similar to those which have been mentioned.

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\* The rapid progress of the fever from Water-street, and the courses through which it travelled into other parts of the city, afford a strong evidence that it was at first propagated chiefly by exhalation from the putrid coffee. It is remarkable that it passed first through those alleys and streets which were in the course of the winds that blew across the dock and wharf where the coffee lay, and that persons were affected at a much greater distance from Water-street by that means, than was afterwards known by means of the contagion which was generated by infected persons.

\* Many persons who had worked, or even visited in the neighbourhood of the exhalation from the coffee, early in the month of August, were indisposed afterwards with sickness, puking; and yellow sweats, long before the air of Water-street was so much impregnated with the contagion, as to produce such effects; and several patients whom I attended in the yellow fever declared to me, or to their friends, that their indispositions began exactly at the time they inhaled the offensive effluvia of the coffee.—

\* The first cases of the yellow fever have been clearly traced to the sailors of the vessel who were first exposed to the effluvia of the coffee. Their sickness commenced with the day on which the coffee began to emit its putrid smell. The disease spread with the increase of the poisonous exhalation. A journeyman of Mr. Peter Brown's, who worked near the corner of Race and Water-streets, caught the disease on the 27th of July. Elizabeth Hill, the wife of a fisherman, was infected by only sailing near the pestilential wharf, about the first of August, and died at Kensington on the 14th of the same month. Many other names might be mentioned of persons who sickened during the last week in July or the first week in August, who ascribed their illnesses to the smell of the coffee.—

\* It has been remarked that this fever did not spread in the country, when carried there by persons who were infected, and who afterwards died with it.—

\* It is very remarkable that in the histories of the disorder which have been preserved in this country, it has *six* times appeared about the first or middle of August and declined or ceased about the middle of October—viz. in 1732, 1739, 1745, and 1748 in Charleston; in 1791 in New York, and in 1793 in Philadelphia. This frequent occurrence of the yellow fever at the usual period of our common bilious remittents, cannot be ascribed to accidental coincidence, but must be resolved in most cases into the combination of more active miasmata with the predisposition of that kind of weather, in which rains and heats are alternated with each other, as well as that which is uniformly warm.

\* Several circumstances attended the late epidemic, which do not occur in the West India yellow fever. It affected children as well as adults in common with our annual bilious fevers. In the West Indies Dr. Hume tells us it never attacked any person under puberty. It had, moreover, many peculiar symptoms (as I have already shown) which are not to be met with in any of the histories of the West India yellow fever.

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Before we proceed to what is here said of the *nature* of this fever, it is proper to premise that Dr. Rush adopts the language and opinions of the celebrated Dr. John Brown. He enters indeed so fully into the spirit of the Brunonian doctrine, as to believe the *depressing* to be simply negations of the *exciting* passions. Our medical readers, therefore, will at once comprehend his idea of the disease, when they are informed that he considers the contagion as highly stimulating,—and as hence producing *indirect debility* in a greater or less degree, with greater or less rapidity. In conformity with this principle, he arranges the sick under three heads: 1. Those in whom the stimulus ‘produced the symptoms of indirect debility, such as coma, languor, sighing, a disposition to syncope, and a weak or *slow* pulse:’—(but is a slow pulse to be expected from indirect debility under such circumstances?) 2. Those in whom the contagion produced great pain in the head or other parts, delirium, vomiting, heat, thirst, a quick, tense, full pulse, with remissions or intermissions.—(Under this head Dr. R. should have given the numerical state of the pulse. In one place, he says that it had the same frequency as in pneumonia or acute rheumatism; *i. e.* we suppose, not much above 112 during the primary action of the stimulus.)—3. Those who were so feebly affected as not to be confined: many of whom were cured by spontaneous hæmorrhage, diarrhœa, or sweating; and some died from neglect.

It will not be expected that we should follow Dr. R. in his long account of the various phases of this fever; he himself says that it counterfeited nearly all the acute and chronic diseases to which the human body is subject. We notice the following circumstances as remarkable and characteristic:—Eyes sad, watery, inflamed, resembling balls of fire; pupil often dilated:—face suffused, dusky:—pulse various, sometimes quick and tense, sometimes natural, sometimes weak or preternaturally slow, 40 or less; often intermitting:—belly costive, with much flatulency:—nausea, or vomiting of dark-coloured bile and matter like coffee-grounds:—tongue *always* moist, and white at first, afterward glazed, and lastly with a black streak:—urine various in quantity and colour, sometimes deficient for a day or two without pain:—last stage, a little resembling that of typhus; strength in a few cases not much impaired within a short time before death:—delirium frequent, but the faculties sometimes unimpaired:—skin often hot, but not unfrequently cold:—yellow colour not universal:—eruptions various, as in scarlatina, milky fever, &c.:—petechiae:—carbuncles observed, as in the plague:—anthrax:—boils:—hæmorrhages:—satuity sometimes, and sometimes insanity, succeeded:—death often happened on the

the third day, and within the first ten days :—no putrid appearances in the blood :—the same person might be repeatedly infected :—the disease very fatal to children.

Among the phenomena thus briefly enumerated, the occasional slow pulse, which has been also noticed in former pestilential fevers, is perhaps the most difficult to be explained. It was always, as far as our author observed, also tense or chorded. Two causes are here suggested : 1. An affection of the brain, as in *hydrocephalus internus*, &c. especially as an eye was seldom seen without dilatation of the pupil: but, as this slowness, or else an intermission, occurred where there were no signs of inflammation or congestion in the brain: then, 2. Another cause—spasm with dilatation or contraction of the heart—is called in. We apprehend that readers, who are not satisfied without clear and precise ideas, will not be ready to adopt the latter part of the theory. The cases which Dr. R. adduces, as analogous, are surely altogether irrelevant. For many other phenomena attending this pestilence, for the predisposing or exciting causes, for some account of the appearances in the dead bodies, and for the comparison of this yellow with the jail fever and the plague, we refer to the original work. In one passage, the virulence and the universal influence of the pestilential virus are pourtrayed in such formidable colours, that, if the picture occurred in an antient writer, it would probably be deemed imaginary. The passage is as follows: (p. 104.)

‘ There were for several weeks two sources of infection, viz. exhalation, and contagion. The exhalation infected at the distance of three and four hundred yards; while the contagion infected only across the streets. The more narrow the street, the more certainly the contagion infected. Few escaped it in alleys. After the 15th of September, the atmosphere of every street in the city was loaded with contagion; and there were few citizens in apparent good health, who did not exhibit one or more of the following marks of its presence in their bodies. 1. A yellowness in the eyes, and a fallow colour upon the skin. 2. A preternatural quickness in the pulse. I found but two exceptions to this remark, out of a great number of persons whose pulses I examined. In one of them it discovered several preternatural intermissions in the course of a minute. This quickness of pulse occurred in the negroes, as well as in the white people. In two women, and in one man above 70, the pulse beat upwards of 90 strokes in a minute. 3. Frequent and copious discharges by the skin of yellow sweats. In persons who were much exposed to the contagion, these sweats sometimes had an offensive smell, resembling that of the washings of a gun. 4. A scanty discharge of high-coloured or turbid urine. 5. A deficiency of appetite, or a greater degree of it than was natural. 6. Costiveness, 7. Wakefulness. 8. Head-ach. 9. A preternatural dilatation of the pupils.—This was universal. I was much struck in observing the pupil in one of the eyes of a young man who called upon me

me for advice, to be of an oblong figure. Whether it was natural, or the effect of the contagion acting on his brain, I could not determine. It will be thought less strange, that the contagion should produce these changes in the systems of persons who resided constantly in the city, when I add, that many country people who spent but a few hours in the streets in the day, in attending the markets, caught the disease, and sickened and died after they returned home; and that others, whom business compelled to spend a day or two in the city during the prevalence of the fever, but who escaped an attack of it, declared that they were indisposed during the whole time, with languor or head-ach.

Concerning the method of *treatment*, there was a very wide and distressing difference of opinion among the physicians; some regarding the fever as highly putrid; others as highly inflammatory; while a third set, believing the first stage to be inflammatory, and the second putrid, prescribed moderate bleeding and purging in the first and second days; and the French physicians from Domingo employed their usual practice of diluents and refrigerants.—Our author, after having tried the tonic and stimulating plan of cure with such ill success as to lose 10 out of 13, and three out of four, patients, was led, by considerations which he relates, to the free use of the lancet and cathartic medicines. He administered doses of 10—15 grains of calomel with 10 grains of jalap, sometimes adding gamboge, till five or six stools were produced; repeated every day while the fever lasted. Thus, he says, the pulse, when low, was raised,—when strong, reduced;—the patients were strengthened, inasmuch that ‘some who had staggered to the close stool, walked back again to their bed;’—the febrile paroxysm was abated—the vomiting was checked—and sweating sometimes was produced. One patient, he thinks, owes his life to 23 stools from a dose of calomel and gamboge. Dr. Redman, 70 years old, was purged till he fainted, besides losing 20 ounces of blood at two venesections, and recovered. Of many pregnant women, not one died nor miscarried who took this medicine. It operated, Dr. Rush says, by ‘abstracting excess of stimulus, and thereby removing indirect debility.’ Possibly it was sometimes hurtful when given (for the first time,) after the 5th day. When administered on the 1st or 2d, and supposed hurtful, ‘I believe (says the Dr.) it was because it was not followed up or not aided by blood-letting.’ The effects of blood-letting are also extremely remarkable. They agreed in many respects with those of purging. Besides strengthening the patient, the loss of blood occasioned the fiery redness of the eyes to disappear. A dilated pupil was observed to contract to its natural size in a few minutes after the arm was bound up. When used *early* on the first day, it frequently cut the disease short, and generally rendered it more light.

Eight. Dr. R. did not lose one patient on the 3d, who had been bled on the 1st or 2d day :

‘ I preferred,’ says he, (p. 271.) ‘ frequent and small, to large bleedings, in the beginning of September; but towards the height and close of the epidemic, I saw no inconvenience from the loss of a pint, and even twenty ounces of blood at a time. I drew from many persons seventy and eighty ounces in five days; and from a few, a much larger quantity. Mr. Gribble, cedar-cooper, in Front-street, lost by ten bleedings an hundred ounces of blood; Mr. George, a carter, in Ninth-street, lost about the same quantity by five bleedings; and Mr. Peter Mierken, one hundred and fourteen ounces in five days. In the last of the above persons, the quantity taken was determined by weight.’ Mr. Toy, blacksmith, near Dock-street, was eight times bled in the course of seven days. The quantity taken from him was about an hundred ounces. The blood in all these cases was dense, and in the last very fizy. They were all attended in the month of October, and chiefly by my pupil Mr. Fisher; and they are all this day living and healthy instances of the efficacy of copious blood-letting, and of the intrepidity and judgment of their young physician. Children, and even old people, bore the loss of much more blood in this fever, than in common inflammatory fevers. I took above thirty ounces, in five bleedings, from a daughter of Mr. Robert Bridges, who was then in the 9th year of her age.’

To these means, cool air and cool liquors were added. The face, hands, head, and feet were washed with cold water, which was also used as a glyster. Salivation was sometimes excited by the calomel; and all such of Dr. R.’s patients, except one, recovered in a few days. For analogous facts, he refers to Dr. Wade’s and Mr. Chisholm’s similar success in Bengal and the Isle of Grenada; and we may remind our readers of Mr. Boag’s paper on the use of mercury in fever and dysentery. (Med. Facts and Obs. Vol. iv. or M. Rev. May 1794, p. 25.) Our author supposes that this drug, by exciting action in the salivary glands, diverts inflammation and effusion from the more vital parts; and by this treatment Dr. R. avers that he cured more than 99 out of 100 patients who applied to him on the *first* day. Another physician lost not one out of 48. A third triumphed over the disease in every part of the city. The clergy, apothecaries, private citizens, women, black men, applied the *new* remedies with great success; and many individuals ‘ prescribed them to themselves with a success that was not equalled by any of the regular or irregular practitioners in the city.’ In fine, 6000 inhabitants of Philadelphia ‘ probably owe their lives to purging and bleeding during the late autumn.’

To give farther confirmation to this statement, Dr. Rush mentions instances of the bad effects of bark, wine, &c. A single dose of laudanum is said ‘ to have hurried into eternity patients



patients in a fair way of recovery.' At Bush-hill, whither many patients were sent in the first stage of the disease, and where all enjoyed advantages generally wanting in the city, 448 died out of 807. The fever proved fatal to  $\frac{3}{4}$ ths of the blacks in this hospital. Dr. Rush lost not one black patient, though he had many under his care. At Bush-hill, however, the French practice was employed.—Of the treatment during the convalescence, or after the reduction of the arterial excitement, it is sufficient for us to say that it consisted of blisters and a diet gradually more and more generous.—We must not omit to remark that Dr. Rush confesses his method of cure to have been far less efficacious after the 15th of September :—for the failure he assigns various reasons, and adds 'that it was still far more successful than any other mode of cure before pursued in the United States or the West Indies.'

An interesting account of the Doctor's own distresses, and of the state of his body and mind, during the prevalence of the disorder, terminates the volume. He was indeed in an arduous and trying situation; and his conduct in it seems entitled to the highest praise.

We are unwilling to dismiss this publication without extracting two more passages; both interesting, though they relate to very different subjects:

'I have taken some pains to ascertain whether any class of tradesmen escaped the fever, or whether there was any species of labour which protected from it. The result of my inquiries is as follows: three butchers only out of nearly one hundred who remained in the city, died with the disorder. Many of them attended the markets every day. Two painters, who worked at their business during the whole time of the prevalence of the fever, and in exposed situations, escaped it. Out of forty scavengers who were employed in collecting and carrying away the dirt of the streets, only one caught the fever and died. Very few grave-diggers, compared with the number who were employed in that business, were infected; and it is well known, that scarcely an instance was heard of persons taking the disease, who were constantly employed in digging cellars. The fact is not new that grave-diggers escape the contagion of malignant fevers, It is taken notice of by Dr. Clark. There seems to be something in the fresh earth which attracts or destroys by mixture, contagion of every kind. Clothes infected by the small-pox are more certainly purified by being buried under ground, than in any other way. Even poisons are rendered inert, by the action of the earth upon them. Dogs have long ago established this fact, by scratching a hole in the ground, and burying their limbs or noses in it, when bitten by poisonous snakes. The practice, I have been told, has been imitated with success by the settlers upon new lands in several parts of the United States.' p. 101.

The second passage is of universal application. Every humane reader will sympathize with the spirit by which it was dictated.

dictated. For our part, we are rather for extending than curtailing Dr. Ruth's system; being fully of opinion that it is essential to the happiness of society to initiate every individual so far in medical knowledge, as to enable him to be an intelligent guardian of his own health:

From a short review of these facts, reason and humanity awake from their long repose in medicine, and unite in proclaiming, that it is time to take the cure of pestilential fevers out of the hands of physicians, and to place it in the hands of the people. Let not the reader startle at this proposition. I shall give the following reasons for it.

1. In consequence of these pestilential fevers affecting a great number of people at one time, it has always been, and always will be impossible, for them *all* to have the benefit of medical aid, more especially as the proportion of physicians to the number of the sick, is generally diminished upon these occasions, by desertion, sickness, and death.

2. The safety of committing to the people the cure of pestilential fevers, particularly the yellow fever and the plague, is established by the simplicity and uniformity of their proximate cause, and of their remedies. However diversified they may be in their symptoms, the system in both diseases is always under a state of indirect debility, and in all cases requires the abstraction of stimulus in a greater or less degree, or in a sudden or gradual manner. There can never be any danger of the people injuring themselves by mistaking any other disease for a yellow fever, or a plague, for no other febrile disorder can prevail with them. It was probably to prevent this mistake, that the Benevolent Father of mankind, who has permitted no evil to exist which does not carry its antidote along with it, originally imposed that law upon all great and mortal epidemics.

3. The history of the yellow fever in the West Indies proves the advantage of trusting patients to their own judgment. Dr. Lind has remarked, that a greater proportion of sailors who had no physicians, recovered from that fever, than of those who had the best medical assistance. The fresh air of the deck of a ship, a purge of salt water, and the free use of cold water, probably triumphed here over the cordial juleps of physicians.

4. By committing the cure of this and other pestilential diseases to the people, all those circumstances which prevented the universal success of purging, and bleeding in our late epidemic, will have no operation. The fever will be mild in most cases, for all will prepare themselves to receive it by a vegetable diet, and by moderate evacuations. The remedies will be used the *moment* the disease is felt, or even seen, and the contagion generated by it will be feeble and propagated only to a small distance from such patients. There will be then no disputes among physicians about the nature of the disease to distract the public mind, for they will seldom be consulted in it. None will suffer from chronic debility induced by previous fatigue, in attending the sick, nor from the want of nurses, for few will be so ill as to require them, and there will be no "foreboding" fears of death or despair of recovery, to invite an attack of the disease, or to ensure its mortality.

'The small-pox was once as fatal as the yellow fever and the plague. At present, it yields as universally to a vegetable diet, and evacuations, in the hands of apothecaries, the clergy, and even of the good women, as it does in the hands of doctors of physic.' p. 325.

This work is not very methodically arranged. The author has re-printed a variety of controversial papers published during the general distress, which add to the size of the book, though they render it more lively; and general readers will peruse it on this account, but not on this account only, with greater pleasure than if it had been a strictly methodical treatise. Dr. R. condemns, in animated language, the mistake (as he conceives it,) both concerning the origin and the proper treatment of this fever: but the terms which he uses are not unbecoming, because they appear not to be dictated by the desire of exalting himself at the expence of others, but by that of guarding against fatal misapprehensions in future. Hence Dr. Rush is often eloquent: for in what does eloquence consist, but in expressing the writer's or speaker's own strong feelings, so as to communicate them to the hearers or readers? For these and other reasons we may securely recommend the present publication to every person of liberal curiosity, whether belonging or not to the medical profession; and we are glad to find that it is now reprinted in England.

We shall not be surprized if we should soon be recalled to the consideration of this subject. Some practitioner, who differs from Dr. Rush in system, may give us his observations also on the yellow fever of Philadelphia. The weight of facts, according to the representation before us, manifestly inclines the balance in favour of the evacuant or directly debilitating treatment:—but it is not for us to divine what facts others may throw into the opposite scale.

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ART. X. *Hudibras, a Poem, in Three Cantos.* By Samuel Butler. 4to. 2 Vols. with Notes in a 3d Vol. (By the Rev. Dr. Nash, author of the Hist. of Worcestershire\*.) 4l. 10s. Boards. Edwards. 1793.

WHILE so many elegant editions of the works of our poets are appearing, we should have thought it strange if *Hudibras* had not obtained the honours of splendid typography and pictorial embellishment. To this compliment the genius of Butler is justly entitled; and it affords us considerable pleasure to see his mirth-inspiring lines thus beautifully and nobly exhibited, and to find the attention of the public *re-excited* toward them, and their many obscurities elucidated by so classical and able an annotator as Dr. Nash. We use the expression *re-excited*, since there is reason to believe that, of late years, the readers of *Hudibras* have considerably diminished; and that, owing to

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\* The Doctor's name no where appears in the volumes.

the peculiar object of the satire having vanished, the brilliant gems of real wit, of which there is such an abundance, have not been sought with the avidity of former times. Viewed as an *epic* or *mock epic*, Hudibras must always dissatisfy. Butler was not solicitous that his poem should represent a complete action. He regarded the story merely as the canvas on which the flowers of his wit and humorous satire were to be embroidered; and he composed the cantos of his Hudibras with as much contempt of rule and authorities, as Sterne manifested when (having Butler perhaps in his eye,) he wrote the eccentric chapters of Tristram Shandy. However pleasant this liberty might be to himself, it does not add to the effect or impression of the poem regarded as a whole. The incidents, considering the length of the poem, are few; and cantos 2 and 3 of part 3, and the two epistles with which it concludes, are the least amusing portions of the work. At the end of canto 1 of part 3, the fable, as Dr. Nash observes, seems to be brought to a period; and, as the Knight and the Squire have no farther adventures, here the poem should have ended. The succeeding canto, the longest and the most fatiguing of the whole, is not properly any part of Hudibras. It is satire wholly undisguised by fable; and of course it is not of a piece with the rest. Canto 3, part 3, ought certainly to have been placed before it; and we think that Dr. Nash would have been in some respects justified, had he followed his inclination and transposed the last two cantos.

The general reader, however, is more deterred from the perusal of Hudibras by the learning which is so thickly blended and incorporated with the wit, and by the multitude of allusions to local and temporary circumstances, and to persons long ago forgotten, than by the imperfection of the fable. These circumstances have cast much of his satire into a dark shade, and various notes are necessary to make it clearly perceived. Hudibras without notes would be altogether unintelligible; and would now be in a great measure so if accompanied only with those which were subjoined by the author himself. Previously to the appearance of the present splendid work, Butler found annotators; among whom Dr. Grey merits the most eminent notice. He published a complete edition, which is not only illustrated by a copious body of notes, but is also enriched with plates from the designs of Hogarth,—that “great painter of mankind,” as Garrick has happily styled him in the epitaph on his tomb in Chiswick church-yard. To Dr. Grey the present editor of Hudibras is considerably indebted: but, while he has availed himself of the labours of his predecessor, he has often improved what he has taken, and has subjoined many valuable additions.

To some local and favourable circumstances we owe the extreme attention which Dr. Nash has bestowed on this humorous work. Seated in the county, and even in the parish, in which Butler was born, an enthusiastic veneration of the poet to whom it owes its celebrity was naturally excited; and this, added to the pleasure derived from his chief work, induced Dr. Nash to attempt an edition of it, which, in some respects, may equal, in point of elegance, those already exhibited of Shakspeare, Milton, &c. To this design he was farther prompted by being indulged, through the friendship of the poet's descendants, with a body of MS. notes written on Hudibras by a clergyman of Worcestershire: of which, he informs us, a free and unreserved use has been made; and from them much original information has been derived.

‘Some apology, (says Dr. N.) may be necessary, when a person advanced in years, and without the proper qualifications, shall undertake to publish and comment upon one of the most learned and ingenious writers in our language.’ Granted: but neither “*the itch of picture in the front,*” nor the notes which follow, will justify the extension of this remark to himself. With whatever modesty and concealment of name he may bring forward this edition of Hudibras, his portrait has none of the wrinkles of age; nor do his annotations evince that he has undertaken a task to which he was unequal. He appears well acquainted with what was requisite to elucidate and do justice to his author; and, that our readers may clearly perceive Dr. Nash’s object in this edition, we cannot act more kindly by them than in allowing him to state it in his own words: (Life, vol. i. p. 34.)

‘Some of the dark allusions, in Hudibras, to history, voyages, and the abstruser parts of what was then called learning, the author himself was careful to explain, in a series of notes to the two first parts; for the annotations to the third part, as has been before observed, do not seem to come from the same hand. In most other respects, the poem may be presumed to have been tolerably clear to the ordinary class of readers at its first publication: but, in a course of years, the unavoidable fluctuations of language, the disuse of customs then familiar, and the oblivion which hath stolen on facts and characters then commonly known, have superinduced an obscurity on several passages of the work, which did not originally belong to it. The principal, if not the sole view, of the annotations now offered to the public, hath been to remove these difficulties, and point out some of the passages in the Greek and Roman authors to which the poet alludes, in order to render Hudibras more intelligible to persons of the commentator’s level, men of middling capacity, and limited information. To such, if his remarks shall be found useful and acceptable, he will be content, though they should appear trifling in the estimation of the more learned.’

On the poem itself he offers the following general critique : (Life, p. 18. 20.)

‘ Concerning Hudibras there is but one sentiment—it is universally allowed to be the first and last poem of its kind ; the learning, wit, and humour, certainly stand unrivalled : various have been the attempts to define or describe the two last ; the greatest English writers have tried in vain ; Cowley, Barrow, Dryden, Lock, Addison, Pope, and Congreve, all fail’d in their attempts ; perhaps they are more to be felt than explained, and to be understood rather from example than precept : if any one wishes to know what wit and humour are, let him read Hudibras with attention, he will there see them displayed in the brightest colours : there is lustre resulting from the quick elucidation of an object, by a just and unexpected arrangement of it with another subject : propriety of words, and thoughts elegantly adapted to the occasion : objects which possess an affinity and congruity, or sometimes a contrast to each other, assembled with quickness and variety ; in short, every ingredient of wit, or of humour, which critics have discovered on dissecting them, may be found in this poem. The reader may congratulate himself, that he is not destitute of taste to relish both, if he can read it with delight ; nor would it be presumption to transfer to this capital author, Quintilian’s enthusiastic praise of a great Antient : *bunc igitur spectemus, hoc propositum sit nobis exemplum, ille se profecisse sciat cui Cicero valde placebit.*—

‘ The hero marches out in search of adventures, to suppress those sports, and punish those trivial offences, which the vulgar among the royalists were fond of, but which the presbyterians and independents abhorred ; and which our hero, as a magistrate of the former persuasion, thought it his duty officially to suppress. The diction is that of burlesque poetry, painting low and mean persons and things in pompous language, and a magnificent manner, or sometimes levelling sublime and pompous passages to the standard of low imagery. The principal actions of the poem are four : Hudibras’s victory over Crowdero—Trulla’s victory over Hudibras—Hudibras’s victory over Sidrophel—and the Widow’s antimasquerade : the rest is made up of the adventures of the Bear, of the Skimmington, Hudibras’s conversations with the Lawyer, and Sidrophel, and his long disputations with Ralpho and the Widow. The verse consists of eight syllables, or four feet, a measure which, in unskillful hands, soon becomes tiresome, and will ever be a dangerous snare to meaner and less masterly imitators.’

These critical remarks are included in the Memoir on the Life of Butler prefixed to the poem, which contains a fuller and more accurate account of the poet and his family than has hitherto been offered to the public. It ascertains the following particulars of his birth, &c. about which there has been some dispute :

‘ His father, whose name likewise was Samuel, had an estate of his own of about ten pounds yearly, which still goes by the name of Butler’s Tenement, a Vignette of which may be seen in the title-page of the first volume : he held, likewise, an estate of three hundred pounds a year under Sir William Russell, lord of the manor of Strensham,

sham, in Worcestershire \*. He was not an ignorant farmer, but wrote a very clerk-like hand, kept the register, and managed all the business of the parish under the direction of his landlord, near whose house he lived, and from whom, very probably, he and his family received instruction and assistance. From his landlord they imbibed their principles of royalty, as Sir William was a most zealous royalist, and spent great part of his fortune in the cause, being the only person exempted from the benefit of the treaty, when Worcester surrendered to the parliament in the year 1646. Our poet's father was churchwarden of the parish the year before his son Samuel was born, and has entered his baptism, dated Feb. 8, 1612, with his own hand, in the parish register. He had four sons and three daughters, born at Strensham; the three daughters, and one son, older than our poet, and two sons younger: none of his descendants remain in the parish, though some of them are said to be in the neighbouring villages.'

As the biography of Butler is neither entertaining nor honourable to our country, we shall take our leave of Dr. Nash's preface, and hasten to the body of notes. We had rather have seen them printed, as are those of Dr. Grey, at the bottom of the page, than in a separate volume: but, as the taste of the day obliges us to read two books at a time, when one would do as well, we may grumble, but we must submit.

Notes to a work like the present must necessarily be too miscellaneous to be included under one general character. Some will be more valuable and entertaining than others. Little omissions and redundancies are alike excusable. Prominent and prevailing merit atones for trifling faults. Dr. Nash, perhaps, might have been excused from explaining such words as *deletery*, *audacious*, *timidous*, &c. but, having descended to such minute illustrations, he should not have spared his notes on such words as *Saker*, *whineyard*, and the phrase *spick and span*; in a work, however, in which so much genius and application are apparent, it may seem invidious even to notice such minutiae. The scholar will be repeatedly prompted to own his obligations to the learned editor, for the assistance afforded him in tracking Butler among the antients, and for the classical illustrations with which he is embellished; and the common reader will find light thrown on almost every page of the poem by the variety of anecdotes, extracts, and remarks, which are here judiciously collected and arranged.

One thing Dr. N. seems to have an extreme reluctance to admit, viz. that Sir Samuel Luke was the prototype of *Hudibras*. In the biographical preface, he observes that this was *supposed*; he adds, however, with an evident intention of pre-

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\* \* This information came from Mr. Gresley, Rector of Strensham, from the year 1706 to the year 1773, when he died, aged 100: so that he was born seven years before the poet died.'

venting it from being more than a supposition, 'but such a prototype was not rare in those times;' and, in the volume of notes, p. 7. after having informed us that some have *imagined* that by Hudibras was intended Sir S. Luke of Bedfordshire, he adds, 'but the poet is general, not personal.' Yet, in commenting on canto 2, part 2, l. 547,

' And when all other means did fail  
Have been exchang'd for tubs of ale;'

after having given Butler's own note on these lines, he is obliged to admit that it is hence probable that 'the character of Hudibras in some of its features was drawn from Sir Samuel Luke.' From part 1, canto 1, l. 401, 2. added to Butler's own note on the passage just quoted, it almost necessarily follows that he painted his Hudibras from Sir Samuel; nor is this conclusion in the least weakened by the fact that his satire was general. He drew the portrait of one, and exhibited him in the prominent features as a specimen of the party. *Ex uno disce omnes*.\*

Though, in the main, we approve the editor's alterations of the text, we cannot admire his first correction. We are partial to *dudgeon*, in the first line of the poem; and, notwithstanding that the author himself changed it for *fury*, we wish, with Dr. Grey, to retain the original word: for the precise reason which Dr. N. supposes may be urged—'because it is a burlesque term, and suitable to the nature of the poem;' nor do we perceive the propriety of supplying its place with one that is not burlesque, because 'the poet is not always in a drolling humour, and might not think fit to fall into it in the first line.' Into this humour he had already fallen in the argument, which made it necessary to continue it in the opening of the canto. The reason assigned at the close of the note for the alteration is more to the purpose, —that *dudgeon*, in its figurative sense, 'is generally taken for a monoptote in the ablative sense, *to take in dudgeon*;' yet, after the liberties which Butler has used with our language, we doubt whether this idea had much weight with him.

We must proceed, however, to justify our praise of this work, by exhibiting some specimens of Dr. Nash's labours as an annotator. The limits in which we are pent up will not allow us to give many. His merit in explaining terms will be perceived in the following extracts:

' Make feeble ladies, in their works,  
To fight like Termagants and Turks;—

' The word *termagant* now signifies a noisy and troublesome person, especially of the female sex. How it came by this signification I know

\* Besides, when the other characters of the poem had their prototypes, why should it be thought that Hudibras had none?



not. Some derive it from the Latin *ter magnus, felix ter et amplius*; but Junius thinks it compounded of the Anglo-Saxon *ȝyp* the superlative or third degree of comparison, and *māga potens*: thus the Saxon word *eabeg* happy, *ȝyp-eabeg* most happy.—In Chaucer's rime of fire thopas, termagant appears to have been the name of a deity. The giant, fire Oliphant, swears by Termigaunt, line 13741. Bale, describing the threats used by some papist magistrates to his wife, speaks of them as "grennyng upon her lyke termagaunts in a playe." And Hamlet in Shakespeare (act iii. sc. 3.) "I could have such a fellow whipt for oredoing Termagant, it out Herod's Herod." The French romances corrupted the word into *tervagaunt*, and from them *La Fontaine* took it up, and has used it more than once in his tales. Mr. Tyrrwhit informs us that this Saracen deity, in an old MS. romance in the Bodleian library, is constantly called *Tervagan*.

'Bishop Warburton very justly observes, that this passage is a fine satire on the Italian epic poets, Ariosto, Tasso, and others; who have introduced their female warriors, and are followed in this absurdity by Spenser and Davenant.—Bishop Hurd likewise, in his ingenious and elegant letters on chivalry, p. 12, says: "one of the strangest circumstances (in old romance) is that of the women warriors. Butler, who saw it in this light, ridicules it, as a most unnatural idea, with great spirit. Yet, in these representations they did but copy from the manners of the times. Anna Comnena tells us, that the wife of Robert the Norman fought, side by side, with her husband in his battles.'

In the note on part 2, canto 1, l. 61, the editor explains the derivation of our word *mail*:

'—*About her neck a paquet-male—*

'This is a good trait in the character of Fame: laden with reports, as a postboy with letters in his male. The word male is derived from the Greek *μῆλον οvis*, *μῆλον pellis ovina*, because made of leather, frequently sheep-skin: hence the French word *maille*, now written in English, *mail*.'

Part 3, canto 2, l. 1242, *ob and sollar*, but poorly elucidated by Dr. Grey, is well explained by Dr. Nash;

'—*Altho' but paltry Ob and Sollers—*

'That is, although only contemptible dabblers in school logic. So in Burton's *Melancholy*, 'A pack of Obs and Sollers.' The polemic divines of that age and stamp, filled the margins both of their tracts and sermons with the words *Ob* and *Sol*; the one standing for objection, the other for solution.—Bishop Sanderson, in his *Concio ad Aulam*, says—'The devil is an arrand tophister, and will not take an answer, though never so reasonable and satisfactory, but will ever have somewhat or other to reply. So long as we hold us but to *Ob* and *Sol*, to argument and answer, he will never out, but wrangle ad infinitum.'—So we say, *pro* and *con*.—The old annotator's note on this passage is so erroneous, as to shew plainly that he could not be Butler.'

Sometimes the annotations are enlivened by little anecdotes or pieces of history. Dr. N. records the following of

of Mr. Pope's man of Rofs, in the note to part 2. canto 2. l. 322.

‘ ————— as those that carve  
Invoking cuckolds' names, bit joints—’

‘ Our ancestors, when they found it difficult to carve a goose, hare, or other dish, used to say in jest, they should hit the joint if they could think of the name of a cuckold.—Mr. Kyrle, the man of Rofs, celebrated by Pope, had always company to dine with him on a market day, and a goose, if it could be procured, was one of the dishes; which he claimed the privilege of carving himself. When any guest, ignorant of the etiquette of the table, offered to save him that trouble, he would exclaim, “ Hold your hand, man, if I am good for any thing, it is for hitting cuckolds' joints.”’

In general, the notes of Dr. Gray are judiciously abridged by the present editor:—in a multitude of instances, his omissions are happily supplied; and, in some places, his errors are corrected. Though so much has been done, however, to render this work an acceptable present to the lovers of *Hudibras*, the name of the editor does not occur in either of the title pages, nor at the end of the preface. It is only in the notes that he discovers himself, by giving a brief account of his ancestors, and for which he modestly offers an apology: we refer the curious reader to vol. iii. p. 302.

The embellishments of this edition consist in head and tail pieces to each canto; some plates from original designs, particularly one from a picture by Dobson, called Oliver Cromwell's guard-room; a portrait of the author, and one of the editor,—without a name underwritten;—and two vignettes of Butler's tenement and Dr. N.'s mansion.

On the whole, whatever little errors may be found in this work, it unquestionably does credit to the taste, learning, and judgment of the editor. Whether we consider *Hudibras*, with Dr. Grey, as “an infallible cure for enthusiasm and hypocrisy,”—or, with Dr. Nash, as containing “every ingredient of wit and humour,”—we are happy in seeing the work thus honoured; and we must deem the labour bestowed on its elucidation entitled to literary and general applause.

ART. XI. *The Life of John Hunter*. By Jesse Foot, Surgeon. 8vo. pp. 287. 5s. 6d. Boards. Becket. 1794.

IT was not to be expected that a character so extraordinary as that of the late Mr. John Hunter could either pass through the world, or leave it, without meeting with critics and censors. Possessing as great a turn for singularity in opinion as for the discovery of truth,—confident, full of claims for himself and negligent of those of others,—eager in the pursuit of distinctions

distinctions and advantages of every kind, and jealous of competitors,—destitute of those accomplishments which adorn useful talents, and of those amiable qualities which soften superiority,—he was certainly better calculated to excite the admiration of the public, than the regard of his professional brethren.

The intelligent writer before us was not deterred by Mr. Hunter's fame from making, during that gentleman's life-time, a severe attack on one of his most considerable performances \*; and he now, as he says, "*sine ira & studio*," offers to the public a general critique on the character and works of this celebrated anatomist.

Mr. F. passes over (possibly from the want of the necessary information,) the earlier part of Mr. H.'s life, which he spent in the practice of a mechanical trade, in his native country †, and takes him up from the time of his coming to London as an assistant in the anatomical school of his brother. Here he gives an account of the dispute between the Hunters and Monros concerning the discovery of the lymphatic system; which is succeeded by the contest between the Hunters and Mr. Pott respecting the *hernia congenita*. The whole of this matter constitutes the first part of the work. The second part commences at Mr. Hunter's entrance into the army, in 1761, and proceeds to the year 1770. It is sufficiently brief, but contains a catalogue of *all* Mr. H.'s publications; which we shall copy, for the information of our readers:

*\* Papers in the Philosophical Transactions.*

	<i>vol.</i>	<i>page.</i>
* June 18, 1772. On the Digestion of the Stomach after Death.	62	447
July 1, 1773. Observations on the Torpedo.	63	481
February 27, 1774. Of certain Receptacles of Air in Birds.	64	205
March 17, 1774. On the Gillaroo Trout.	64	310
May 11, 1775. On the Gymnotus.	65	395
June 24, 1775. Experiments on Animals and Vegetables, with respect to their Power of producing Heat.	65	446
March 21, 1776. Proposals for the Recovery of People apparently drowned.	66	412
June 19, 1777. Of the Heat of Animals and Vegetables.	68	7
February 25, 1779. Account of the Free Martin.	69	279
January 17, 1780. Account of a Woman who had the Small Pox during Pregnancy.	70	128

\* See Mr. Foot's remarks on Hunter *on the Ven. Disease*, M. R. vols. lxxv, lxxvi, and lxxvii.

† Scotland. Mr. F. says he was bred a wheelwright or a carpenter.

June

# Foot's Life of John Hunter.

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	vol.	page.
June 1, 1780. Account of an extraordinary Pheasant.	70	527
November 14, 1782. Account of the Organ of Hearing in Fishes.	72	379
March 7, 1785. Anatomical Remarks on a new Marine Animal.	75	333
March 22, 1787. An Experiment to determine the Effect of extirpating one Ovarium upon the Number of young produced.	77	233
April 26, 1787. Observations tending to shew that the Wolf, Jackall, and Dog, are of the same Species.	77	253
June 28, 1787. Observations on the Structure and Oeconomy of Whales.	77	371
April 30, 1789. Supplementary Letter on the Identity of the Species of the Dog, Wolf, and Jackall.	79	160
February 23, 1792. Observations on Bees.	82	128
Six K�rohnian Lectures on Muscular Motion, from 1776 to 1782.		

## ' Other Papers.

' Observations on the glands situated between the rectum and bladder, called Vesciculæ Seminales.	-	Animal Oeconomy.
Of the Structure of the Placenta.	-	idem.
Some Observations on Digestion.	-	idem.
On a Secretion in the Crop of breeding Pigeons for the Nourishment of their Young.	-	idem.
On the Colour of the Pigmentum of the Eye in different Animals.	-	idem.
The Use of the Oblique Muscles.	-	idem.
A Description of the Nerves which supply the Organ of Smelling.	-	idem.

## ' Chirurgical Productions.

1. The Natural History of the Teeth, in two Parts, containing 258 Pages, 4to. with Plates. Price 1l. 1s. 1778.
2. A Treatise on the Venereal Disease, containing 398 Pages, 4to. with Plates. Price 1l. 1s. 1786.
3. Observations on the Inflammation of the Internal Coats of Veins.—A Paper published in a Volume of Transactions for the Improvement of Medical and Chirurgical Knowledge. 1793.

In the 3d part, Mr. F. gives explanatory remarks on all the publications above mentioned. In these will be found various shrewd and just observations, but for the most part tinged with an unfriendly disposition toward the author, in consequence of which some injury may possibly be done to his real merits.

Part 4th gives the series of transactions from 1770 to the close of Mr. H.'s life; with an account of the progress and arrangement of his Museum. Most of the anecdotes related of him are of the unpleasing kind, and, if not to be counterbalanced by facts of a different nature, would fix on him the imputation of great vanity, ostentation, and selfishness. The

account

account of the Museum is curious, and sufficiently candid to give a high idea as well of the spirit and industry, as of the original genius and extensive views, of the collector. From the conclusion of this part we shall make a quotation, in which a pretty exact portrait of the manners and figure of the man seems to be given :

‘ I believe John Hunter to have been one of the most industrious of men. The way in which his time was devoted,—before he obtained the public appointments,—was, as follows :—He rose very early in the morning, and went immediately into the dissecting room, —where he sometimes dissected, and gave directions concerning, what he would have done, in the course of the day. After breakfast, he attended to those patients who came to his house. At eleven he went abroad ; and was employed in visiting patients,—attending at the hospital,—and when the occasion called for it, in opening dead bodies. He *eat very hearty* at his dinner,—and rarely drank more than a glass of wine, and sometimes not that. In the evening, he was engaged in reading his lectures, and writing down observations, which he had made through the day,—or preparing for the next coming publication. He seldom retired to rest till twelve, or one o’clock.

‘ His person was about the middle stature : he was rather robust, but not corpulent : his shoulders were broad and high, and his neck remarkably short : by the exertions—which he constantly made, after the manner of something like a cough,—he seemed as if he solicited, to set the circulation of blood a going. His features were hard,—cheeks high, eyes small and light,—eye lashes yellow, and the bony arch protruded. His mouth was somewhat underhung. He wore his hair curled behind. His dress was plain, and none of the neatest. He was frequently seen to smile in conversation—but it was generally provoked from a ridiculous, or a satirical motive.’

Although we have met with information and amusement from the present performance, we cannot conscientiously recommend it as a complete model of biography. The style is occasionally inflated, obscure, and not always accurate : particularly when something more than simple narrative is intended.

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ART. XII. *British India analyzed.* The Provincial and Revenue Establishments of Tippoo Sultaun and of Mahomedan and British Conquerors in Hindostan, stated and considered. In Three Parts. 8vo. 3 Vols. 18s. Boards. Jeffery. 1793.

OF the multitudinous publications which have lately appeared on the subject of Hindostan, this compilation is one of the most important. No less comprehensive in its outline than accurate in its detail, it will enable even the uninformed reader to acquire a considerable knowledge of the statistical situation of Hindostan. There is, however, a want of arrangement in its parts, which may occasion our account of it to appear somewhat desultory.

In

In the introduction, the principles of the act passed in 1793 for settling the government and trade of British India are detailed. This act vests in the state,

1. Its right to Sovereignty over the territorial possessions in India, and in the Ministers of the Crown ample power of superintending or controlling all matters of a financial, civil, or military nature.

2. It preserves the Trade to the Company in all its branches, and admits of a limited participation of trade to his Majesty's subjects, under the direction of the Board of Commissioners, subject to appeal to the Privy Council, and to a positive responsibility to Parliament.

3. It expressly continues a Guarantee or a Charter of Rights, by continuing the promises held forth in the acts of the 21 and 24 Geo. III. to preserve the institutions and laws of the natives by the mild spirit of British Government.

The first observations of the author relate to the religious condition of the people: of whom five-sixths are addicted to the ancient *polytheism* of Hindostan. The remaining sixth for the most part are *Moslems*: but, in Calcutta, and in the north-western territory, they are *Seeks*, a deistical sect, zealous in making converts, which is likely to include all the wanderers from the Koran and the Shaster, and whose spirit of independence may one day endanger the ascendancy of a foreign government. Besides the European Christians, there are a few Armenians. Here the author adverts to the plan for converting the natives to Christianity, proposed as a *rider* to the bill on the 25th of May. He would reject all systems of proselytism, as wrong in themselves, and as productive, in most cases, of abuse and political mischief. On this head it may be well to hesitate. Granting it to be the duty of the statesman to offer equal protection to all sects, and to patronize no one at the expence of any other, it will by no means follow that he should resist, or refuse to facilitate, the introduction of missionaries, whom piously disposed persons may wish to employ in teaching new opinions. All religions are not equally *useful*, adapted to all stages of society, nor compatible with the highest degree of culture, of well-being, and of morality. The *polygamy* of the Mohammedans (were these the popular sect,) would be found mischievous in any country in which neither the course of nature, nor the military habits of the people, occasioned much disproportion in the numbers of the sexes. The *hereditary occupations* of the Hindoos may hereafter prove incompatible with the progress of industry and improvement. Certain creeds proscribe painting, statuary, and (consequently) some efficacious forms of public recompense. Finally, it is a serious evil that the majority of any nation should *agree* in religious opinion. Power is ever tending to settle in the majority: and intolerance is a sure consequence of power. The philosophers of France have been no less into-

lerant than the priests of other opinions. If a community, however, be divided into so many sects that any one shall always be less powerful than a coalition of the rest, reciprocal toleration must always be the interest of the whole. There are, then, many circumstances in which the wise statesman will desire innovations of religious opinion; and perhaps the time in which the art of printing begins to be applied to the native languages of the East,—in which our inquiries are every where exciting a spirit of curiosity among the people there,—in which so many European practices, laws, and institutions, are likely to be conferred on Hindostan,—is a period in which the farther diffusion of a religion is to be wished, compatible with any increase of popular information, and intimately associated with European manners, laws, and institutions.

The next important document consists of the Mysorean Revenue Regulations, translated from the Persian original under the seal of Tippoo Sultaun. Among other barbaric regulations, it exempts such *Reyuts* \* as embrace Mohammedism from half the usual assessment, or corn-rent. The whole merits perusal.

Then follows an abridgement of the act for settling the government and trade of India; which, though certainly not the best possible, is perhaps the best that could be undertaken without bolder appeals to general principles, to common sense, and to public opinion, than may be hazarded by rulers; the constitution of whose authority is itself an object of licentious speculation. This act ratifies that *mongrel* government, that *alliance* between the Company and the State, that partnership of sovereignty over Hindostan, which has long subsisted with a harmony so honourable to both parties; and which, after the twenty years for which it is here prolonged, will probably be dissolved without any concussion, leaving the State in possession of a vast *jointure* acquired by means of the union. The new regulations concerning the trade are those which seem to lag behind the spirit of the times. It is known, from the report of the Select Committee, that the export-trade of the Company to Hindostan is not very profitable: from 1784 to 1790, for instance, the loss on woollens alone was 37,790*l.* and the average annual loss on all exports was 4,652*l.* It is, then, not for the sake of the trade itself, but for the patronage derived from the conduct of it, that it is continued. The trade itself may be unprofitable to the body corporate; yet the individuals intrusted with the management may be gainers by the salaries of office, by the contracts of purchase, and by the hire of

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\* Farmers, of a superior class.

shipping. Such a trade might surely have been thrown more open : particularly as our manufacturers are known to entertain an opinion that, if furnished with the same raw material, they could undersell the muslin-makers of Hindostan in their own market; and our \* ship-owners talk of saving a profit on the cargoes, out of an economy in the freight. Some provision, however, has been made for opening in a degree the trade to China, in case we should obtain for our commerce any access to other ports besides Canton. This Chinese trade is already well understood by our merchants, and is within reach of private capital. From Ireland, from North America, from Ostend, and from Copenhagen, vessels engage in it, which are said to be put in motion by British capital, and assisted by British experience. The English smugglers have their teas from these vessels; and the French thus obtained much of that silk, which had given to their stocking-manufactures the command of the Spanish and South-American market. It were to be wished that this trade could be avowedly conducted, and from *different* ports of Great Britain. The coarse woollens of Exeter, for instance, a bulky article, are carried at a heavy expence to London in order to be shipped there, and are brought back again almost to their home in their way to the East.

To the analysis of this and other acts of the British parliament, succeeds an account of the provincial establishments of Mohammedan conquerors in the Bengal provinces, and in the northern Sircars, and of the provincial establishments of British conquerors.—This subdivision of the work, and the beginning of the third volume, contain what is most necessary to be known of the revolutions antecedent to our acquisition of territory, as well as the concurrent struggles of different European nations on the same theatre of ambition. In the true spirit of philosophical history, such reflections are constantly introduced, and such consequences drawn, as not only exhibit in the most striking point of view the various errors and imperfections of all the systems and experiments, which have hitherto been attempted for establishing a simple, permanent, and salutary mode of rule in British India, but suggest in general what ought farther to be done: the author never losing sight of his grand object, *the better government of India*. Neither can this portion of the book be read without the incidental inference that Raynal's *Histoire Philosophique* is a very superficial work. Two or three lines, corrective of part of that writer's account of Lally and Buffy, it may be well to transcribe, from vol. ii. P. 334.

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\* Brough's Considerations, &c.

\* Mr. Grant



\* Mr. Grant \* examined in detail the financial plans of Mr. Bussy in the Decan, interrupted by his being recalled suddenly into the Carnatic by Lally, justly accused of being jealous of Bussy's fame. It will always be an honour to the British name, that the character of that great man, M. Bussy, has been rescued from the nibblers at his fame, by Mr. Orme's investigation of his military and political career—by Mr. Rennell in his geographical—and by Mr. Grant in his financial plans: and it will be gratifying to every Englishman, that an English Clive, in ability, decision, and success, should live pre-eminent in the page of history; and it is no small confirmation of Mr. Grant's opinions, that, on a plan similar to his own, Bussy intended to establish the power of France in India.\*

The most important chapter of the whole work, perhaps, is the eighth of the second volume, which objects to the *Meccury system* first recommended by Mr. Thomas Law, and since adopted as a principle in the Bengal administration. This topic certainly deserves all the labour of research which has been bestowed on it; since the very *vis vitæ* of the state, the essential nature of the landed property, the whole spirit of the civil polity, are involved in the question:—which is simply this: By the original constitution, the common law, or immemorial custom of Hindostan, who is to be deemed proprietor of the soil—the Sovereign, the Zemindar, or the Reyt? In going toward the investigation of this subject, we would be understood to speak with all the hesitation which becomes Europeans who have not visited the East, and who are acquainted but partially, perhaps, even with what has been printed here on the subject. A statement of the general impression made by the documents and reasonings, which we have perused, may at least be useful in pointing out what farther information should be promulgated, in order to satisfy unbiassed inquirers as to the solidity of the decision adopted.

It should seem that in some remote and ruder period, the public revenue of Hindostan wholly consisted in a portion of the produce of the soil. A part of the revenue of Russia is at this time so collected: tallow, hemp, and hides, are paid to the tax-gatherer. Under the hierocracy of Palestine, and in the feudal ages of Europe, the like practice has prevailed. In a word, the public income was a *tythe in kind*. After the progress of culture and civilization, and the introduction of money, the tax-gatherer or tything-man, who was naturally a resident in the district, frequently compounded this corn-rent for a series of years with the Reyt, (that is, the farmer or husbandman,) at a fixed sum of money in lieu of produce; and still more usually with the Sovereign for a fixed sum in lieu of the irregular produce of the sales. The sovereign, from obvious motives of

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\* See M. Rev. New Series, vol. v. p. 336.

interest,

interest, conferred on the tything-man a power of distributing waste lands, and of leasing them tythe-free for limited periods. The *pottabs* therefore sometimes specify the modus, and sometimes exempt from it. The difference between the sums received of the people and paid to the sovereign would every where be a source of ease, and, in large districts, of opulence; and thus a species of property appears to have grown up, *very analogous to our advowsons*; which, at every transfer, received by *sunnud* the ratification of the sovereign, but were a saleable heritable possession, never confiscated—unless for gross malversation. After the Mohammedan conquest, those tything-men, who had been foremost in withstanding the invader, were ejected without indemnity, and were supplanted by Mohammedan officers, with the *Persian* title of *Zemindars*; which name, under the Mohammedan supremacy, was extended to all the tything-men. Now the whole property of the soil has been *authoritatively* decided to rest in the Zemindars,—but, as our author thinks, without reason, against the fact, and in contradiction to humanity and policy. Indeed, he appears to us to have successfully vindicated the *Reyut's* right to property in the cultivated lands: but the waste-lands (which in England are presumed to be the property of the parish, the consent of the parishioners being essential to their distribution and inclosure,) are probably acknowledged in Hindostan to belong to the sovereign: as real and substantial grants of land from Hindoo sovereigns to their subjects, engraven on copper, of authentic antiquity and remote dates, have been discovered by digging, both in Bengal and in the Peninsula.

The ninth chapter contains an account of the progress of courts of judicature in British India, and exhibits, as extant, a complex and inconvenient system; which is probably remediless, so long as its inhabitants shall continue attached to religious books which, like the Koran and the Shaster, intermeddle with the province of the civil magistrate.

Chapter the tenth treats of the revenue, the eleventh and twelfth of the superintendence, and the thirteenth of the commerce. Many facts here stated fully prove that the country is *under-capital'd*. Interest is exorbitant; and the buyer has to advance the value of his goods before they are even manufactured. The proper and only sufficient remedy for this evil is a creation of paper-money, to be issued by an adequate number of banks. The author leans to Sir James Stewart's project of a bank incorporated by charter, and superintended by public men. It is the fault of that philosopher to wish for the statesman's interference on every occasion. Private banks, conducted by individuals in the manner which their interests suggest, have in

this country been found more useful than any of the government banks in Europe. To give their notes currency among the natives, they must indeed be received in payment of the taxes:—but this is to be brought about by inducing receivers of the revenue to become partners in such banking-houses, and without putting the public to any hazard. This last chapter also contains an interesting account of the salt-monopoly; of which a vindication is attempted, we think, in a very unsatisfactory manner.

The third volume is particularly remarkable for historical researches, and tends to throw a lustre round the name of Clive which it was once thought not to have merited. Among the tributary writers from whom our analyzer selects his materials, Mr. Grant has been abundantly consulted. It might have been proper for us to transcribe much of his political and historical view of the Northern Sircars: but we want room.

The whole work concludes with an essay on the use and abuse of precedent, unconnected with the rest of the performance, but serving as a vehicle to introduce the writer's professions of attachment to church and state. The author even approves (p. 958) the 8 and 10 William III., and has given (p. 955) an unauthenticated anecdote of Mr. Thomas Cooper, late of Manchester, whom he seems to wish at Botany Bay for alleged treasonable correspondence with Hindostan.

In general, it may be observed that this truly intelligent writer belongs to the class of those politicians who are fond, to excess, of regulations, institutions, establishments, and patronage; and who are not convinced by the arguments of Dr. Adam Smith, that most things may be safely left to the natural operation of individual interest. In his system of Oriental Orthography, he differs from Sir William Jones. He rarely writes obscurely: but, in vol. iii. p. 620, it is not easy to discover whether Lord Clive or the Nabob Meer Jaffer was made an Omrah.

We cannot close this article without doing the author the justice to remark that, of all the publications which we have yet seen, respecting the revolutions antecedent to our acquisition of territory, as well as the concurrent struggles of different European nations on the same vast theatre of ambition, the detail here given is the most clearly set forth, in the true spirit of philosophic history: such reflections, too, are constantly introduced, and consequences accurately drawn, as not only serve to exhibit, in the most striking points of view, the various errors and imperfections of all the systems and experiments which have hitherto been attempted for establishing a simple, permanent, and salutary mode of government in that part of the world—

but as suggest, in general, what *ought* to be done,—with satisfactory reasons for each article. Diffusively as the subject is treated, we nowhere lose sight of the grand object of the writer's attention, *the better government of India*.

The author's impartiality toward all the different actors in the various political struggles of the different settlements is entitled to great praise. He has every where allowed merit its full meed, and has attributed error to the common imperfections of human nature.—Having never been in India, his mistakes in Oriental orthography are scarcely to be mentioned: but there are several typographical slips not noticed in his Table of *Errata*, and some which affect the sense; particularly vol. iii. p. 643, l. *penult.* where 51<sup>o</sup> is put for 15<sup>o</sup>—which we only mention that it may be corrected in a future edition:—to which, if our recommendation be worthy of any regard, a *good Index* will be added.

ART. XIII. *A Paper on the Prevention and Treatment of the Disorders of Seamen and Soldiers in Bengal.* Presented to the Hon. Court of East India Directors in the Year 1791. By John Peter Wade, M. D. 8vo. pp. 172. 3s. Boards. Murray.

ART. XIV. *Select Evidence of a successful Method of treating Fever and Dysentery in Bengal.* By J. P. Wade, M. D. 8vo. pp. 335. 6s. Boards. Murray.

ART. XV. *Nature and Effects of Emetics, Purgatives, Mercurials, and low Diet, in Disorders of Bengal and similar Latitudes.* By J. P. Wade, M. D. 8vo. pp. 352. 6s. Boards. Murray.

THESE three publications properly make a part of the same work; and the author has scarcely done himself justice in printing them separately, as the two latter are bare collections of cases, without remark or inference; which, of themselves, cannot but seem dry and unscientific. We shall chiefly confine ourselves to a consideration of the doctrines contained in the 'Paper,' leaving such of our readers, as feel disposed to the task, to examine the body of evidence produced in the two other volumes for their confirmation.

Under the head of Prevention of disorders, Dr. W. begins with Contagion; and, from his own experience, he seems of opinion that this has little share in the communication either of the fever or dysentery of the East Indies. On board of the ship in which he returned, though many were affected with those maladies, he was convinced that no infection existed. He seems also to attribute less to the influence of local miasms, than to other occasional causes of disease.

Under the head of liquor, we find him agreeing with some other late observers in the opinion of the mischievous effects of

spirits, in any form, given as part of the ordinary diet of soldiers and seamen. On the subject of provisions, he also concurs in the opinion that the allowance of salt meat is much too great for hot climates. It appears to us that very essential improvements, in these respects, still remain to be made by those who are solicitous for the preservation of our armies and navies abroad. Cleanliness, exercise, and ventilation, are farther topics in which Dr. W. points out much to be done.

In treating of Fever, he commences with some remarks on the variety of medical theories on this disease, and enumerates many authorities for laying the principal stress in the cure on intestinal evacuations. He goes over the list of remedies usually employed in fevers, and pronounces on them according to the dictates of medical experience in Bengal. Blisters, he thinks, may be excluded from the treatment of fevers, as often pernicious, and generally insignificant. The bark he finds highly injurious when given early, and with a view of correcting putridity; and in nervous, and even remittant, fevers, he seems to think it more frequently prejudicial than useful. He limits its use to strengthening the habit after a fever is removed, and to preventing its return. Opium he almost universally condemns. The abuse of wine he censures in the strongest terms, and he pronounces it little adapted to any period of the fevers in Bengal. As to venæsection, though its immediate effects often appear favourable, yet relief may be procured by other means, without the future bad consequences which it is liable to produce. Sweating, promoted in any other way than by evacuating the offending matter from the bowels, he judges hurtful, and he therefore banishes the whole tribe of direct sudorifics from practice in this fever. Emetics are useful as the first resource, not as sudorifics or antispasmodics, but merely as evacuants, and should be joined with purgative medicines to give the matter a tendency downward.

Dr. Wade next proceeds to *purging, or the cure*. The necessity for this operation is not, according to him, restricted to any species of fever, but affects every set of symptoms usually denominated fever, in proportion to the multiplicity and dangerous tendency of those symptoms. In particular, the approach of those termed putrid is prevented, and the danger from them when at their height obviated, by purging. In slight cases, the saline and oily cathartics may suffice, and the activity of the former may be usefully increased by tartar emetic:—but, where the mucus of the intestines is vitiated, active purgatives are necessary; of which calomel deserves the preference, either alone, or with cathartic extract, scammony, &c. This should always be exhibited at night, and a laxative in

in the morning, and repeated according to the pressure of the symptoms. Should a fever become protracted and chronic, mercury in its various preparations, and occasional purgatives, are most effectual. With respect to diet, animal food of all kinds and forms should be prohibited during the existence of every symptom of fever. Farinaceous aliment, either alone, or with ripe fruits, is the best adapted to every period of these disorders.

Respecting Dysentery, after an enumeration of the opinions and practice of many writers on this disorder, the Doctor gives, as the result of his own experience, a decisive preference to evacuation by repeated purgatives and emetics. Calomel, in particular, exerts a most favourable operation; and, in chronic cases, any alterative course of mercury is often successful. Against wine, opium, bark, and astringents, he enters the strongest protest. Our readers will recollect that the very same theory and practice in the East India fever and dysentery have been also supported in a late publication by Dr. Balfour\*.

Dr. W. next treats on liver complaints. He gives a copious enumeration of all that train and succession of symptoms which, in the Eastern phrase, bear the general denomination of *the Liver*; and he then pretty largely discusses the mode of cure; which is chiefly comprized in the use of evacuants, low diet, and, especially, mercury. So many writers, however, have treated of the exhibition of this last remedy in cases of diseased liver, that we think it unnecessary to enter into particulars.

The volume is closed by a letter of some length from Dr. Paisly, Surgeon-general at Madras, to a young practitioner, containing many important observations concerning the treatment of liver-complaints in that country.

On the whole, however contrary to prevailing notions the opinions of Dr. Wade may be, we think them well deserving the attention of those who are required to practice in the same and similar climates. If the real cause of febrile diseases be somewhat noxious lodging in the intestinal canal, it is obvious that vigorous means employed for its evacuation must be much more effectual than medicines only calculated for correcting it, and for obviating the general symptoms occasioned by its presence. How far the same ideas are applicable to European diseases, of the same class, is a farther consideration. For ourselves, we are convinced that much is yet to be done in detecting and combating the primary cause of fevers, instead of attending only to its effects.

The two other volumes, 'Select Evidences,' &c. and 'Nature and Effects,' &c. are little more than transcripts from

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\* See Rev. for July, p. 336.

the Doctor's case-book, and, we must say, are compiled in an inattentive manner. The first has absolutely no index nor table whatever to shew the general results; so that, when the author says that, from the evidence of these cases, the system of lunar influence may be judged, he supposes his reader to take on himself all the pains of summing it up. In the second volume, what he calls *Ship-fevers* are for the most part only fevers treated on board of ship, their origin being derived from the land.

ART. XVI. *The History of Spain*, from the Establishment of the Colony of Gades by the Phœnicians, to the Death of Ferdinand, surnamed the Sage. By the Author of the History of France. 8vo. 3 Vols. 11. 1s. Boards. Kearsley. 1793.

**T**HE history of Spain in remote antiquity, like that of all other countries, is attended with difficulties, but in its later periods abounds with great events. Its antient history, from the time of its discovery by the Phœnicians till it was dismembered from the Roman empire, is confounded with the history of Carthage and Rome. Not till the commencement of the fifth century did it begin to be distinctly interesting; when the Vandals, Swedes, Alans, and Goths, having invaded it by different roads, some by the way of Africa, and others by that of Gaul, established a government which subsisted during three hundred years. At the beginning of the eighth century, in the reign of Roderick, internal commotions encouraged the Saracens from Africa to invade Spain; and, in ten months, they over-ran the whole country. Hence, in process of time, arose a great number of principalities, some Christian, others infidel; which continued in a state of perpetual hostility, till, at the close of the fifteenth century, the Moors were expelled, and the kingdoms of Castile and Arragon were united under Ferdinand.

A succinct narrative of these revolutions, and of subordinate and subsequent events in the history of Spain, would form a work that, notwithstanding the brilliant manner in which detached parts have been written, is much wanted in the English language. This task is here undertaken by the writer who has already obliged the public with brief histories of France and of Rome\*. Of his capacity for the task we have already expressed a favourable opinion. It is therefore now only necessary to say that this work appears to be executed with the same judgment and ability which were displayed in the preceding compositions. I hope who have not the opportunity of perusing

\* See Rev. New Series, vols. ii. and iii. and ix.

the larger histories of Mariana, Ferreras, and others, will find in these volumes a well-digested abstract of the history of Spain; agreeably, though, on account of the free use which has been made of different English authors, not uniformly written.

As a specimen of the style of this history, we shall give the following brief and elegant account of the resignation of Philip V.—A.D. 1724.

‘ Though the relief of Ceuta left the Spanish empire in perfect tranquillity, yet the internal regulation of it required the most strenuous exertions and unwearied application: the public debt had rapidly grown beneath the profuse administration of Alberoni; while that statesman pursued his vast and visionary plans of dominion, he had totally neglected, and not unfrequently left unfilled, the subordinate departments of the state; the disorders in the revenue had multiplied beyond the example of former times; and it demanded the clearest judgment and the purest integrity to explore the crooked labyrinth of finance, to reform abuses which had been sanctioned by custom, and to redress grievances which originated in the corruption of a court. Such qualities were not the growth of the reign of Philip the Fifth. The death of the Marquis of Bedmar, who had filled with ability the important trust of President of the Council of the Indies, was an irreparable loss; the Marquis del Campo, to whom was principally confided the superintendence of the revenue, was of a delicate constitution, and was rather occupied in administering to his own infirmities than to those of the state: the Marquis of Grimaldi alone relieved the King from part of the public burden; but what remained was beyond the strength of Philip; and a mind naturally prone to indolence, to superstition, and to melancholy, was oppressed by the weight of business.

‘ Of the different princes who have descended from a throne, most are supposed to have secretly repented of their hasty resolution; but it was in accepting a sceptre that Philip had offered violence to his own disposition. Bred up in the ostentatious school of Lewis the Fourteenth, he had been early instructed to prefer grandeur to ease; but in possession of a crown he had experienced the fallacy of his choice. Of twenty-three years that he had reigned, eighteen had been consumed in foreign war or domestic commotion; and the love of arms and martial glory, which to noble minds reconciles every toil and danger, was only faintly or never felt by the feeble spirit of Philip. Fanaticism mingled with indolence to embitter the cup of royalty; in the bloody and tumultuous struggle with his rival, incessant action had allowed no leisure for reflection; and the splendid hopes which the chimerical projects of Alberoni inspired, had for a moment triumphed over religious terrors. But no sooner had Philip secured the peace of his kingdom, than he trembled for the salvation of his soul. From the relief of Ceuta, two auto-da-fés, in two successive years, admonished his subjects that under the reign of a bigot it was less dangerous to revolt from their civil than spiritual allegiance; but their murmurs probably never reached the ears of their Sovereign, who in the sequestered shades of St. Ildefonso prayed and fasted with alternate fervour.



The various climate which prevails between the *Escorial* and St. Ildefonso, though at the distance of only eight leagues from each other, probably first preferred the latter to the notice of Philip. A range of lofty mountains divides it from the sultry plains of the south; in a deep recess, and accessible only to the north wind, it enjoys the freshness, and throws forth the flowers of spring, while the inhabitants of the southern regions are exposed to the heats, and engaged in collecting the produce of autumn. It was to this cool and quiet spot that the King retired from the complaints of his subjects, and the importunities of his ministers; beneath his care the *Farm of Balsain* arose into a palace; a chapel dedicated to St. Ildefonso changed even the ancient name of the hamlet; about six millions sterling were expended in fertilizing a barren rock; and though the palace of Ildefonso cannot vie with the proud pile of the *Escorial*, yet its gardens, traversed by close and gloomy walks, and refreshed by frequent fountains, present a desirable retreat from the burning rays of a summer's sun.

Here Philip fixed his residence; and here, in the vigour of his age, he determined to deliver himself from the cares of royalty, and to relinquish his crown to his son. Yet some delay was interposed by the remonstrances of the Queen, and of the Father d'Aubenton, the King's Confessor: the latter had cherished, from the different conduct of the Duke of Orleans, an idea that he would strongly disapprove the abdication of the King of Spain. He had, therefore, laboured to insil into the mind of his royal penitent, that a desertion of his regal duty was a sacred offence. In a letter to the Duke of Orleans, he explained the motive of his counsels. But the Regent was only anxious to see his daughter on the throne of Spain. He sent the letter of the Father to Philip, and d'Aubenton was not able to sur vive the detection of his treachery. The death of the Jesuit released the Monarch from his scruples: the Prince of Asturias had attained the age of eighteen; he had already been familiarised with the forms of government; and the gravity of his manners seemed to render him worthy the important trust. The Queen no longer deemed it prudent to persevere in a resistance which might have exposed her to the resentment of her son-in-law. The chief object of Elizabeth had been to secure a royal inheritance for her son Don Carlos; this had been stipulated by the late peace; and the death of Cosmo of Medicis, with the shattered constitution of his impotent successor, promised soon to gratify her wishes in the possession of the duchy of Tuscany. Thus circumstanced, she yielded to the inclinations of her consort, and consented to renounce the tumultuous grandeur of a crown, and to confine her future views to the aggrandisement of her son.

It was in the twenty-fourth year of his reign, and in the fortieth of his age, that Philip formally announced his intentions to his people; the instrument of his renunciation was intrusted to the Marquis of Grimaldi, and was by that nobleman publicly read in the *Escorial*. It stated that, desirous of rest after a turbulent reign of twenty-three years, and anxious to employ the remainder of his life in preparing for a spiritual crown, Philip resigned his temporal one to his eldest son

son Lewis, and transferred to him the allegiance of his subjects; it named at the same time a council of state to assist the inexperience of the young Monarch; and it concluded with providing a proper subsistence for himself and his consort in the retreat he meditated.

This extraordinary scene, which recalled to the minds of the hearers the abdication of Charles the Fifth, was attended by the same external marks of regret that had accompanied the resignation of that Monarch; but when the first impressions of surprise had subsided, the Spaniards could not but be sensible to the different situation and conduct of those two Princes. Charles had advanced his country to the highest pitch of grandeur and prosperity; and it was not until a long series of illustrious achievements and stubborn toils had matured his glory, and broken his constitution, that he resigned a sceptre which his arm could no longer wield with vigour. He retreated to the condition of a private gentleman, and a stipend of a hundred thousand crowns, or about twelve thousand pounds a year, was all that he reserved for the support of his family, and the indulgence of beneficence; in the monastery of St. Justus he buried every ambitious thought, and he even restrained his curiosity from enquiring respecting the political situation of Europe. But the age of Philip was that when the mind and body possess their fullest powers; whatever activity he had displayed had been in support of his personal interests; nor had he earned his discharge from the cares, by having laboriously fulfilled the duties, of royalty; his abdication was the result of a degrading indolence and a narrow superstition; in the palace of Ildefonso he preserved the revenue, though he abandoned the functions, of a King; the annual payment of a million of crowns, or one hundred and twenty thousand pounds sterling, was severely felt, and the sum that he was reported to have privately transported to his retreat was loudly resented, by the people.\*

This history is continued down to the peace of Aix-la-Chapelle.

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ART. XVII. *Travelling Memorandums*, made in a Tour upon the Continent of Europe, in the Years 1786, 1787, and 1788. By the Honourable Lord Gardenstone. Vol. II. Small 8vo. pp. 248. 3s. sewed. Robinsons.

THIS second volume so exactly resembles the first, that it is wholly unnecessary for us to do more than refer our readers, for a general idea of the work, to our former remarks, Review, New Series, vol. viii. p. 252.

We must not, however, pass over the memorandums of an intelligent and public-spirited traveller without making a few extracts.

Lord Gardenstone, on his way from Soleure to Arau\*, remarking the rich clothing of the diversified hills with which the country abounds, very naturally, in the way of contrast, turns

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\* Switzerland.

his thoughts toward his native country, and makes the following patriotic reflections :

‘ I cannot avoid making some mournful reflections in my own mind, when I compare those beautiful hills with our bleak and barren mountains in the north of Scotland.—I console myself with a fond preface, that our industry, and our lately acquired skill in agriculture and cultivation which have already made a considerable progress, may, in course of time, accomplish the complete improvement of our country.—I have no doubt that it is practicable, to convert all our barren moors into fruitful fields, and to cover all our hills with pasture or plantations.—When this is done, Scotland, with its natural advantages, with its numerous tracts of fertile land, its fine lakes and rivers, and its situation as part of the Great British Island, will become a beautiful country, and fit to be compared to the best parts of Switzerland.—One gloomy reflection overcasts this cheerful prospect of futurity.—One half of our landed property is already entailed.—If no remedy is provided by the wisdom of the nation to this growing evil, our brave and spirited race of gentry must decay, and, at no distant period, be extinguished.—Our whole property must be engrossed by a few overgrown luxurious families.—Under such an aristocracy, no country on earth can flourish.—There is no argument like matter of fact.—We already experience the dreaded mischief.—No considerable improvements appear on any of the great estates which are entailed.’

These reflections on the mischiefs consequent on feudal entails merit the serious attention of the public.

Of M. Lavater, whom he visited, his Lordship says,

‘ His conversation on subjects of his singular art is highly agreeable and interesting.—He shewed us many curious specimens from an excellent collection of designs, in which the various dispositions of men are visibly delineated in their features. We saw characters in extreme, such as the tyrant, the beneficent man, the prodigal, the miser; and mixed characters, such as the man of great understanding with a weak and timid mind; the man of wit without common sense; the steady upright man without ability; the brave man afraid; the coward desperate.—In his own countenance and gestures, extraordinary quickness of parts, and sweetness of disposition, are visibly blended; and I said, without intention to flatter, “ I myself am physiognomist enough to esteem and admire you on a short acquaintance.”

Of the author’s unremitted attention to the improvement of his own country, the following memorandum may afford a proof:

‘ I have engaged Mr. Brixhe, painter, to go to Lawrencekirk\*, on a plan to introduce and establish his art of painting on wood, which is elegantly practised in this place.—They make all sorts of trinkets, toilets, dressing boxes, tea chests, snuff boxes, pick-tooth cases, &c. &c.—He is a man about thirty years of age, bred to all the

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\* Lawrencekirk is the new town in Scotland, built on his own estate by this truly noble improver.

branches

branches of the art, and particularly eminent for painting flower pieces, and imitations of marble chassers.—For twenty years, he has wrought with Monsieur de Lou, who gives him a great character for sobriety, as well as skill in his business.—I am bound to give him thirty pounds for three years certain, and five guineas with every apprentice whom he engages to teach.—During that period, his works are all at my disposal.—I furnish materials; and if, at the end of three years, he chooses to settle and carry on business for himself, I give him a commodious house for life, without rent\*.

Describing his route from Ratibon to Munich, the author makes the following remarks:

\* The country, through which we have passed, is mostly an extensive plain, the soil a strong clay, very fertile of wheat and other grain.—They use two horses to the plough, and do not employ oxen in country carriages so much as in some other parts of Germany.—We saw fine and extensive meadow grounds, and great fields of wheat every where, yet no marks of skill in agriculture; no sowed grass, nor any proper inclosures, or rotation of crops.—We saw many, and extensive fields, inclosed with wooden pailings.—Under the protection of those pailings, which perish in three or four years, they might easily raise sufficient and durable thorn hedges, for the soil is excellent; but of this they seem to have no idea.—In so fine a country, it is woeful to see an innocent, but stupid superstitious, and in the higher part of Bavaria, a very poor people.—The roads are beset with senseless monuments of ignorance and idolatry; indeed the people of this country appear to have emerged less from the shades of night and darkness, than in any other part of Germany where we have yet been.—The late King of Prussia observes, “That of all the countries of Germany, Bavaria is the one where there is the least genius, and the greatest fertility.—It is a terrestrial paradise, inhabited by beasts.”—The people are devout adorers of the Virgin Mary.—I never see any of her votaries thrive, except her good friends the priests.\*

Lord Gardenstone was here informed of a singular sect, of which he gives this account:

\* Some years ago, a very singular, and almost incredible species of fanaticism arose, and has been propagated in this country, so far as to alarm the friends and associates of regular government, and established religion.—It is indeed a system of total infidelity of all religion, and, in the room of it, they attempt to substitute a sort of *adoration of virtue*, as the principle, and source of all wisdom and happiness among mankind.—As the appellation of this new sect, they call themselves “*The Illuminated*.”—The author and preacher of this extraordinary doctrine was a Monsieur Waisshaurt, professor of canon and civil law at Ingolstadt.—He first taught those lessons to his students, and, when obliged to abandon his office, he went about and propagated his faith, with no small success, among the younger sort of all ranks and pro-

\* \* He has since actually settled in Lawrenceckirk, where he is carrying on the practice of this business with great reputation, and where I have made a new bargain with him.\*

cessions.

fections.—He, for some time, has retired, and is allowed to live in quiet at Saxe-Gotha; but several of his disciples in this country have been severely punished, and some of them are now in prison.’

Of the regulations of Leopold, while Grand Duke of Tuscany, the following particulars are related :

• The Grand Duke has wisely reduced the formerly unrestrained power of his nobles within regulated limits and laws.—He protects, and encourages, the useful and industrious body of peasants, who are in more easy and happy circumstances than under any other sovereign prince in Italy.—He has retrenched the exorbitant papal power, and made a great progress in correcting the abuses, and lessening the number of idle and superstitious convents.—In the course of this truly noble and beneficent design, he was interrupted, some years ago, by a sudden and tumultuary insurrection of about ten thousand common people, excited by the secret arts and emissaries of Rome.—As they had no formed plan, nor leader, they were easily suppressed, and some of them were punished.—The particular occasion of this disturbance was a circumstance of a ludicrous nature.—In one of the convents, within ten miles of Florence, a very shabby piece of cloth, hung up at an altar, had, for ages, been revered as the original girdle of the Virgin Mary.—None of the people doubted, that many miracles, and wonderful cures were, from time to time, performed by the virtues of this sacred relic; a prevailing apprehension for the loss of it was the cause of this insurrection.—Such was the *vox populi* upon this occasion in Tuscany; and it is often similar in other countries.—It is, for the most part, the dissonant voice of prejudice and delusion, infinitely varied through the world.’

In the midst of many articles, which by themselves might appear of little consequence, the reader will here meet with much curious information and many just and useful reflections.

## FOREIGN LITERATURE.

ART. XVIII. *Bibliotheca Classica, sive Lexicon Manuale; quo Nomina Propria Pleraque, apud Scriptores Græcos et Romanos Maxime Classicos, obvia illustrantur.* 8vo. pp. 555. Daventriae, (Over-Yssel.) 1794.

IN forming accurate classical scholars, perhaps there is nothing more desirable, after the first grammatical preparation is completed, than that the learner should be obliged to rely as much as possible on his newly-acquired strength, with no other aid than a correct text and the necessary lexicons. Among many other inconveniences, which attend the method of putting into the hands of boys those editions of school-books which have interpretation, notes, and other apparatus for the purpose of expediting their labours, (such as the editions of Minellius, Farnaby, and those in *usum Delphini*,) one of the principal is that they gather up, in a cursory way, and often from very defective

fective or false sources, mutilated accounts of persons or places mentioned in their authors : 'whereas, if they be accustomed to consult a good dictionary for these articles, the entire explanation, coming frequently before their eyes, is fixed in their memory, and recurs in an unbroken form to their recollection.

The dictionaries, however, which are in common use in schools, not excepting the best edition of Ainsworth, are too concise in their mythological, historical, and geographical explanations, completely to answer the purpose. On the other hand, such large works as those of Stephens and Lloyd are too cumbrous for hourly use, and are more adapted to assist the studies of the learned than to facilitate the progress of the learner.

To supply the wants of the scholar in this respect, several very laudable and successful attempts have been made in our own language. As far as concerned the geographical part of learning, a very useful manual has been provided by Mr. McBean\* in his dictionary of Antient Geography, printed in the year 1773, by which the barren alphabetical list, known by the name of Eachard's Geographical Dictionary, was superseded. In like manner, the defects of more general classical dictionaries of proper names, particularly those of Danet's Dictionary of Roman and Greek Antiquity, (drawn up in French for the use of the Dauphin, and translated into English in the year 1700,) have been of late years very happily supplied, in the English language, in part by Wilson's Archæological Dictionary, published in 1783†, and still more extensively in Lempriere's Classical Dictionary, published in 1789‡.

The present work is intended to furnish the schools in general with a lexicon of this kind in the universal language of scholars. The compiler informs the reader that he at first proposed to give a direct translation of Mr. Lempriere's book, but, on a close examination of the work, found so many errors, and so many articles of dubious credit, that he was under the necessity of changing his plan. This charge is unsupported by any particular instances; and, notwithstanding the faults which he finds with this work, he makes it his principal guide. It should be remarked, also, that in 1792 was published a second edition of Mr. Lempriere's work, greatly enlarged; and which is a much thicker volume than the one now before us, and on a smaller type. It does not appear that the Deventer editor ever saw that impression; and we shall not, therefore, decide on the comparative merits of the two performances.

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\* See Review, vol. xlix. p. 155.

† ——— Vol. lxxviii. p. 537.

‡ ——— Vol. lxxx. p. 452, and New Series, vol. xii. p. 115.

Where Mr. L. had translated from Stephens, Lloyd, or Hoffman, the present author has indeed copied their words, except where these were manifestly erroneous: but, in other parts, he has followed Mr. Lempriere, with such abridgements and corrections as he found necessary: not, however, without calling in the aid of the commentators and other writers on Greek and Roman antiquity, to improve the work. The explanations are justified by particular references to authors; and, where the pronunciation of the names might appear to the learner uncertain, the quantity is marked. On the whole, we see much reason to recommend this work to the attention of preceptors, as a very useful manual for the illustration of the classics.

ART. XIX. *Pieces Intéressantes, &c. : i. e. Interesting Pieces*, serving to authenticate the principal Events which happened under the Mayoralty of J. PETION, Member of the Constituent Assembly of the National Convention, and Mayor of Paris. Vol. IV. 8vo. pp. 415. Paris. London, imported by De Boffe.

WE formerly noticed the preceding volumes of the works of this celebrated but unfortunate magistrate\*, whose principal error appears to have consisted in forming too favourable an opinion of human nature in general, and particularly of his fellow-citizens. This fourth part may be considered as a chronological statement of the important events which happened at Paris during his mayoralty, accompanied with such observations as seemed necessary to place actions and characters in their true light. Among these detached pieces, we distinguish three which appear to us peculiarly worthy of attention. The first contains the account of his own conduct in office, and explains the duties required from a mayor of Paris. The second relates to the accusation of *Robespierre*, with M. PETION's opinion of the character and views of that unfeeling and blood-thirsty demagogue. The third is entitled 'a few words on an important truth;' from which, as it is peculiarly applicable to the recent state of things in France, we shall give the following extract, freely translated:

'At the time when we are giving a new government to France, founded on the eternal basis of morality and philosophy, the light of knowledge seems daily to decline. The public in general pay too little attention to this retrograde motion, and to the empire which ignorance is beginning to assume. I speak not of the lethargy which has seized the arts. These children of leisure and luxury can only prosper in the bosom of peace and abundance. The storms of a revolution are unpropitious to their welfare: but, when the calm returns,

\* See Rev. vol. x. p. 515.

there

there is reason to hope that they will revive and flourish, and assume a greater character. I speak of that general darkness which thickens and spreads, which every day marks with deeper tints the horizon of our moral and political knowledge, and threatens finally to overwhelm both the agreeable arts and the useful sciences. This triumph of ignorance depends on several causes, but there is one principal cause that merits all our attention. During these last four years, the elements which compose society have been in a perpetual agitation. There was a necessity for preparing the minds of men for liberty. Papers, journals, writings of all sorts have been circulated and diffused even to the extremities of the provinces. Men, who before blindly obeyed the will of despotic authority, have been brought to think and to reason; societies for instruction have been formed; apostles of freedom have taught; men have been collected into assemblies for exercising their political functions; functions which formerly were engrossed by the few, but which are now communicated to the people at large. Thus it has happened that liberty, if we may so express it, has been ripened in a hot-house. Before the revolution, the science of government was studied by a few philosophers; it has now become at once the study of all the citizens of France. What is the consequence? These citizens, just emerged from the Dunghill of prejudice and abasement, are incapable of exalting themselves to the height of their present fortune. They take their first notions for knowledge; their crudest conceptions for results of experience; and the grosser is their ignorance, the greater is their presumption. Men, destitute of intellectual culture, harangue the multitude, and confidently decide the most difficult questions. Their hearers receive and convey their errors through a thousand channels; and thus the public opinion, taking a false direction, overwhelms the constituted authorities, and hurries them captive in its wild but irresistible torrent.—If there be cases in which the people are better conducted by instinct than by reason, they are not those which relate to objects demanding accurate observation, combination, and reflection:—let us examine the characters of those who aspire to high political functions. They are men fluent in popular jargon, destitute of capacity, devoured by ambition, and who think no situation above the level of their talents. By flattering the people, they obtain an ascendancy over them: but, stripped of their calumnies, personalities, accusations, and a few common phrases, what are these men in themselves? Have they discovered a single truth, have they advanced one step toward principles, have they written any useful work, or even delivered any one useful discourse? No! but they have driven, from the service of the public, men of sense and virtue, who, provoked and disgusted at their impertinence, grossness, and absurdity, retire with a sigh, waiting better times, and hoping that the excess of the evil will cure itself.

It remains for time to reveal whether the proceedings of the *Indulgents* will justify these remarks, as fully as they were illustrated by the conduct of their predecessors.

MONTHLY



## MONTHLY CATALOGUE,

For OCTOBER, 1794.

## LAW.

Art. 20. *Term Reports in the Court of King's Bench*; from Michaelmas Term, 26th George III. to Easter Term, 27th George III. both inclusive. By Charles Durnford and Edward Hyde East, of the Temple, Esquires, Barristers at Law. The Fourth Edition, corrected, with additional References. In Two Volumes. Royal 8vo. pp. 840. 19s. Boards. Butterworth. 1794.

THE present publication is a handsome and convenient edition of the first volume of those Reports which originally came out in folio in the year 1786, and which are now continued at the close of every term. Some references to later decisions are introduced in the margin of these volumes.

Art. 21. *The New Natura Brevium of the most reverend Judge, Mr. Anthony Fitzherbert*. To which is added a Commentary, supposed to be written by the late Lord Chief Justice Hale. The Ninth Edition, collated with former Editions, and corrected; some Notes and References added; and the Index considerably enlarged. Royal 8vo. 2 Vols. 11. 4s. Boards. Butterworth. 1794.

This is a very learned work on an useful, though abstruse, part of the law, and the present editor has corrected several inaccuracies which appeared in most of the former impressions.—The Index is considerably enlarged and improved.

Art. 22. *Cases argued at Nisi Prius, in the Courts of King's Bench and Common Pleas, from Easter Term 33 George III. to Hilary Term 34 George III.* with some additional Cases of an earlier Period. By Isaac Espinasse of Gray's Inn, Esq. Barrister at Law. Royal 8vo. pp. 145. 5s. Boards. Butterworth. 1794.

To perpetuate points of evidence is so useful, that we have often wondered that Reports of *Nisi Prius* Cases have not been more frequent in the profession.—Lord Raymond and Sir John Strange have left some few Reports of this description, but their example has never, as far as we can recollect, been followed until the appearance of the present publication. We think that the plan deserves encouragement, because it may be accompanied with many advantages; and the execution of this volume is entitled to approbation.

Art. 23. *The Trial of John Frost for seditious Words, in Hilary Term 1793.* Taken in Short-hand by Ramsey. 8vo. pp. 54. 1s. 6d. Ridgway. 1794.

The following are the words on which the prisoner was indicted: "I am for equality; I see no reason why any man should not be upon a footing with another; it is every man's birth-right;" and, on being asked what he meant by equality, he replied, "Why no Kings;" and, again being asked if he meant no King in this country, he said, "Yes, no King; the constitution of this country is a bad one."—The defence set up by Mr. Erskine, in one of his most eloquent and able

able speeches, was that the prisoner was in liquor, and that the words were spoken *unadvisedly*.—The jury brought him in guilty, and the court sentenced him to six months' imprisonment in Newgate, to stand once in the pillory during that time, to find sureties for his good behaviour for five years, himself in 500*l.* and each of his two sureties in 100*l.* and to be struck off the roll of attornies.—It is well known that Mr. Frost suffered the imprisonment, but was so ill at its expiration, when it was intended to execute the sentence of standing in the pillory, that this part was remitted.

Art. 24. *Abstract of an Act for the Discharge of certain insolvent Debtors in that Part of Great Britain called England*, 34th Geo. III. cap. 69. with Explanatory Notes and Remarks. 12mo. pp. 35. 6d. Scatcherd and Whitaker. 1794.

Art. 25. *An Abstract of the Insolvent Act*, passed this Session of Parliament, A. D. 1794, for the Relief and Discharge of Insolvent Debtors, with necessary Instructions on the several Clauses, for the Guidance of those who intend to take the Benefit of it, as well as of those Creditors who mean to oppose the Operation of the Act in Favour of improper Persons. By William Lawson, Esq. Barrister at Law. 8vo. pp. 24. 1*s.* Stratford.

These two publications are abstracts of a compassionate and salutary act of parliament for the relief of insolvent debtors. *The notes and remarks* in the first pamphlet, and the *instructions* in the second, are very few, and nugatory. The name of *Lawson*, as a Barrister, is not to be found in the Law List.

Art. 26. *The Laws respecting Landlords, Tenants, and Lodgers*, laid down in a plain, easy, and familiar Manner; and free from the *Technical Terms of the Law*. With many practical Directions concerning Leases, Assignments, Surrenders, Agreements, Covenants, Repairs, Waste, &c.; Demand and Payment of Rent, Distress, and Ejectment, as collected from the several Reports and other Books of Authority, up to the Commencement of the present *Easter Term* 1794. Containing also distinct Treatises on the various Kinds of Estates, particularly Estates for Life, for Years, and Copyhold Estates, &c. 8vo. pp. 125. 2*s.* 6d. Clarke. 1794.

This will be found an useful compendium of an important branch of English law.

Art. 27. *The Trials at large of Robert Watt, and David Downie, for High Treason*, at the Session of Oyer and Terminer, at Edinburgh, Aug. 27, Sept. 3, and 5, 1794. At which they were both found guilty, and sentenced to be *hanged, drawn, and quartered*. Taken in Short-hand by an English Barrister. 8vo. 2*s.* Ridgway.

All that can be requisite for us to note, with respect to a publication of this kind, is, that we see no reason to question its authenticity and correctness. Watt has been executed; Downie is reprieved.

#### MEDICAL.

Art. 28. *A Treatise on the Struma, or Scrofula, commonly called the King's Evil*: In which the common Opinion of its being an Hereditary Disease is proved to be erroneous; more rational Causes are  
 RAV. OCT. 1794. P assigned,

assigned, illustrated by a Variety of apposite Cases; and a successful Method of Treatment recommended: Together with general Directions for Sea-bathing. By Thomas White, Surgeon to the London Dispensary. The Third Edition\*. 8vo. pp. 217. 3s. Murray, &c. 1794.

With respect to the present publication, we have only to announce this new edition; in which 'some few additional remedies are suggested, though there is little variety' (variation?) 'in the mode of treatment.' The following passage we extract for the consideration of rich patients,—it certainly does not extend to the case of the poor:

'When we consider the many complaints to which children are exposed from their birth; the number of epidemical diseases, such as small-pox, measles, hooping-cough, &c. they have to contend with, and that they often are sufferers by the indisposition and irregularities of the mother or nurse; it may be said these circumstances are sufficient to account for the number that die in their infancy: but I am firmly of opinion, the general bad management is an evil paramount to the whole, and which is chiefly comprised in too much feeding, too much sleep, and too little exercise. The sad consequences of this conduct are seldom observable until towards the eighth or tenth month; when, if the child be what is commonly deemed a fine child, (by which is meant a very fat child, half as large and heavy again as it ought to be,) the mother is perfectly happy: this however experience proves, by its consequence, to be preternatural, and thence wrong. In numberless instances, when I have been consulted about children, it has been said, what a very fine child it was at eight, ten, or twelve months old. The consequence of this improper suckling, or feeding, and sleeping alternately, is, that it produces a fall habit; and, in case of the attack of measles, small-pox, or any other inflammatory disease, it increases the inflammatory diathesis, and renders them liable to be great sufferers: even teething, in such a habit of body, will frequently produce a very serious symptomatic fever: but diseased mesenteric glands, with all the concomitant evils, is almost the invariable consequence.'

Mr. White does not perfectly convince us of the falsehood of the common opinion mentioned in the title. The pamphlet would have been more improved, if Mr. W. had exerted himself to attain a more compact style.

#### EAST INDIES.

Art. 29. *Nine Letters* from a very young Officer serving in India, under the Marquis Cornwallis, to his Friend in Bengal, containing some Particulars of the Operations of the Army, from the Period of his Lordship's assuming the Command, to the Capture of Bangalore: To which is added, A slight Sketch of its subsequent Movements and Transactions to the Junction of the Mahrattah Army, on the 28th of May, 1794. 4to. 2s. 6d. Robins.

These letters contain many interesting details of a war which will long be remembered for the importance of its success, and fondly re-

\* See Rev. vol. lxxi.

corded

corded for the generosity of its conduct. One anecdote breathes the liberal genius of antiquity:

The old Kellidar, or Governor, (at Bangalore,) whose firmness and determined bravery I before mentioned, received the coup de grace from a grenadier of the thirty-sixth regiment, having been previously wounded in three places. A more soldier-like venerable figure I never beheld, apparently upwards of seventy years of age, with a milk-white beard reaching to his waist; his body was put into a chest, and two centinels placed over it, and Lord Cornwallis immediately dispatched a messenger to the Sultan with an offer of sending the corpse to his camp. Tippoo returned his Lordship thanks; but declined the offer made with this remark, that, *he thought a soldier ought to be buried where he fell*, but requested his Lordship to permit some of the prisoners to inter him according to the rites of the Mohammedan religion, and he was accordingly buried with every military honour, at a little distance from the Petta-Gate, and a small enclosure made round the grave to prevent its being trampled on.

Perhaps the epic poet of some future age will select this conquest for his theme, and represent the antient divinities of Hindostan as mingling among the British troops, and leading them to avenge on the Mohammedan tyrants the long-imbosomed sufferings of their pacific votaries.

The dedication is signed J. M. Matthew.

#### A M E R I C A.

Art. 30. *American Budget, 1794. The Income and Expenditure of the United States of America*, as presented to the House of Representatives, in sundry Estimates and Statements relative to Appropriations for the Service of the Year 1794, by Alexander Hamilton, Esquire, Secretary to the Treasury of the United States of America. To which is added, the Report to the Congress of the United States of America, on the Nature and Extent of the Privileges and Restrictions of the Commercial Intercourse of the United States with Foreign Nations, &c. By Thomas Jefferson, Esq. Secretary of State. 8vo. pp. 42. 1s. 6d. Debrett. 1794.

In these state-papers the reader is informed of the expences of the American government for the present year. There can be no doubt of the authenticity of this curious publication.

Art. 31. *Speeches of Mr. Smith, of South-Carolina*, delivered in the House of Representatives of the UNITED STATES, in January 1794, on the Subject of certain *Commercial Regulations, &c.* 8vo. 2s. Philadelphia printed; London reprinted, for Stockdale.

Mr. Smith is a very strenuous and able advocate for the happy continuance of a good understanding and perfect harmony between the British and the North American governments; and, in our opinion, his reasoning is unanswerable.

In these speeches, he takes a very extensive view of the whole argument, under all the principal heads of commercial and political consideration; and he appears to be fully equal to the great and important discussion.—The United States will never want able senators and statesmen, while their country produces men of such ample capacity

capacity as this respectable member of the South-Carolina Representation.

Art. 32. *An Address from William Smith, of South-Carolina, to his Constituents.* 8vo. 1s. Philadelphia printed; London reprinted, for Debrett.

Mr. Smith having received information that his celebrated speeches, (the subject of the preceding article,) have been deemed, by some of his constituents, derogatory to the honour and welfare of the United States,—he, in the present address, lays before the complainants, and the public at large, ‘A fair, explicit, and honest account of the motives which actuated, and the principles which governed him, in opposing the proposed commercial regulations.’—As far as we, at so remote a distance from the scene of this political contest, can pretend to judge, in regard to the cogency of Mr. Smith’s arguments, he has here given a very satisfactory exposition of his conduct, respecting the matter which has occasioned this animated and masterly vindication.

#### BIOGRAPHY.

Art. 33. *Some Account of the Life of the Rev. Charles Wesley, A.M.* late Student of Christ-church, Oxford. Collected from his private Journals. By John Whitehead, M.D. 8vo. pp. 276. 3s. 6d. Boards. Matthews. 1793.

To this account, copied from the volume mentioned in pages 159—161, the following advertisement is prefixed: ‘Having been requested to publish the life of the Rev. Charles Wesley in a pamphlet separate from the larger work, I have complied with that request; and hope it will be a blessing to many who cannot afford to purchase two octavo volumes.’

This, as a distinct work, is not complete. It not only wants the portrait and the last leaf, but some notes to explain the *classes*, *bands*, and *watch-nights*, which must be noticed in the prosecution of the larger work, but occur here without a word to lead to their meaning.

#### FRANCE.

Art. 34. *Report made by Saint Just, to the Committee of Public Safety at Paris, in the Month of May 1794, on the Subject of Expenses incurred with the Neutral Powers.*—Translated from the French. 8vo. pp. 49. 1s. 6d. Jördan.

This report proves, in a very striking manner, the great difference between theory and practice. All theoretic writers tell us that *virtue* is the foundation of *republics*, as *honour* is of *monarchy*: but, if we may believe St. Just (and, as he was prime minister in May last to Robespierre, in whose hands the government of France resided at that period, he may be presumed to have been in possession of all the secret correspondence of the republic with her diplomatic agents, and consequently to have been well informed on the subject on which he was speaking,) not so much as a trace of virtue was then to be found either in those who ruled, or in those who served the republic abroad in the character of ministers; for the system adopted by the former, and pursued by the latter, in order to gain friends to France among the neutral powers, was a system of downright bribery and corruption.

Fabricius would have thought himself not less dishonoured in descending to bribe others to betray their duty, than in suffering himself to be corrupted : but French republicans have no objection to open a wide door to *state policy*, that sanctifies deeds from which virtue would shrink with horror.

If in this report we find nothing of the inflexible virtue of a republic, neither are we able to find the unfulfilled honour of monarchy ; for we are told that whatever favour was procured at the courts of the neutral kings, it was solely in consequence of bribery and corruption.

‘ Denmark (says St. Just) though neutral from policy, from jealousy, from necessity, has however succeeded in drawing subsidies from us ; and our agents there have succeeded in robbing us with the most disgusting impudence, sometimes to procure corn for us, which, by the price it costs us, one would imagine to be gold dust ; sometimes to procure supplies of naval stores, which we have never received ; sometimes for Mr. *Such-a-one* or Mrs. *Such-a-one* who possess an influence in such or such a way ; so that, if the correspondence of our agents is ever published, and I hope the time is not far off, it will be imagined that we pay our subsidies to kings, for their alliance or their neutrality, in whores, pimps, and rogues of every kind.’

It would seem as if the greatest efforts of bribery had been tried at Constantinople, Genoa, and Switzerland. With respect to the first, he says, ‘ what have been the consequences of an expenditure of above 40 millions of livres ? I might bring my calculation up to 70 millions, were I to reckon the several diamonds employed in presents, according to the estimate of the jewellers, who made the valuation. And what has all this produced to us ? Nothing, absolutely nothing ! At one time the Reis Effendi cannot be brought over ; at another, the Captain Pacha is not to be satisfied : then come demands for aids and subsidies ; and at the very moment we grant them, things are changed, and they no longer wish for those same aids or subsidies.’

He tells us that the neutrality of Switzerland has cost France upward of 40 millions of livres ; and one would imagine, from the style and sentiments of this reporter, that, after all, it was a neutrality worthy of very little reliance. Such a torrent of abuse as he pours on the Swiss never fell before on any nation. Switzerland, he says, is ‘ a country, where, for want of the proper sustenance of commerce, justice, liberty, men and the opinions of men are exposed to sale by auction. . . . I do not deny, then, what our ministers are for ever repeating, that Switzerland is mercenary ; that every thing is bought and sold there ; I admit that there is nothing wanting to this country but a Jugurtha ; and that, were he in existence, he might exclaim with truth : *urbem venalem ! et maturè perituram, si emptorem invenerit !*’ Nay St. Just goes so far as to deny the Swiss of the present day the smallest portion even of courage : but their best answer to such injustice is the bravery of the gallant Swiss guards, who fought so nobly on the 10th of August, in defending the palace of Louis XVI.

One might imagine that, when St. Just says that, for want of the proper sustenance of commerce, the Swiss put up every thing to sale, he intended to pay a compliment to trade : but nothing was farther from his thoughts ; whether it was from early habits and prejudices of edu-

cation that he derived a contempt for trade, (he was of the order of nobility, and was styled the *Marquis de Fontvielle*,) or from any other source, we cannot pretend to say : but certain it was that he despised it most cordially, as may be collected from the following passage, which will not make the merchants of England think of embalming his memory \* :

' Commerce has capacious hands and an insatiable throat ; but the most impudent minister has never talked to us here of her *soul* or her *heart* : the two former are the most essential articles in every merchant's stock. Look *elsewhere* for patriotism, for humanity, for respect, for the dread of infamy ; for amongst *traders* you will find one principle, one sentiment, one god, and that god is gold. . . . If the flesh and blood of the Genoese had been proper food for our armies, the Genoese merchants would have sold us their very children to sustain our armies.'

The money of the republic appears to have been employed with the greatest success at Genoa, though not with all the effect that was expected from it. It seems that the object for which a minister was sent to that republic, and for which the money was expended, was twofold, first to procure a supply of corn and provisions ; next, as St. Just expresses himself, ' to form a party in Genoa that might destroy the influence of the coalition, force the friends of the tyrants to confine their views to the preservation of an ostensible neutrality ; of contriving that this neutrality should be altogether to our advantage, and detrimental to our enemies ; of gaining by subsidy partizans to our cause ; of *sowing there the seeds of liberty* ; of effecting a revolution, which should bring over Genoa to our principles, and *her money to our treasury* ; and which, consequently, might open to our armies one of the gates of Italy ; fostering in silence this revolution, that, at the time appointed for a general explosion throughout Europe, the partizans of aristocracy might be strangled by the hands of some new Hercules, of whose birth they should scarcely have had even an idea.'

This passage throws great light on the conduct of Lord Hood in blocking up the port of Genoa : it was considered by many, at the time, as a wanton and unmanly act of power against a state too weak to resist or resent it : but it appears now in a very different point of view. It seems that two great interests were involved in it ; one was the preservation of Italy, to the conquest of which France was paving her way with gold ; the other, the cutting off, from the south of France, supplies which it could procure only from Genoa. The prodigious importance which France considered to be attached to an influence in the counsels of that republic may be gathered from this circumstance, that, to carry her political objects, she expended the immense sum of 54 millions of livres, through the medium of her minister at Genoa, exclusively of the sums laid out for the purchase of corn. She succeeded with respect to the supply of provisions, &c. ; and to this success her existence at this moment as a republic may be said to be due ; for St. Just himself says, ' The immense quantities of corn, of clothing,

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\* He was cut off in the last revolution with his principal, Robespierre.

of

of provisions of every kind, purchased by our agents at Genoa, have been to us a very valuable acquisition; and I will venture to say that you are indebted to these negotiations for the recovery of Toulon, the taking of Marseilles, the preservation of Nice, and I will add, the peace and union of the southern departments of the republic.

From this report we learn one great truth, which we ought constantly to keep in mind, viz.: that, let France say what she will about wishing to make other nations *free*, her great object has been to extend her dominion, and to encrease her wealth, at the expence of her neighbours. St. Just fairly acknowledges that she expected, by her negotiations at Genoa, to get possession of one of the gates of Italy; to give her principles to the Genoese; and to ask *nothing* in return but the *remittance of their money to the French treasury*. Such are the fruits which she expects to reap from the *seeds of liberty*, when she sows them in other countries. The failure of this part of the negotiations, and the consequent loss of treasure, he laments in very forcible terms; and he turns all his rage against Tilly the French minister at Genoa, and other ministers elsewhere in Italy, who had raised the expectations of the public by the accounts which they sent home of the success that was likely to attend their measures;—which measures he began to ridicule only when they were defeated.

Art. 35. *State of France in May 1794*. Translated from the Original of Le Comte de Montgaillard, by Joshua Wilkinson. 8vo. pp. 64, 1s. 6d. Crosby.

Having already passed our judgment on the original, we have nothing to consider in the work now before us but the merit of the translation, of which it is not in our power to speak very highly. Mr. W. adhering to French idioms, frequently uses English words in a sense which they were not intended to express; and he still more frequently departs entirely from the grammar and idiom of his own language; thus he tells us of a republic 'constituted of Roman names, of impunity, &c.' He says, 'It is *sure*, (for it is *certain*) that a slow poison was insinuated, &c.' Page 12, 'Born with an *only* ordinary genius,' for with only an ordinary: [but this looks like a slip of the press.] Page 18, 'the forty-eight revolutionary committees, in whom is *confided* all the power of the committee of public safety!' To *confide* is a verb neuter, here turned into a verb passive; the expression is every way barbarous. 'I am convinced, that my assertions will be confirmed by the testimony of every person who *has* lately left France, and who *merit* any confidence.' 'When this triumphant army *traversed* (for crossed) the Loire, when its colours floated in *the* Maine and Normandy, &c.' Might not a person, unacquainted with the geography of France, be led to imagine from the word *traversed* that the Loire and the Maine were two provinces? Or, should he be told that the former was a river, might he not from the manner in which this sentence is worded, the article "the" appearing before Maine as well as Loire, be led to conclude that they were *both* rivers? Yet the latter only is a river, the former a province. The French put the article before the name of every province, except after the word "*en*," but an English translator ought to omit it; for in English we do not say *the* Maine, *the* Normandy, *the* Artois, &c. In the note page 61, where



instances are given of the fortitude with which several individuals heard their sentence of death, and went to execution, the fortitude is sometimes lost in the coldness of the translation; and, in one case at least, the translator has steered wide of his author. The Duke of Orleans, for example, is made to say, page 61, 'I am innocent; but my death is necessary to your republic; and I must submit.' A man that had not a particle of courage or fortitude might have said the same, for *volens* or *volens* he must have submitted: the words in the original are, *je saurai la subir*; and the meaning is, *I will know how to meet it, literally undergo it*. In this saying, there is firmness; in the other none. The translator makes Barnave say in the same page . . . 'I despise you and desire death!' The words put into his mouth by the Comte de Montgaillard are "*Je te méprise trop pour ne pas désirer la mort*:"—"I despise you too much not to wish for death."

More instances of inaccuracy in this translation might be cited, but we must proceed to articles of greater urgency.

Art. 36. *Desultory Thoughts on the atrocious Cruelties of the French Nation*: with Observations on the Necessity of the War, and a calm admonitory Address to all English Jacobins. By a Loyal Subject to the King and Constitution of Great Britain. 8vo. pp. 111. 2s. Bath, Cruttwell; London, Bell. 1794.

Considering this author's account of himself, and the complexion of the pamphlet, he ought to have entitled it *passionate* rather than *desultory* thoughts; for, though the former implies the latter, the latter does not necessarily imply the former. He conceives that he "*does well to be angry*;" and this being the case, he is proud to own it: but the misfortune is that, when a man makes a merit of his passion, he is apt to indulge it to excess; which this writer appears to have done. We sincerely applaud him for expressing a virtuous indignation at French atrocities: but we cannot perceive how the cause of virtue, humanity, truth, or of the British Constitution, is to be promoted by his '*railing* at the French republicans, like a *drab*,' which he practises confessedly 'with the greatest pleasure.' The inspiration of anger makes the pen move with rapidity, and gives a *certain* glow to a writer's style; but it must be lamented that it does not communicate that calm and dispassionate reasoning which really illuminates a subject. It is not by abusive epithets that the ignorant are to be enlightened, the vicious reclaimed, or the multitude furnished with principles of wise conduct. *To speak the truth is love*; and to speak it with temper and mildness is a good political as well as religious maxim. Give soft words and hard arguments. Terms of rage and wild investive may be called '*writing down* to the comprehension of the multitude,' but from such writing down we cannot perceive what good consequences are to ensue. To inform our countrymen of the errors into which the French have fallen, and of the horrid crimes of which they have been guilty, and at the same time to point out the excellencies of our Constitution, may be extremely proper: but it may be done in a very improper way. We leave our readers

to judge of our author's mode of conveying instruction, by transcribing the first sentence of his

• Address to all ragged-breeched English Jacobins.

• In describing you by this title, I am far, gentlemen, from meaning to insult you. It is only to denote your superior respectability to those of your brethren among the French, who denominate themselves persons without any breeches at all.'

These ragged-breeched English Jacobins he warns against sedition, telling them that it is 'the greatest crime that can be committed by a human being;' and informing them that the House of Commons is a body chosen by *themselves*. He owns that the former government of France required many changes, but insists that the political constitution of our own country demands *none at all*; and that our religious system is equally perfect; for, though errors, strange errors, have crept into every religion, the protestant must be excepted. From a country so complete in its religious and civil institutions, we are surprised that he should represent 'banishment, for a supposed crime, no very dreadful sentence.' This is, no doubt, a *desultory thought*; and when he thinks again he may probably change his opinion.

On the war, for which he is a strenuous advocate, he remarks: 'It is a war in which it may truly be said that we are fighting in the cause of God and man; and it may further be observed, without the old cant of *fanaticism*, or the false principles of *chivalry*, that we are fighting the good fight of faith under the cross and banners of our Redeemer, against infidel enemies armed with the bloody guillotine!'

We would refer those writers, who are disposed to utter such sentiments, to Bishop Hoadley's sermons on *the Kingdom of Christ*.

As to the style of this pamphlet, it is stuck as thickly with quotations and scraps from Shakspeare, as an old sermon is with texts of Scripture.

The money received for this publication, without deducting for print or paper, will be presented to the subscription at Lloyd's Coffee House for the widows and children of the seamen and marines who fell in the victory of Earl Howe.—This design is truly laudable.

#### POETRY and DRAMATIC.

Art. 37. *Essay on Novels*; a Poetical Epistle addressed to an ancient and to a modern Bishop: with Six Sonnets from Werter. By A. Thomson, Esq. Author of *Whist*, a Poem\*. 4to. 1s. 6d. Cadell.

This epistle, together with the preface and notes which accompany it, contains much information on the subject of novels, and with great plausibility attempts to rank these productions among the higher efforts of human genius: to the Werter of Goethe the author seems inclined to adjudge the palm. We apprehend that he is incorrect in ascribing to Heliodorus the first novel. The loves of Dimace and Deocillis, by Antonius Diogenes, is the earliest Greek production of this class; those of Rhodanis and Simonides, by Jamblichus; the true story of Lucian; the history of Leucippus and Clitophon, by Achilles Tatius; all preceded the Theagenes and Chariclea. Rajah Camarupa is probably older than any of them. In the enumeration

\* See Rev. New Series, vol. vi. p. 401.

of our English master-pieces, should the Vicar of Wakefield have been forgotten?

The annexed sonnets are elegant. We shall transcribe the last:—

‘ Ah why so seldom does the stream of Song  
Break forth, by Genius swell’d beyond controul;  
So seldom pour its mighty waves along,  
And whelm with rapture’s flood th’ astonish’d soul?  
Why, but for this—that all along the shore  
The pedant sons of classic taste reside;  
Who tremble when they hear the waters roar,  
For all their pretty works on either side.  
Left all that swells their feeble hearts with pride,  
Their scentless, tiny beds of tulips gay,  
Their roots so rare, and summer domes beside,  
Should by the torrent rude be swept away;  
Whose force they strive incessant to restrain,  
By many a critic dam, and many a formal drain.’

Art. 38. *A Farewell Ode on a distant Prospect of Cambridge.* By the Author of the *Brunoniad*°. 4to. 1s. Kearsley. 1794.

In our opinion, this writer has here a much more favourable subject for the display of his poetical powers, than that of the former effort, by which he chuses to identify himself. It is, however, a subject which almost necessarily leads to imitation; and our poet can hardly be reckoned of that order of genius which can bestow originality on a beaten topic. With some vigorous lines and poetical ideas, we meet with too much of the lyric obscurity and affected phraseology:—but the sentiments of the ode are liberal, as will appear from the concluding stanzas, which we shall transcribe as a specimen:

‘ Let Europe, CAM, with hideous mien,  
Light persecution’s frightful fire,  
Amid the general storm serene,  
Bid thou the new-born thought aspire,  
Let not thine hand its course controul,  
Unbounded bid the seas of science roll;  
Nor bind, in slavery’s chain, the bold the vigorous soul.  
‘ Why should the gloom of ancient years  
O’ercloud the day-spring of the mind?  
In youth renew’d, dispel thy fears,  
And cast the wither’d slough behind.  
Amidst mortality’s drear maze,  
From hope’s high cliff, let virtue’s beacons blaze,  
And, up perfection’s steep, thine eye insatiate raise.  
‘ Wherever truth and reason meet,  
Wherever worth, deserted, strays,  
Do thou afford a generous seat,  
And clasp them, with a friend’s embrace.  
Thine be the truly liberal plan,  
And, dauntless, in the philosophic van,  
Assert, with steady zeal, the dignity of man.’

See M. Rev. vol. ii. N. 3. p. 356.

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We wish that this writer, and all writers who make use of rhyme, would be more attentive than they often are, to the legitimacy of their rhimes. A bad rhyme is a mere bastard in poetry.—Such, for instance, (in the above extract,) as *strays—embrace*. Where a competent EAR presides as Judge, in a Court of Criticism, such defects can never hope to escape condemnation.

Art. 39. *The Pursuits of Literature, or What you Will: a Satirical Poem in Dialogue.* 4to. pp. 40. 2s. Owen. —1794.

This poem is written with ease and simplicity; and the notes manifest much shrewdness and diversified erudition. We read in *Milfon's* travels of a *Madona* so richly decorated with jewels and brocade, that it might be doubted if the statue were made for the dress or the dress for the statue. In like manner, it is difficult to ascertain whether these notes be intended as illustrative of the poem, or the poem as a vehicle for the notes. They abound, like all the transitory writings of a reading age, with allusions, which are often obscure; and they imitate the example of Mr. Boswell, and the leaders of the high-church party, in introducing at every turn some sneer at Priestley, Paine, and the heretical writers. A short extract will suffice:

‘ On Avon’s banks I heard ACTÆON\* mourn,  
By sell ~~Black-Letter~~ Dogs in pieces torn;  
Dogs that from Gothic kennels eager start,  
All well broke-in by *Coney-catching* † Art:

Hark,

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\* \* Videre CANES; primusque *Melampus*,  
*Pamphagus* et *Dorceus*, velox cum fratre *Lycisca*  
*Ichnobatesque* sagax et villis *Asbolus* atris,  
*Nebrophonusque* valens et trux cum *Lælapæ Theron*,  
*Labras* et *Agriodos*, et acutæ vocis *Hylæstor*,  
Quosque referre mora est;—ea turba CUPIDINE PRÆDÆ,  
Qua via difficilis, quæque est via nulla, sequuntur.  
Heu famulos fugit ipse suos: clamare libebat,  
ACTÆON Ego sum; DOMINUM cognoscite VESTRUM:  
*Vellet abesse quidem*—sed ADEST. Ovid. *Metam.* lib. iii.

\* N. B. It is conceived that this canine metamorphosis of commentators will be received in a pleasant point of view without offence; for I must speak it to the credit of our English *black-letter* dogs, that upon the whole there is more harmony among them, (a few cases excepted) than among the dogs that worried Greek and Roman authors in former times. I surely may be excused for this *caninity*, if Mr. Bryant himself has been allowed to declare, without censure, that ΚΥΝΙΣ signify ΟΙ ΙΣΤΙΝ: though certainly the *Hierarchy* are infinitely indebted to him for the discovery. Bryant’s *Mythol.* vol. i. p. 329. &c.

† The singularity of this term (which is the only reason of my introducing it) called for my attention, as no treatises or farces, or whatever they may be, are more appealed to by the commentators “than Greene’s *Art of Coney-catching*; Greene’s *Ground-work of Coney-catching*; Greene’s *Defence of Coney-catching*; Greene’s *Disputation between a He Coney-catcher and a She Coney-catcher*.” As my poor

library

Hark, JOHNSON \* smacks his lash ; loud sounds the din : 265  
 Mounted in rear see STEEVENS *Whipper-in*,  
 Rich with the spoils of learning's black domain,  
 And guide supreme o'er all the tainted plain.  
 Lo ! first *Melampus* † FARMER deftly springs,  
 (WALTER-DE-MAPES † his sire) the welkin rings: 270

library will not afford these *valuable* books, I profess myself still ignorant of this ancient *art of coney-catching*, and therefore am by no means fit for a commentator ; yet the reader may perhaps think me fit for writing a note or two upon these "SNAPPERS UP OF UN-  
 " CONSIDERED TRIFLES," (Wint. Tale, a. 4. sc. 1.)—I do not agree with Mr. Steevens that *Coney-catching* means the *art of picking pockets* ; (see his note on the words "Silly Cheat," vol. iv. p. 368. ed. 1778)—except there is any pleasant allusion by anticipation to some late editions of Shakspeare. My poor *pockets* cannot keep up with these *rising demands* upon them. SIX POUNDS FIFTEEN SHILLINGS ! ! for the last edition of Shakspeare, and without any binding ! I cry you mercy, my good Master Steevens ; think of us *poor poets*."

\* The reader must know enough of this *Huntsman*, his green velvet cap, and brown brads-buttoned coat, his churlish chiding of every hound that came near him, &c. &c. at least it is not Jemmy Boswell's fault if he does not.—This great man's comments on Shakspeare are never sullied and contaminated with *minute* explications of indecent passages :

He bears no tokens of those sable streams,  
 But mounts far off among the swans of Thames.

In whatever Dr. Johnson undertook, it was his determined purpose to rectify the heart, to purify the passions, to give *ardour to virtue and confidence to truth*."

† *Melampus* signifies a dog with black feet. He is supposed to have run over the town and county of *Leicester*, but never could be persuaded to give any account of it.—This dog scented out the *Learning of Shakspeare* with true and original sagacity, and absolutely *unkennelled* it. This is his proper praise.—Mr. Steevens says, "Could a perfect" and *decisive* edition of Shakspeare be produced, it were to be "expected ONLY (though we fear in vain) from the hand of Dr. "FARMER, whose MORE SERIOUS AVOCATIONS forbid HIM to "undertake what, &c. &c." See Advert. by Mr. Steevens to Shakspeare, Edit. 1793, p. 11. Such *gravity of compliments* between two editors reminds me of what Shakspeare calls, "THE ENCOUNTER OF TWO DOG APES."

‡ *Walter de Mapes* was the jovial archdeacon of Oxford, the Anacreon of the eleventh century, "A decent Priest, whose monkies were the gods," and author of the *divine* ode, beginning :

"Mihi sit propositum in tabernâ mori ;  
 Vinum sit appositum morientis ori,  
 Ut dicant, cum venerint angelorum chori,  
 Deus sit propitius huic Potatori." &c."

Stout

Stout GLOUCESTER \* mark in *Pamphagus*. † advance,  
 Who never stood aghast in speechless trance;  
 The sage *Ichnobates* ‡ see TYRWHITT limp;  
 MALONE *Hylaſtor* § bounds, a clear-voic'd imp;  
 Nor can I paſs *Lyciſca* MONTAGUE, ||  
 Her yelp though feeble and her ſandals blue;  
*Aſbolus* ¶ HAWKINS, a grim ſhaggy hound,  
 In *Muſic* growls and beats the buſhes round\*\*;

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\* \* Stout Gloucester.—Warburton, Biſhop of Glouceſter.'

† † *Pamphagus*—ſignifies a dog of a moſt voracious appetite, who ſnaps at, and devours every thing digeſtible or indigeſtible. They who are acquainted with the *Divine Legation*, &c. &c. well know the nature of Warburton's literary appetite and the danger of hunting in the ſame field with him. With all his eccentricities this was a noble dog, and there is not one of the true breed left worthy of the progenitor, though there are a few mongrels.'

‡ † *Ichnobates* means a dog who tracks out the game before him. No one was more diligent than this dog, yet he frequently went upon a wrong ſcent; but would never ſuffer the huntsman to call him off, eſpecially in the neighbourhood of *Canterbury* and *Brifſtol*.—If I were again to metamorphoſe theſe hounds into men, I ſhould lament the application of Mr. Tyrwhitt's learning and ſagacity. "*Illum pro literato plerique laudandum duxerunt, quum ille neniis quibuſdam animis occupatus inter Miſeſias Punicas APULEII SUI et ludicra literaria conſeneſceret.*" (Vid. *Julium Capitolinum in Vita Clodii Albinii ad Conſtantium Auguſtum*;). I will however ſay, as to my own part, *Illum pro literato laudandum ſemper duxi*, but with a reſerve as to the application of his learning. I wiſh this *Ichnobates* had been *utilium ſagax rerum*.'

§ § *Hylaſtor* means a dog with a clear and ſtrong voice. One would think that this dog was one of *Canidia*'s breed, which called from the ſepulchre the actual remains of the dead to enchant and ſtupify the living. This dog has been ſcratching up the earth about *Doctors Commons*, and has torn up all the *Wills* of the actors who lived in *Shakſpeare*'s time, and carried them in his mouth to the printer of a late edition of that author.—But when I ſpeak of rational men, it paſſes the bounds of all ſagacity to divine, by what ſpecies of refined abſurdity the *Wills and Teſtaments of Actors* could be raked up and publiſhed to *illustrate Shakſpeare*. (See *Malone's Shakſpeare*, vol. ii. p. 186, &c. &c. and in the 2d vol. of the edit. of *Shakſpeare*, in 1793.) A critic for ſuch an ingenious invention ſhould be preſented with the *altum Saganae caliendrum*, which would not eaſily fall from his head.—But Mr. M. has redeemed this piece of folly by many valuable excellencies.'

|| † See her Eſſay on *Shakſpeare*, chiefly againſt the French critics. A very pretty eſſay, and a great many very pretty things have been ſaid about it, which I ſhall not contradict. "*Dives agris, dives poſſitis in ſanore nummis,*" is a verſe that has always filled a houſe with ſincere admirers, without any flattery.'

¶ ¶ *Aſbolus* ſignifies a dog of a ſwarthy complexion.'

\*\* \* Beats the buſhes round.—Deſcriptive of Sir John Hawkins's *Hiſtory of Muſic*.'

Then PORSON view *Nebrophonos*\* the shrewd †,  
Yet foaming with th' Archdeacon's ‡ critic blood ?  
In *Theron*'s § form mark RITSON next contend,  
Fierce, meagre, pale, no commentator's || friend ;

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\* *Nebrophonos* signifies a dog that destroys the fawns and deer ; and so in truth it is ;

Archdeacons, rats, and such small deer,  
Have been DICK's food for many a year.

And, as Lear says, " I'll take a word with this same LEARNED THEBAN." My learned *Master* Richard Porson :—but he loves *no titles* ! It would be better if he did.\*

† *Shrewd*.—Mr. Malone says, the word *shrewd* means *acute*, or *intelligent* ; Mr. Steevens says, it is, *bitter* or *severe*. Shakesp. Ed. 1793, vol. iv. p. 430. Reader, you may chuse, or rather combine the terms.\*

‡ The reader may be surprized to find any theological writings in this part ; but Mr. Steevens's ingenuity has contrived to *press* Mr. Porson's letters to Mr. Archdeacon Travis *into the service* of Shakspeare ; and by such ingenuity *who* or *what* may not be *pressed* into it ? This is quite a sufficient excuse for me, or rather a full justification of my allusion to them. See *Tempest*, vol. iii. p. 68. Steev. Edit. 1793. Mr. Steevens styles Mr. P. " *an excellent scholar and a perspicacious critic* ;" in which I most cordially agree. But, if I am rightly informed, he thanks neither Mr. Steevens, nor me, nor Dr. Parr, nor Dr. Burney the schoolmaster, nor any other Doctor or Mister in this country, for any opinion they may entertain or express of him or his works. He neither gives nor takes. " *Walker, our hat*."—But there is a something, as I have learned from Horace of great men, " *quod lenè tormentum ingenio admovent plerumque duro*."——I find the Archdeacon has republished his work, and in my opinion has very wisely declined being *led* any more by DICK and the *foul-fiend* " through fire, and through flame and whirlpool, " o'er bog and quagmire, and having knives laid under his pillow, " &c." But the Archdeacon has had the weakness to print his work on a *wire-wove paper* and *hot-pressed*. Had I been the Archdeacon, I should have been contented with the *hot-pressing* by Mr. Porson—hot indeed, *hissing-hot* !—This controversy has no good end : learning is good, and theology is good ; but there is something better, Η ΑΓΟΡΗ. There is also a writer who says ΚΑΤΑΧΥΧΑΤΑΙ ΕΛΕΟΣ ΚΡΙΤΙΣ. Is it not so, Mr Professor ?

§ *Theron* signifies a dog of innate ferocity.\*

|| Poor Tom Warton could have told a piteous tale, how *his* historic *body* was *punched full of deadly holes* by this literary Richard III.—Dr. Percy could make a lamentation or two in some ancient ditty in a *fit* or *canto*. Mr. Malone probably has felt a gripe rather strong. The Antiquarians—but they have *spoken for themselves*. The Antiquarian Society is amiable and harmless, and from what I have seen, their publications resemble the subjects of them. ΝΑΥΑΝ ΑΜΕΝΗΝΑ ΝΑΥΑΝ. Who could wish to disturb such repose ?

Tom

Tom WARTON last *Agriados*\* acute,  
With Labros PERCY † barks in close pursuit :  
Hot was the chase; I left it out of breath ; 285  
I wish'd not to be in at SHAKESPEARE's death.

Art. 40. *The English Anthology*, Vol. I. 8vo. 6s. Boards. Eger-  
tons. 1793.

We do not think that this selection, though it contains good poems, is made with much judgment. It includes pieces by Spenser, Shakspeare, Milton, Dryden, Otway, Pope, &c. authors whom every student of taste chooses to peruse and to possess wholly. A British Anthology, containing all the good poems of the minor poets, interspersed with short biographies, would render a multitude of volumes entirely superfluous: the present only serves to increase the number of volumes.

The 2d and 3d volumes were lately published, but we have not yet perused them.

Art. 41. *The Maid of the Castle, a Legendary Tale*. By Jemima Maria Stratton. 4to. 3s. Lane. 1794.

This tale, the incidents of which are common in many old ballads, is written with polished prolixity, in elegiac quatrains, and is nearly free from faults, without being very attractive.

Art. 42. *Hymen, a Poem*. 4to. pp. 40. 2s. Knott. 1794.

The Muses cannot be more honourably employed than in the service of Hymen. On his altar, to their credit be it acknowledged,

\* *Agriados* signifies a dog with a sharp tooth.—I always regret the loss of *Thomas Warton*: in his various writings, he is amusing, instructive, pleasant, learned, and poetical.—Tom Warton had rather a kindly affection for the jovial memory of Archdeacon Walter de Mapes of the 11th century, mentioned for his drinking ode in a former note. Mr. W. tells us, (with a warm panegyric) in his 2d Differt. to the Hist. of E. P. that this divine Anacreon wrote also a Latin ode in favour of married priests, concluding with these spirited lines :

Ecce pro Clericis multum allegavi ;  
Nec non pro Presbyteris multum comprobavi ;  
Pater noster pro me quoniam peccavi,  
Dicat quisque Presbyter cum sua SUAVI !

I quote this for my own sake, quoniam peccavi, and am inclined to hope that every Presbyter cum sua SUAVI, will be as kind to the author of this poem on THE PURSUITS OF LITERATURE. Requiescat !

† *Labros* signifies a dog that opens continually. — But I forget—Si quis dixerit EPISCOPUM aliquâ infirmitate laborare, anathema esto. —AND thus I take my leave of the whole black-letter KENNEL, with all their wit, and all their follies, and all their merry humours ; and they may both now and hereafter, unawed by their great Humf-man who is no more, and most probably unmolested by me, continue to bark and growl, and snap, and quarrel, and tease one another, till there remains not a critical offal for which they may contend. Et velut absentem certatim ACTÆONA clament.



## MONTHLY CATALOGUE, Poetry and Dramatic.

have presented many a precious gift. From the sentiments expressed in this poem, we conclude that this divinity has seldom had a more zealous votary than its author. If his poetical talents be not equal to his ardour in the cause of matrimony, the purity of his sentiments and the utility of his precepts may be well allowed to atone for any defects in a kind of verse which is somewhat prosaic, but is not destitute of melody. He justly celebrates the praise of virtuous love, and offers prudential and moral advice for the attainment and preservation of conjugal felicity.—On the whole, we think this poem, on account of its moral merit, worth whole reams of the rhiming trash that is almost daily obtruded on the patience of the good-natured public.

Art. 43. *Poetical Chronology of Ancient and English History* \*; with Historical and Explanatory Notes. 12mo. pp. 52. 1s. 3d. Elmsley. 1794.

Among the various aids which have been provided to facilitate the recollection of historical dates, this is one of the most judicious and pleasing. The author agreeably enlivens a very dry study by giving the leading heads of chronology in a poetical form; and the verses are much superior to those doggrel rhymes, which have been often used for purposes of this kind. They have sufficient harmony to entice the ear, and may easily be learned on account of their simplicity. Brief heads of the science of chronology are prefixed.

Art. 44. *Britain's Glory: or a Trip to Portsmouth. A Musical Entertainment*, as it is performed at the Theatre Royal in the Hay-market. 8vo. 1s. Barker. 1794.

A jovial sailor-like effusion, in commemoration of his Majesty's late visit to Portsmouth, in consequence of Lord Howe's signal victory over the French fleet.

Art. 45. *The Apparition: a Musical Dramatic Romance, in Two Acts*; as performed with universal Applause at the Theatre Royal, Hay-market. By J. Cross, Author of 'The Purse,' and 'British Fortitude,' &c. 8vo. 1s. Barker.

We have frequently remarked, in regard to these *minor dramas*, that, if they afford half an hour's innocent diversion to a good-humoured audience, they completely answer the writer's end.—The title informs us that this Apparition has been seen with 'universal applause.'

Art. 46. *The Purse; or Benevolent Tar; a Musical Drama. In one Act*, as performed at the Theatre Royal, Hay-market. By J. C. Cross. The Music by Mr. Reeve. 8vo. 6d. Scatcherd.

Mr. Cross makes handsome acknowledgements to the *actors* for the advantage which his dramatic pieces have derived from *them* in the representation. We have no doubt that his gratitude has been justly excited; for these *after-pieces* always succeed better on *the boards* than in the closet. Indeed the best of these are not very happily calculated for perusal.

Art. 47. *The Captive Monarch. A Tragedy, in Five Acts*. By Richard Hey, of the Middle Temple, Esq. LL. D. and Fellow of

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\* Said to be the work of the Rev. Dr. Valpy.

Magdalen

Magdalen College, Cambridge. 8vo. 1s. 6d. Vernor and Hood. 1794.

"Something too much of this". — Why must loyal hearts be thus repeatedly harrowed with the exhibition of murdered sovereigns? In truth, we cannot but consider such application of the drama to political purposes, as a lamentable perversion of its general design. In one respect, however, this representation differs from others which have appeared on the same occasion. The writer has not given an exact picture of recent events, but has mixed something of fiction with the real story. With regard to the execution, the play is written with that mediocrity which, if it may escape censure, cannot command praise.

### EDUCATION.

Art. 48. *Rudiments of the Latin Tongue; or an easy Introduction to Latin Grammar: To which is prefixed a short Vocabulary, English and Latin. Second Edition, improved. By George Chapman, LL.D. 12mo. pp. 132. 1s. Cadell. 1793.*

The author of this little work is already known to the public by his treatise on education, which, we find, has passed through five editions\*. The long and diligent attention, which he has bestowed on the instruction of youth, will naturally suggest a favourable opinion of his grammar and syntax. They indeed bear the evident marks of investigation and judgment; and, if carefully used and regarded, will no doubt prove very beneficial.—Of the vocabulary, it is observed that 'the words are mostly primitive, and expressive of the most common objects; and the manner in which they are arranged tends at once to assist the memory, and to inform the judgment.'—This account is just: but a vocabulary of yet greater length seems requisite for that early period which is most proper for storing the mind with the names of things and their more various qualities.

Art. 49. *Pocket Dictionary of the Dutch and English Languages. In two Parts. I. English and Dutch. II. Dutch and English. Containing all Words of general Use, and authorized by the best modern Writers. Also the Terms of Commerce, Navigation, Arts, Sciences, &c. By Baldwin Janson, Professor and Translator of the Dutch and French Languages, &c. Small 4to. 6s. Bound. Vernor. 1793.*

This small but comprehensive vocabulary of the Low-Dutch tongue has derived some assistance from the *Woorden boek der Nederduitsche en Fransche Yaaten* of Francis Halma, the best edition of which appeared at Amsterdam in 1729; and still more from the large Low-Dutch and English Dictionary of 1791, which has Halma's collection of words for its basis. The compiler speaks in his preface of the great utility of the popular language of the Dutch; which is no doubt an object of curiosity to the etymologist, and of convenience to the sailor and the traveller:—but, as the French language is sufficient all over the United Provinces for the purposes of polite intercourse and of commerce, as their works of taste are few and unimportant, (even the

\* See Rev. vol. x. New Series, p. 90.

poems of Vondel, so vaunted in this preface, being of secondary merit,) and as their cultivators of science mostly acquire the Latin and the German, it is surely more desirable that the Low-Dutch should sink into a provincial jargon, and gradually disappear, than that it should be polished into a classical language. It is already the misfortune of modern Europe to possess too many cultivated dialects. The literati, who would keep pace with the progress of the general mind, must be acquainted with many of them; and the emergence of every new nation into learning and refinement multiplies the elementary toil of each student. It is therefore important that the smallest possible number of leading languages should contain the whole stock of information and amusement; and that inconsiderable districts, such as Holland, Denmark, Piedmont, or Wales, should not endeavour to immortalize their respective phraseology, but contentedly slide into the speech of the larger contiguous nations.

The English half of this vocabulary is faulty in mingling the *i* and *j*, the *u* and *v*, letters as wholly distinct as any others of the alphabet. The degree of abridgment may be judged by the following list of words, beginning at *kee* and proceeding to *kek*, contained in Halma's work, but omitted here:

<i>Keelgezwevel</i> , quinzey.	<i>Keffen</i> , to bark.
<i>Keel knobbel</i> , Adam's apple.	<i>Keffen</i> , snarler.
<i>Keel letter</i> , guttural letter.	<i>Keffter</i> , vixen.
<i>Keelziekte</i> , crick of the neck.	<i>Kei pebble</i> , a flat stone.
<i>Keen</i> , crevice.	<i>Keilen</i> , to make ducks and drakes.
<i>Keeper</i> , chevroom.	<i>Keizerin</i> , Empress.
<i>Keerkring</i> , tropic.	<i>Keizerdom</i> , empire.
<i>Keer weer</i> , blind alley.	<i>Keizerlijk</i> , imperial.
<i>Keerzijde</i> , reverse of a medal.	<i>Kekers</i> , split peas, &c.

On the whole, however, this is a meritorious, cheap, and, we doubt not, marketable publication.

Art. 50. *Fabulæ in usum Scholarum selectæ. Operâ et studio Georgii Whitaker, A.M. Grammaticæ Scholæ Magistri Alresfordice in Com. Hampt. 12mo. pp. 106. 1s. Law. 1793.*

School-books are become so numerous, that we are inclined to say, "Surely, among them all, every taste and opinion must be gratified." The present little performance appears to be a well-intended and an useful introduction to Latin authors. Mr. Whitaker has added a construing and parsing index of the first ten fables, for the assistance of that early stage of education which this book immediately regards. The gradual transition from shorter to longer fables, and the brevity and propriety of the morals, seem to recommend it to attention.—Several *errata* are noticed at the end: but a few more might be pointed out: *Aves*, instead of *apes*, *fab. lxi. p. 31.* is material.—We do not admire the phrase, in the same fable, speaking of *bees*, '*ex earum manibus elapsus*;' though it may be allowable.

#### THEOLOGY, POLEMICS, &c.

Art. 51. *Notes and Annotations on Locke on the Human Understanding*, written by Order of the Queen; corresponding in Section and Page with the Edition of 1793. By Thomas Morell, D.D. Rector of Buckland,

Buckland, and F. SS. R. and A. 8vo. pp. 125. 3s. Boards. Sael. 1794.

Dr. Morell is so well known to the learned world, as the editor of the improved edition of Ainsworth's Latin Dictionary, and the translator of Seneca's Epistles, &c. that his name is a sufficient recommendation of this work. The notes are, evidently, the produce of a clear and penetrating understanding, and will form a valuable appendage to Locke's Essay. They are commonly short, but pertinent; and they will be particularly useful to young students in assisting them to understand the meaning of the great Locke, and to examine the accuracy of his observations.

Art. 52. *The unpurchased Love of God in the Redemption of the World by Jesus Christ, a great Argument for Christian Benevolence*, illustrated in three Discourses: To which are added, Remarks on the Discourses of the late Caleb Evans, D.D. entitled "Christ Crucified;" and a Letter to the Rev. David Bogue, of Gosport, on his Sermon entitled "The great Importance of having right Sentiments in Religion." By D. B. Jardine, Minister at the Unitarian Chapel, Bath. 8vo. pp. 206. 2s. 6d. sewed. Johnson.

The leading object of these discourses is to prove that the doctrine of the atonement of Christ, as it has been commonly received in orthodox churches, is inconsistent with our natural conceptions of the moral attributes of God, and is without support from scripture. The first point is maintained in the three discourses; the latter, in the author's reply to Dr. Evans. Some discussions are added on the topics of the pre-existence and divinity of Christ. The letter to Mr. Bogue is a manly and spirited defence of those who profess what are called free principles in religion, against some illiberal reflections thrown out in the sermon mentioned in the title.—The whole work appears to have been written under the influence of a sincere love of truth, and of a spirit of Christian benevolence; and it bears marks of ability and judgment which reflect honour on the writer. These, however, are subjects which have been of late so frequently before us, that we may be excused if, under the pressing demand of temporary publications, we permit this small volume of theological controversy to pass without farther notice than a general commendation.

Art. 53. *A Letter addressed to the Hon. and Rev. Bromley Cadogan*, on the Subject of his two Sermons, preached in the Churches of St. Giles, Reading, and St. Luke, Chelsea; and published in London, Oxford, Cambridge, Reading, &c. entitled *Liberty and Equality*. 8vo. 1s. Deighton. 1793.

It is, on theological and not on political grounds that Mr. Cadogan becomes the object of this writer's animadversions. The Letter is a serious and not injudicious refutation of Mr. Cadogan's notion concerning Christian preaching, that it consists, "not in saying you must be this, or do this, but in lifting up Jesus Christ, and saying, believe on him, and thou shalt be saved." To that class of preachers who, in order to exalt their Saviour, depreciate good works, the author of this letter very properly addresses the apostolic exhortation, "Add to thy faith, virtue."

Art. 54. *Sermons*: To which is affixed a short Discourse on the Divinity of Christ. By the Rev. Richard Worthington, M. D. 8vo. pp. 343. 5s. Boards. Debrett. 1793.

Several important topics of practical religion and morality are treated in these sermons, but with such mediocrity of manner as leaves little room either for praise or censure. The sentiments are commonly just, but withal sufficiently trite; and the language, though seldom faulty in point of correctness, has a general air of stiffness, and is sometimes obscure. To many readers, the orthodoxy of the preacher's system may be a recommendation: but they must not expect to see it supported by learned criticism and elaborate arguments; for the author has a violent antipathy to controversy, and speaks of a polemical-divine as a *hateful character*. He has, indeed, so far ventured into the field of theological speculation, as to give what he calls a short discourse, (which, by the way, is much the longest in the volume,) *on the divinity of Christ*:—but he makes the reception of this doctrine a mere act of implicit faith; and, instead of attempting to refute the objections of heretics in the ordinary way of argumentation, he is contented to wonder at their ignorance and perverseness. He appeals to the general sentiments and common sense of mankind:—but this is an appeal which has always been made by the opponents of this doctrine.

Art. 55. *Devotional Offices for Public Worship*. Collected from various Services, in use among Dissenters: To which are added, Two Services, chiefly selected from the Book of Common Prayer. 8vo. 3s. Printed at Salisbury; sold in London by Longman. 1794.

The compilers of these offices, doubtless, aware of the extreme difficulty of drawing up acceptable forms of public devotion, have very judiciously, as well as modestly, availed themselves of former publications of this kind. They have, notwithstanding, preserved throughout a perfect consistency of sentiment, and a general uniformity of language. With respect to sentiments, they have confined themselves to those universal principles of religion which are common to all Christians; cautiously excluding all distinguishing tenets of sects, under the liberal notion that Christians of different persuasions, whatever be their peculiar views of some disputable doctrines, may all unite in worshipping the Eternal Father through his son Jesus Christ. In language, these offices possess, in an eminent degree, the first excellence in devotional compositions, clearness and simplicity. Perhaps, in order to attain this end, the compilers have taken too much pains to break the prayers into short sentences. The more extended flow of language, which is every where preserved in the Book of Common Prayer, seems the more proper liturgic style, as better suited to spread a general air of dignified solemnity over the service. In this view, as well as in some other particulars of phraseology, too much liberty is perhaps taken with the original, in the two services which are here composed from the national liturgy. These services are, however, valuable, not only for their intrinsic merit, but because they shew how easily the established forms of devotion might be so altered as to adapt them to universal use in Christian societies.

In order to avoid the too frequent return of the same form, ten different services are given in this volume. This variety, however, consists more in expression than in sentiment, or method; and where the ideas are nearly the same, and are arranged in the same order, a small diversity of language is perhaps of less consequence than is commonly supposed. In these services, and in almost all the publications of this kind which we have seen, the same general plan is followed; namely, adoration, thanksgiving, confession, petition, and intercession. We are surprized that no attempt has been made to vary this arrangement. Devotional exercises, in which no such formal series of subjects should appear, would perhaps be more interesting; and we cannot suppose that devotion is so barren a theme as not to afford scope for considerable variety. A wide field for the exercise of invention and judgment appears to lie open to the future composers of liturgies; and it may reasonably be expected that attempts of this kind will meet with encouragement among Dissenters:—especially when it is recollected, as the editor of these offices remarks, that their ancestors, the original non-conformists, in many particulars less enlightened, admitted the lawfulness, and in some cases the expediency, of forms of prayer; and that, at the Restoration, the main body of the Dissenters would have complied with the use of the national liturgy, if some points, which appeared to them unscriptural, might have been omitted.

Besides the ten services above mentioned, this volume contains occasional prayers and thanksgivings, and services for the communion, baptism, and the burial of the dead.—We understand that this work was compiled for the use of a dissenting congregation at Bridport, in Dorsetshire.

Art. 56. *The Mystery of Providence and Grace, and the Sins of Britain:* Two Sermons preached at Woodbridge in Suffolk; the former delivered Feb. 2, 1794, and the latter Feb. 28, being the day appointed for a General Fast. By Samuel Lowell. 8vo. 1s. Johnson.

To justify himself from the charge of being “a mover of sedition” is the reason alleged by the preacher for this publication. The first sermon, from 1st. xlv. 15. tends to shew ‘that, though there are intricacies in the dispensations of the Lord towards his people, he will be their deliverer:’ the second, from Jer. xii. 4. has for its basis the two following propositions: ‘1st, We, as a nation, have sins which it becomes us to lament; and, 2dly, With men of real religion, national as well as personal sins will be matter of lamentation.’ Among our national sins, the preacher enumerates—infidelity—pride and luxury—religious ignorance and indifference—and injustice and cruelty, particularly exemplified in the *slave-trade*, which he regards as our capital crime.

If these sermons be all the evidence adduced to prove that their author is seditious, he must be acquitted of the charge. In the first, indeed, he pays a compliment to Mr. Whitfield at the expence of the clergy, for which he apologizes; and in the second, he represents establishments as unessential to Christianity: but we rather suppose that objections were made to his sermons not so much for those things, as for his serious and pointed attack on the vices of the age.

Art. 57. *A concise View of the History of Religious Knowledge, from the Creation of the World to the Establishment of Christianity.* Intended as an Introduction for young Persons and others, to a proper Apprehension of the Origin, Progress, Principles, and final Settlement of the Christian Church; on the Authority of the Holy Scriptures. 12mo. pp. 210. 3s. Boards. Robinsons. 1794.

The view here given of the history of religious knowledge is almost entirely drawn from the Bible. The work is little more than a brief abstract of the historical parts of the Old and New Testament, with such comments as may serve to establish the reader in a firm persuasion that what is usually called the orthodox system of faith is, without doubt, the doctrine of the Scriptures.—A very small portion is introduced of the collateral history of religion in the Pagan world. Not the least intimation is given of any doubts or difficulties, with respect either to facts themselves, or to chronological dates; but every thing, both historical and doctrinal, is laid down with as much oracular decision, as if the whole had been universally received in the Christian world without controversy. Such manuals of *credenda* may very well answer the purpose of supporting a system, but will contribute little toward the real propagation or advancement of religious knowledge.

Art. 58. *A Charge given at the Primary Visitation of the Archdeaconry of Salop, in the Diocese of Hereford, in the Year 1793.* By Joseph Plymley, M. A. Archdeacon. 4to. 1s. Longman.

This charge is almost entirely directed toward two points, the repairing of churches, and the residence of the clergy on their several cures. The Archdeacon appears to have taken laudable pains to inform himself not only of the state of the diocese of Hereford, but of the church of England in general, in these respects. He states the rectories of the two provinces of Canterbury and York to be about 5098; the vicarages 3687; the churches neither rectorial nor vicarial, about 2970; and he reckons 1200 parochial churches, to which no parsonage-houses nor glebe-lands usually belong, and of which the incomes are so small that no house could be thereby maintained. Mr. Plymley is of opinion that, if the whole land of each deanry paid tythes according to the compositions now in force, it would not amount to more than a tenth part of the rent; and of this sum above one half would be due to lay-impropriators; whence he concludes that the right of tythes, as exercised by ecclesiastics, is “a faculty borne most mildly.”—Whence, then, the innumerable complaints of the laity on this subject, and the general prevalence of the notion that a much more eligible method of supporting the clergy might be devised?

Art. 59. *A Charge delivered to the Clergy of the Archdeaconry of Cleveland, at the Visitations held in the Year 1793.* By Robert Peirson, A. M. Archdeacon of Cleveland. 4to. 1s. Baldwin.

General observations on the tendency of human nature toward civilization, on the necessity of subordination, and on the value of religious principles and public virtue as the basis of national prosperity, form the body of this charge. It concludes with a brief exhortation to the clergy to direct their labours toward the support of sound principles of religion and policy.—In a clerical charge, something less true

and declamatory might have been expected: but the author has given his address a classical air by introducing several poetical quotations.

Art. 60. *The Immutability of God, and, The Trials of Christ's Ministry:* Represented in Two Sermons preached at Essex Chapel, in the Strand, March 30, and April 6, 1794. By Joshua Toulmin, A.M. 8vo. pp. 49. 1s. Johnson.

Mr. T. justly observes 'that the impression, made by pulpit-discourses, is often more owing to the circumstances under which they are delivered, than to the excellencies of composition, or even to the justness and importance of the sentiments they conveyed.' To *this* he modestly imputes the earnestness with which the publication of these discourses has been requested.—The first obviously applies to the changes which are taking place in the world. The second appears to have directed the thoughts of the preacher and the audience to a man of eminence, who has lately become a voluntary exile from his native country.—The sermons are sensible, plain, and practical; solely directed to compose and strengthen the mind amid the fluctuation of human things, and to animate it to a persevering practice of truth and duty, whatever obstacles may be cast in the way, or whatever may be the calumnies and the trials to which such a conduct may be exposed.

Art. 61. *An Essay tending to shew in what Sense Christ hath brought Life and Immortality to Light through the Gospel.* By John Spencer Cobbold, A.M. Fellow of Gonville and Caius College. 8vo. 1s. Rivingtons. 1793.

This essay gained the Norrison prize in the University of Cambridge. It contains many sensible and instructive remarks, which evince with what strict propriety life and immortality are said to be brought to light by Christianity.—Some exceptions might possibly be mentioned. Had the author observed that eternal life is the gratuitous effect of divine benevolence manifested by our Saviour, we could most cheerfully have agreed with him: but, when he tells us,—'The only title to the gift of immortality, as promised in the Gospel, is the blood of a redeemer,'—we do not well comprehend his meaning. When he talks of *faith* (an important principle!) as the condition of participating the benefits of immortality, we find ourselves again rather perplexed, as perhaps might be the case with the writer himself:—for he does not inform us what we are to understand by *faith*, nor what are its effects and proofs.—In other respects, we must acknowledge ourselves well pleased with this performance.

Art. 62. *The Footman's Pamphlet; or the Footman's Arguments against the Unitarians, &c. and in Defence of the Divinity of Christ;* is humbly offered to the Public. By John Saunders. 8vo. pp. 152. Printed at Falkirk. 1793.

We have been informed that this is in fact the production of a menial servant, lately in the livery of Lord Balgonie; and we can easily believe it; for the work is strongly marked with that narrowness of conception, vulgarity of language, and bigotted attachment to old notions, which are the natural consequences of the want of education. The Unitarian doctrine is treated as an invasion made on our spiritual rights and privileges; and the writer offers himself a volunteer in



Christ's injured cause. He talks of *a man*, Mr. Lindsey by name, who has published a book, in which he makes himself believe he has clearly demonstrated that Jesus Christ was not the son of God, but only a creature of God; and who, to prove this, has extracted arguments from Lord Barrington, Father Paul of Venice, and many others, which he, the said footman, never heard before, nor knew that they were men renowned either for good judgment, or sound doctrine. He speaks also of Dr. Priestley, of whom he says, 'I believe *that man* to be an elegant philosopher respecting earth, air, and water, and many other things of a similar nature; but is equally unsound, and wrapped up in error and unbelief respecting gospel doctrine, as Mr. Lindsey.'—Against these *two men*, this bold champion comes forward as a combatant: but to their ability and learning he opposes only a confused mass of words, piled up by zeal without knowledge.

### HISTORY, ANTIQUITIES, &c.

Art. 63. *An Essay towards a History of Biddeford in the County of Devon.*  
8vo. pp. 284. 6s. Boards. Sewell.

Works of this kind are become so numerous, that they almost overwhelm us. We learn that the present, the dedication of which is signed John Watkins, was intended to give some assistance to the present ingenious historian of Devonshire, but that the wish of respectable friends determined its appearance in a separate form.

*Ex nihilo nihil fit*, says this author; and he therefore exhorts his readers not to raise any great expectations from the spot which he has undertaken to describe. To characterize this volume in general terms, we may observe that it contains several curious and amusing particulars, together with sensible and pertinent remarks: but that it is occasionally disfigured by observations which manifest prejudice and bigotry, and is at times both defective and superfluous. It is divided into eleven chapters, of which the subjects are, 'General Description; Antient History and gradual Increase; Commerce; Church and Rectors; Dissenters; Bridge and Quay; Charities and Charity-schools; the illustrious family of *Granville*, which for 500 Years possessed the Lordship; Biographical Sketches; Witches; Addenda and Corrigenda.'

The bridge over the *Torridge* forms a capital figure in the description of this place: it is supposed to have been founded at least as early as the year 1350. The *Granville* connection, by which the town had been honoured and sometimes benefited, is dissolved; the manor having been purchased, about the year 1750, by John Cleveland, Esq. whose son now enjoys it.—The biographical article is very unproductive: a successful and benevolent merchant, whose name was *Strange*, stands first on the list; and next appears the singular character of Thomas *Stucley*, who was negligent of pecuniary concerns, yet, having piles of money in almost every corner of his house, and walking in his chamber amid heaps of gold and silver, was devoted to the quadrature of the circle and perpetual motion. One other name completes the number; that of Dr. *Shebbeare*, well known in political contests:—it is observable that he received from govern-  
ment

spent a pension of 200*l.* about the time when Dr. Johnson also obtained the same; on which a wag remarked that the King had pensioned a *He Bear*, and a *She Bear*. We think that one of the hundreds in this county is called *Shebbear*.—The chapter on *witches* might well have been spared.

NATURAL PHILOSOPHY.

Art. 64. *A Synopsis of Mineralogy.* By James Miller. 13 large Folio. Sheets. 1*l.* 1*s.* Nicol.

The materials of science are now become so bulky, that to present them in a compendious and well-arranged form must be considered as an attempt of great utility. This has been done with much care and ingenuity, with respect to mineralogy, in the tables before us. The compiler has followed the arrangement of Magellan's last edition of Cronstedt, and has given, in separate columns, all the circumstances relative to the constitution, texture, figure, qualities, affinities, uses, and denominations of each substance. The tables are contrived so as either to be pasted together and framed, or to bind in the form of an Atlas.

It would not be easy for us to give an adequate idea of the execution of the work by any extract, but we recommend it as likely to prove very useful to persons who are desirous of information on these subjects.

POLITICAL.

Art. 65. *The Voice of Truth against the Corruptions in Church and State.* 8vo. 1*s.* 6*d.* Ridgeway. 1794.

If the voice of truth speaks in this pamphlet, it disdains to be indebted to eloquence for success. The writer talks, in a loose and immethodical way, and with very little energy either of thought or language, concerning the insufficiency of monarchical government to produce the general welfare of society, the unnecessary burden which it brings on the general mass of the people, and concerning the influence of religious establishments in perpetuating error, and in propagating slavish principles of policy. He insists on the necessity of a total renovation in all the governments of Europe, and makes the French republic the model of perfection.—Corruptions have unquestionably sprung up, and will for ever spring up, both in church and state: but such vague and flimsy discourse, as is here addressed to the public, will do little toward preventing or removing them.

Art. 66. *Vindiciæ Britannicæ*: Being Strictures on a late Pamphlet by G. Wakefield, A. B. Late Fellow of Jesus College, Cambridge, intitled, "The Spirit of Christianity compared with the Spirit of the Times in Great Britain." By an Under Graduate. 8vo. pp. 66. 1*s.* 6*d.* Gardner. 1794.

We find in these strictures a large portion of declamation, but little of correct and rational discussion. It is easy to perceive, for it is written on every page, that the author is a violent enemy to reform and reformers, and a zealous advocate for "things as they are:" but why he is so we have vainly attempted to discover by an attentive perusal of his pamphlet. Indeed he asserts that the establishments of our ancestors ought to be continued; even when the reasons, which gave rise to their original institution, have partly, or in some cases

cases wholly, ceased to have effect,—merely to keep the minds of the people in one settled train of thinking, and to prevent their contracting, from habitual exercise, an attachment to innovations, and a hankering after revolutions.

He suggests no reasons, which appear to us conclusive, either against temperate and peaceable exertions for preserving the purity of the British constitution, or in favour of attempts to stop the progress of opinion by measures of violence and coercion. The Bishop of Rochester, the present ministry, &c. are the object of the author's unbounded panegyric; while the *party*, as he calls the friends of reform, is loaded with obloquy; of which, Mr. Wakefield, in course, receives an abundant share.—For an account of Mr. W.'s Spirit of Christianity, &c. see our last vol. (the xivth.) p. 237.

## NOVELS, &amp;c.

Art. 67. *Turkish Tales*: By Joseph Moser. 12mo. 2 Vols. 6s. sewed. Lane. 1794.

We have often been surprized at the degree of admiration and praise which has been bestowed on those laboured productions, in which northern industry has attempted in vain to supply the place of eastern fire; and we have smiled to see with how much pains many writers have loaded their pages with pompous language, and have aggrandized their fictions with supernatural machinery, in order to produce a mass of absurdity under the title of an eastern tale. We are therefore disposed to applaud the good sense of the author of these volumes, in venturing to write Turkish tales without copying the bloated style of former writers of this class, or invoking the aid of giants, dwarfs, genii, dæmons, and other supernatural agents. In doing this, he may perhaps, according to the common idea, have rendered his work less eastern: but he has at the same time made it the more natural; or, at least, more consonant to the judgment and feelings of an European reader; and, by these means, he has also avoided many painful efforts to swell himself up, like the frog in the fable, to an imaginary standard of excellence.

In perusing these tales, the reader will not find his fancy dazzled with splendid dreams; nor will his heart be torn by a storm of passion: but he will be led through a succession of fictions, sometimes amusing, sometimes interesting, always natural and within the limits of probability. Of the third tale, which is one of the most pleasing, the author informs his readers that the hint, and merely the hint, on which it is erected, is to be found in Tavernier's Oriental Travels, and in the Turkish Spy. The rest, we believe, are entirely original. The last tale, which is continued through the second volume, suspends the reader's curiosity by many romantic incidents, and has an agreeable mixture of the comic. Sterne's *unfortunate* story of the king of Bohemia is imitated, but with little effect. The character of the barber, who, like the European barber, is made to unite the use of the lancet with that of the razor, is well supported. He is the *Quidnunc* of Constantinople.

The style of this work is neat, and, on the whole, not destitute of elegance: but it is not free from inaccuracies;

Art.

Art. 68. *The Medallion*. By S. Pearson. Dedicated, by permission, to his Royal Highness the Prince of Wales. 12mo. 3 Vols. 9s. sewed. Robinsons. 1794.

Any thing animate or inanimate, that can be supposed to change masters or to shift places, whether it be a parrot or a devil, a guinea, a medallion, or a post-chaise, may in the hands of an ingenious writer be made the convenient vehicle of humour or satire. Such an imaginary adventurer may serve as a string to bind together a number of detached stories, or characters, and may give to a work, which would otherwise be perfectly miscellaneous, an appearance of unity. In a novel, however, the characters and incidents of which are connected by the thread of the narrative, such a contrivance is not only superfluous but becomes an incumbrance. *The Medallion* in the present production answers no purpose which might not, with a small degree of contrivance, have been much better effected without it. Independently of this unnecessary fiction, the work has sufficient unity of plan; and the principal characters which appear, at the opening, are continued on the stage till the catastrophe.

As a love-story, we have read many novels better contrived to produce an interesting effect. The two principal characters are not enough brought forward in the piece, nor throughout kept sufficiently in view; and to the hero is ascribed a degree of inconsistency which can scarcely be conceived to take place in real life. A passion suddenly raised in a volatile breast may be as suddenly dissipated by the appearance of a new object:—but, in a mind like that of Sidney Milton, in whom generosity and honour were deeply rooted, and whose attachment had been confirmed by a long intimacy, and by interesting occurrences, it is wholly unnatural to imagine that the sudden sight of a new face, however angelic, would have the power to alienate his affections. This defect leaves the reader dissatisfied at the close of the work, notwithstanding the hasty reconciliation with which it terminates. Nevertheless, the volumes are on the whole lively and amusing: their chief merit consists in the humorous exhibition of comic characters, and in the introduction of some interesting episodical stories; particularly, at the end of the second volume, the adventures of an honest European soldier, during the late war in the East Indies.

Art. 69. *Lucy*. By Mrs. Parsons. 12mo. 3 Vols. 6s. sewed. Lane. 1794.

Without possessing, in any high degree, those excellencies which distinguish the first class of novels, this tale will command attention by the mere power of incident and business. The scenery and characters, in the beginning of the story, are romantic and interesting. An unfortunate pair, retiring from the world in despondency to a desolate castle; an outcast infant, brought up by them in a state of entire separation from the world, and, after their death, left for years in total solitude, till chance provides her a protector and guide in a neighbouring hermit; are circumstances that afford an opportunity for description and sentiment, of which the author has made very successful use. The rest of the story, in which the heroine is introduced into the world,

and

and passes through a variety of trials, though less original, is amusing. Love, as usual, plays for a while at cross purposes, but at last satisfactorily rewards his faithful devotees. We remark, however, in the character of Lucy, more fondness for dress and show than might have been expected from her peculiar mode of education. We think it a mischievous perversion of moral ideas to say of a young man, who, after having tried in vain to seduce an innocent girl, attempts to debauch her by carrying her by stratagem to a house of ill fame, that he had not a bad heart. We cannot admit that the introduction, into the same tale, of three distinct stories of violent assaults on virgin innocence is any proof of fertility of invention; nor can we think it either morally instructive, or consonant to nature, to make the most abandoned character of the piece, whose life has been a continued course of deliberate and horrid villainy, become on a sudden a sincere penitent and a good man. A total change of character is a longer and more difficult process than is commonly apprehended.

Art. 70. *Caroline de Montmorenci*: A Tale founded in Fact. By La Marquise de ——. 8vo. pp. 196. 3s. sewed. Longman. 1794.

A tender tale of disappointed love; in which, while the cruel inconsistent is punished by a matrimonial connection with an undeserving object, the injured fair, pining in hopeless grief, and at last returning to the convent which she had left, falls a victim to her unfortunate passion. This short story is not destitute of affecting incidents, but does not display much originality of invention, nor any great degree of elegance of language.

Art. 71. *Argentum*: Or Adventures of a Shilling. 12mo. pp. 167. 2s. 6d. sewed. Nichols. 1794.

By the help of a shilling which, naturally enough, passes from pocket to pocket, the reader is here introduced to the acquaintance of its owners, one after another:—but, as it is also very natural for a shilling to exchange masters in a pretty rapid succession, we are not permitted to remain with any one long enough to become acquainted with his character. Among the variety of portraits presented in this raree-show book, some, however, are tolerably sketched, and the reader will find two or three little stories which may afford amusement for a few minutes.

#### MISCELLANEOUS.

Art. 72. *The Case of the Agent to the Settlers on the Coast of Yucatan, and the late Settlers on the Mosquito Shore*. Stating the whole of his Conduct in soliciting Compensation for the Losses sustained by each of those Classes of his Majesty's injured and distressed Subjects, 18th November, 1793. 4to. pp. 320. 8s. Boards. Cadell.

The object of this address the author declares to be 'a fair statement of the conduct of the agent in attempting to petition parliament, as well on the merits of the Yucatan claimants, for losses suffered by the depredations of the Spaniards, in September 1779; as on the merits of the Mosquito-Shore claimants, for losses suffered by them on their evacuating that country to the Spaniards, by command of his Majesty, in the summer of 1787.'

• This

\* This province of Yucatan, or Jucatan, is a peninsula, projecting from the province of Honduras into the sea northward;—and forming the Bay of Campeachy on the west, and the Bay of Honduras on the east. It stretches from about latitude  $16^{\circ}$  to latitude  $21^{\circ} 30'$  north, and from about longitude  $89^{\circ}$  to longitude  $94^{\circ}$  west from Greenwich.

\* The Mosquito Shore, in America, extends from the northern branch of the Desaguaders, in  $10^{\circ} 21'$  to Cape Gracias a Dios, in  $15^{\circ}$  north latitude; and from Cape Gracias a Dios, in  $81^{\circ} 41'$ , to Cape Castile, or Cape Honduras, in  $85^{\circ} 41'$  west longitude from Greenwich.

Every step, which was likely to be attended with success, appears to have been taken by Mr. White the agent; and the miscarriage of the claimants in their respective petitions cannot be attributed to any deficiency of zeal or attention on his part.

Art. 73. *An Historical Description of Dunkirk*, from its origin in 646 to the Year 1785. By H. E. Diot. 4to. pp. 51. 8s. Boards. Faden. 1794.

This very satisfactory account has been translated from a *memoir* drawn up in 1785 by H. E. Diot for the use of M. de Calonne, at the sale of whose library the French manuscript was purchased. It describes the progressive importance of the town of Dunkirk from its first establishment, the various sieges and revolutions which it has sustained, and the naval consequence of its privateers and smugglers. Before the present war, it was supposed to contain 25,000 inhabitants. Four plans are annexed to illustrate the siege of Dunkirk in 1658 by Lockhart, its subsequent fortification by Vauban, its state in 1785, and its investment by the British army in 1793. The appendix contains a curious extract from the memoirs of Roger de Rabutin, honourable to the spirit and conduct of the republican troops of England.

\* In 1655, a league being made between the protector Cromwell and the French, twelve English men of war blocked up the port of Dunkirk, but to little purpose, as the privateers continued to sail out and in, and to make many rich captures. Two years after, the two courts having determined to undertake the siege of this obnoxious seaport, Cromwell sent over 6000 men to reinforce the French army under Marshal Turenne. Mardyke was taken in October, 1657, and delivered up to the English commissary, who placed a sufficient garrison in it. Not long after the Marquis of Caracena, at the head of 6000 Spaniards, attempted to retake it; but met with so warm a reception that he was obliged to retire with the loss of one-sixth of his force. Next spring, Lockhart arrived with fresh troops from England to join Turenne, and the siege of Dunkirk was opened by 22,000 men on the 1st of June, 1658. The lines of circumvallation and countervallation began on the west at the sea, and continued to the strand on the east side, which being left dry at low tide, was defended by palisadoes. Cromwell took care also to prevent all succour from the sea by means of a powerful fleet. The Marquis of Leyda commanded in the town, and Don John of Austria and the Prince of Condé, then in rebellion, were encamped at Furnes. The trenches were opened on the 4th of June, by two separate attacks, one on the

side

side of the gate of Nieuport, by the French ; the other near Port Leon, by the English : the garrison made several bold, but unsuccessful sorties, and the besiegers pushed their works with such vigour that in five days they made a lodgment in the covert way. As this place was of the utmost importance to the Spaniards, they determined to relieve it, if possible, by attacking the enemy in their intrenchments. To this effect their army appeared in sight on the 13th of June, and although it was unprovided with artillery and tools for an encampment, pitched its tents within two cannon shot of the French lines. Turenne perceiving clearly what their intentions were, and being informed by deserters of their want of cannon, took all necessary precautions against the garrison, and marched out of his intrenchments before day-break to attack the Spaniards with a superior force. His infantry amounted to 9000 men, his cavalry to 6000 ; the Spaniards had only 6000 of each. After the French had cannonaded the enemy, the English began the attack with great intrepidity, and being joined by a French corps, routed the whole left wing ; soon after the Marshal totally defeated, and drove out of the field, the rest of their army, notwithstanding all the valour and efforts of the great Condé.

Though deprived of all hopes of relief, the garrison held out, with great obstinacy, for ten days. Louis XIV. came from Mardyke to see it march out, and after taking possession, delivered up the town to the English ; so that by a singular combination of circumstances, Dunkirk belonged in the same day, at different times, to the three greatest powers of Europe.

The English being peaceable possessors of Dunkirk by the peace of the Pyrenees, set about repairing the fortifications without loss of time. They began to build a citadel on the site of fort Leon, a crown-work on the east side, and several other works were planned.

Louis XIV. whose ministers were too solicitous for the prosperity of French commerce to let any opportunity slip of increasing or securing it, ordered his ambassador, the Count de Estrades, to treat with Lord Clarendon for the purchase of Dunkirk. After some dirty bartering, Charles II. consented to yield it up, with all its appurtenances, ammunition, and artillery, for 5,000,000 livres Tournois. Thus, in 1662, did Dunkirk pass for ever under the dominion of the French monarchs.

Art. 74. *Serious Consequences attending the Suspension of the Habeas Corpus Act* : Exemplified in the Case of Thomas Humphreys, Blacksmith, near Blackfriar's Bridge, taken up on false Information, and examined before the Privy Council, at Whitehall, &c. 8vo. 6d. Smith. 1794.

The case of this inoffensive tradesman appears to be a very hard one indeed ! and, taking for granted the truth of the circumstances, as here stated, he certainly ought to have redress. The substance of his complaint is, that he has been, falsely, and altogether groundlessly, charged, by his *personal enemies*, with being a seditious and dangerous person.—To the honour of the gentlemen in administration, (as here set forth,) after having examined the party accused, they indignantly dismissed the villainous business, and advised Humphreys to prosecute

prosecute the wretches who had so wickedly conspired to ruin an honest man: but it appears that H. is not properly supported, or not sufficiently enabled to make head against his inveterate enemies; who still continue, on the basest motives, to persecute him, although they have been again defeated, on a *second* false accusation, before the worthy 'justices at Union-Hall, Southwark.'

This extraordinary affair should be thoroughly investigated by those who have public spirit and leisure enough to pursue the inquiry. For us, we know nothing of the case, farther than what we learn from the pamphlet before us; which seems to tell a plain unvarnish'd tale, and to exhibit an instance of such injurious treatment of an honest and industrious individual, as ought not to pass unnoticed.

Art. 75. *Memoirs of General Dumourier.* Written by Himself. Translated from the French by J. P. Beaumont. 8vo. pp. 184. 4s. Boards. Allen and West. 1794.

Public curiosity has created such a demand for Dumourier's Memoirs as to induce another translator to give them in English, in a cheaper form than the translation which has already passed under our notice\*. In this edition, which is closely printed on coarse paper and with a small type, the editor has studied conciseness, where it could be adopted without omitting facts or injuring the sense of the work; and he has substituted a few prefatory observations of his own, instead of the long political disquisition prefixed to the original Memoirs. Though he may choose to call this disquisition uninteresting, the want of it will probably be deemed, by many readers, a defect.

Art. 76. *A Letter to the Clergy of the Church of Scotland.* By Mark Blake, Esq. 8vo. 6d. Eaton. 1794.

The clergy of Scotland come in for only a small share of this writer's attention. After having taxed them with having been always servile supporters of arbitrary power, he reviews the progress of British liberty, and remarks the obstruction which it has experienced in ancient times, and the defective state in which it was left at the revolution. He then adverts to the present imperfect representation in parliament, the mischievous effects of the national debt, the ruinous tendency of the present war, and other alleged causes of public complaint. The pamphlet offers nothing new, but is decently written, and contains observations which merit attention.

Art. 77. *The Citizen of the World.* By John Lovett, H. D. 8vo. 1s. 1793.

We find little connection between the title of this pamphlet and the matter of the subsequent pages, which contain only a few random thoughts feebly conceived, and vulgarly expressed, relative to large farms, rack rents, the national debt, paper circulation, places and pensions, the ruinous nature of the present war with France, the treachery of Lewis XVI., the errors and contradictions of the bible, the absurdity of methodism and popery, the folly of fashion in dress, the abuses of government and laws, the mischiefs of luxury, &c. &c. The author acknowledges that he has no pretensions to the advantages of education, but is solely indebted to the gifts of nature for this little performance;



and he flatters himself that this will be a sufficient apology for the unavoidable errors which it may contain. Unavoidable errors can need no apology : but there was one great error, which the writer might have avoided, and thus have prevented all the rest, viz. that of writing at all.

**Art. 78.** *Character of Dr. Priestley, considered as a Philosopher, Politician, and Divine. With a short Account of the Rise, Progress, and Establishment of the Arian and Socinian Doctrines.* 8vo. 1s. Symonds.

This pamphlet apologizes for the Dr.'s politics, compliments his philosophy, and misrepresents his religion. If the writer had not undertaken to draw Dr. P.'s literary character without consulting his writings, he would not have represented him as believing that 'Jesus Christ had been formed in a virgin by the omnipotence of God.' All who have looked even cursorily into Dr. P.'s theological works must be acquainted with his denial of the miraculous conception. From the incorrect manner in which the Greek and Latin quotations are exhibited, some readers may suspect that the writer affects more learning than he possesses.

**Art. 79.** *Moral Annals of the Poor, and middle Ranks of Society, in various Situations, of good and bad Conduct.* 8vo. 1s. 6d. Rivingtons.

As virtue is confined to no rank, but frequently appears with distinguished lustre in those whose lot in this life seems to be the most rigorous, we cannot sufficiently applaud the good intentions of the editor of this work, in recording instances of honesty, fidelity, and disinterested attachment among the poor, in order to excite them, by the force of example, to a conscientious discharge of their duty, and to represent to them the honour, the reward, and above all the self satisfaction, which even in this world accompany those who "do justice, love mercy, and walk humbly with their God."—That the practice of those duties which religion and morality enjoin should be a sovereign remedy for all the ills of life, is a truth which, however obvious it may be to a reflecting mind, can never be too often inculcated. The praise-worthy editor considers the tract before us as the groundwork of a book for the use of poor children. 'Those incidents, (he says) have therefore been selected which promised to afford them most of useful admonition, as springing from situations to which they are destined; from emergencies, for which it will be happy for them to be prepared; from temptations, which it will be their eternal consolation to have resisted; and duties, which it will be their special business to fulfil.' He adds, in the conclusion of his preface, that 'the intention of the present small collection is simply to mark the sort of anecdote; which he is desirous of collecting; and to solicit from his friends and others the communication of such facts, as suit the immediate object of the collection.' We heartily wish him all the success which an undertaking so laudable deserves.

The writer takes occasion, in the course of his preface, to acknowledge very justly the utility of Mrs. Trimmer's many admirable publications for Sunday and other charity schools; in the early stages of parochial education.

**Art.**

Art. 80. *Letters to his Friends*, by the Rev. John Parker, late Minister of the Gospel at Wainsgate, in Wadsworth, near Halifax, with a Sketch of his Life and Character; by John Fawcett, A. M. 12mo. pp. 214. 1s. 6d. Boards. Johnson. 1794.

True piety is entitled to our best esteem, under whatever outward garb, or with whatever particular opinion, it may happen to appear:—though strangers to the late Mr. Parker, we must therefore honour his memory; for, amid several disadvantages, he displayed, in a most exemplary manner, the Christian virtues of contentment, humility, and resignation; together with a warm and active benevolence toward his fellow creatures. He had not the benefit of a liberal education. It is evident that he had conversed much with the puritanical writers of the former age, 'till he had imbibed their spirit and their manner; which, to some readers, will render his letters particularly acceptable; to the *devotional taste* of others, they will, probably, be more unsuitable. —As to the poetry, which is frequently interspersed, it is all, like his prose, in Mr. Parker's own "plain way."

Art. 81. *Familiar Letters on a Variety of Subjects*, Addressed to a Friend. By the Rev. Edward Barry, M. D. 12mo. pp. 163. 5s. sewed. Payne.

Had not Dr. Barry told us, in his preliminary address, 'that the public have only to question him as to the production itself, and not the cause of it,' we should have been induced to take the hint, from the extraordinary price fixed on his book, that its sale was a material object to one who describes himself as a curate at fifty pounds a year;—and this would have been a powerful plea against exercising the rigour of criticism on it. Setting this plea aside, however, we have another equally strong to prevent us from taking up our own and our reader's time with an examination of its merits.—Does this require explanation?

Art. 82. *Early Wisdom*: Designed to improve young People in Religion and Virtue, in the Knowledge of themselves and the World; of the Beauties of Nature and the Ingenuity of Art. By Thomas Finch, of St. Mary-hall, Oxon. 12mo. 2 Vols. 5s. Boards. Faulder.

These little volumes are introduced by the names of nearly two hundred subscribers; and they are dedicated to the Bishop of London. Of the two, the second may on some accounts be thought to claim the preference: in the first we have observed the marks of negligence, or insufficiency;—to which opinion, perhaps, the reader will accede when he attends to the following passages:—'Filial obedience I would *have* be the effect of these pages, with a due regard to every claim of society, and that respect to the laws of the realm, which, being thus implanted into young people, *will grow in their generation to be the state's collateral security.*'—'Grant, I pray thee, that like as thy Son Jesus Christ ascended into heaven, *so* lift up my mind and heart unto thee.'—One of the prayers is entitled, 'a prayer for the King, &c. and a continuance of the *Partial* Blessings now enjoyed by this Nation.'—In a thanksgiving on a birth-day it is said,—'This is my birth-day of a year older.'—In another place, we read,  
REV. OCT. 1794. R —' Now,

—‘ Now, indeed, is sad era—conflagration threatening the destruction of happy government, than which, what can be more impediment to the progress of arts and sciences—.’

The author’s intention, however, is benevolent and commendable; he imparts much information on different subjects to the youthful mind, and every where he enforces a strict regard to piety and virtue: on which account the reader will be inclined to comply with his request, ‘ to view the work with a favourable eye, and make some kind allowance for defects or errors.’ The first volume consists of very short prayers and lectures, the second of dialogues.—Of the prayers it is observed, improperly as we think, ‘ they will explain to your comprehension the divine mysteries of Christianity.’—The lectures illustrate and recommend their subjects by examples and passages of the scriptures. The dialogues are on the works of creation, extending to a variety of subjects, and occasionally passing to works of art. In the last of them is contained, in reference to a sermon by Dr. Horsley, a narration of the melancholy fate of Lewis 16th of France:—but this relation, however seasonable in itself, is surely not very properly introduced, when it is immediately connected with, and seems suggested by, the account which had been given of the high example, the patient, magnanimous, and unequalled sufferings, OF THE SAVIOUR OF MEN!

Art. 83. *The Remembrancer*: Addressed to young Men in Business, shewing how they may attain the Way to be rich and respectable. Small 8vo. 6d. Parsons.

This little tract exhibits a variety of instruction and admonition, to which it is very desirable that youth should carefully attend: a thoughtful and proper regard is likely to contribute to their interest and honour. The publication is certainly seasonable, having been occasioned by that scene of bankruptcy and ruin which was presented last year in the commercial world, exceeding, perhaps, what has been generally known in this kingdom.

In one part of this tract, the writer observes,—‘ all these admonitions are useless, where there is not a fund of good sense and reason, to suggest, rather than to receive them:’ but, although all persons are not equally furnished with natural capacity and good sense, we trust that, in general, *all* are capable of deriving benefit from such instructions as are here communicated. The chief and almost only obstacle is, that they do not *consider*, but give attention rather to inclination, humour, custom, companions, and present indulgence, than to their real improvement.

Art. 84. *Evening Recreations*: A Collection of original Stories for the Amusement of her young Friends: By a Lady. 12mo. 2s. 6d. sewed. Deighton. 1794.

This collection of tales has certainly on the whole a tendency to engage the attention and contribute to the improvement of young minds: but we are sorry to add that the unknown authoress has allowed herself to compose, and to publish, with a degree of haste which has somewhat injured the performance. Besides errors of the  
*press,*

*press*, there are others which more attentive judgment would have prevented. This lady's own pen would doubtless have been sufficient, had it been carefully exerted, to correct the work, and to deliver it to the public with greater advantage: we should not then have read, p. 40. 'though I do not expect to have the power of *guiding* your affections, yet I flatter myself, I may be able to *direct* them.'—Nor should we, probably, have seen some countenance given to an *untruth*, when it was thought requisite for the accomplishment of what might be regarded as a *generous* action (p. 76):—The love of TRUTH is so essential to the practice of all virtue, that the least abatement of its force, or *allowed* deviation from its influence, is hazardous.—We attribute, therefore, rather to precipitance than to want of ability, the little defects of this performance.

Art. 85. *A Discourse on the Duty of making a Testament.* By Samuel Charters, D. D. Minister of Wilton. 8vo. 1s. Longman. 1794.

The possession of property has something in it so alluring, and the desire of disposing of it in a manner according to our own liking, when the time comes that we must relinquish it to others, is, in general, so strong, that we might think there would be little occasion for a learned and pious divine to task himself with the composition of an elaborate treatise to enforce the duty of making a testament. It is also a happy circumstance that our law, in the case of a person dying intestate, frequently provides for his family as wisely and equitably as, in all probability, he would himself have done, had he made a will:—at least, such is the opinion of many who have attended our courts of justice, and have witnessed the loss of property, and the unhappy feuds that have been occasioned among children of the same parent, by a misconception of the testator's intentions: not to mention the evils which may possibly arise from his weakness, caprice, or injustice.—None, however, will deny that every man, who is possessed of property, ought to dispose of it, on the event of death, among his children, or relations, in such a manner as to him may seem conformable to the dictates of nature, wisdom, and moral obligation. On this subject, every man must judge for himself; and as no two persons are placed in exactly the same circumstances, we should, perhaps, be rather cautious of laying down general rules for their conduct, in concerns of this nature; yet we are very ready to allow Dr. C. the general merit of good intention; and we think that, in most respects, and in the various cases which he has premised, he has well executed a design which, in the main, as far as regards religion, morality, and common prudence, is truly laudable.

Art. 86. *General Rules and Instructions for all Seconds in Duels.* By a late Captain in the Army. 8vo. 1s. Cadell. 1793.

This pamphlet well deserves the attention of all those who may be placed in the momentous situation to which it is applicable. A few good hints are added respecting the conduct of the *principals* in private misunderstandings, which so frequently commence in mirth and jollity, and terminate in death and proscription.

Art. 87. *The former and present State of the principal Public Offices in this Kingdom*; including the Offices of his Majesty's Treasury, Exchequer, Postmaster General, Secretaries of State, Admiralty, Army and Navy Pay Offices, and all the subordinate Naval Departments; with Tables of the established Fees received in most of the said Offices, and in sundry other Departments. Compiled from the Reports of the Commissioners of Accounts and Enquiry, appointed in 1780 and 1785, from various Statutes, Orders in Council, Warrants, and Documents respecting the said Offices, and from other authentic Sources of Information. 8vo. pp. 150. 3s. 6d. Boards. Rivingtons. 1794.

The information contained in this work appears to us to be accurate, and we think that the publication will prove useful.

Art. 88. *Letters to a Wife*, by the Author of *Cardiphonia*. 12mo. 2 Vols. 6s. sewed. Johnson. 1793.

The repetition of the same sentiments through two volumes, even though they be sentiments of love and piety, without some extraordinary exertions of genius, must become tiresome. We have no doubt that these letters, when they were written, afforded great delight to both parties: but a course of what will be usually termed methodistical love letters from a husband to his wife will not, we apprehend, be very interesting to the public. Though a great part of them were written during three voyages to Africa, the writer scarcely ever steps out of his way to communicate any information which is either amusing or instructive.—When the reader has perused these volumes, he will perhaps recollect little more than that the author was for 35 years a fond husband, whose love to his wife was such that, as he expresses it, 'the rest of the sex were no more to him than the tulips in a garden;' and that, though they were a very pious and a very happy couple, they fancied they had *wild hearts*, and were continually distressing themselves with an apprehension that they *idolized* one another too much. From many internal proofs, we conclude that these letters are to be considered as a supplement to the life of the Rev. Mr. Newton, formerly rector of Olney, now rector of St. Mary, Woolnoth, London.

Art. 89. *The Patriot's Callendar*, for 1794. Containing the usual English Almanack, the Decree of the French National Convention for the Alteration of the Style; the interesting Report of Fabre d'Eglantine, on that Subject, translated at length; the French Calendar, reprinted from the Paris Edition, with an accurate Translation of the same; the Declaration of the Rights of Man; the Music and Words of the four French National Airs; the *Marseilles Hymn*, *Ça-ira*, the *Chant civique*, and the *Carmagnole*; with a Collection of the best Odes and Fugitive Pieces written in favour of Liberty; and a Chronological Table of the principal Events of the French Revolution. 12mo. 2s. 6d. sewed. Bew.

The title-page of this little manual sufficiently informs the reader of its nature; and it is scarcely necessary for us to say that it is an

useful

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useful and amusing pocket companion. Some of the pieces of poetry are very beautiful. A neat little map of France, according to its new separation into 23 military divisions and 83 departments, is prefixed.

Art. 90. *Characters of eminent Men in the Reigns of Charles I. and II.* including the Rebellion, from the Works of Lord Chancellor Clarendon. 8vo. pp. 201. 3s 6d. Faulder. 1794.

It is easy to perceive, from the well-known political connections and character of Lord Clarendon, with what particular view these extracts from his history are published at the present time. The design (to copy the editor's own words,) is to afford an instructive lesson to the present age in disclosing the ambitious views of the principal actors, at a time when this country was involved in all the horrors of a civil war. Apart, however, from the temporary purpose of this publication, it must be allowed to be a valuable selection from an important work; for, with some allowance for the bias of party under which these characters were drawn, the observation of an elegant biographer (Granger) may perhaps still be admitted, that Lord Clarendon is in this particular as unrivalled among the moderns, as Tacitus is among the antients; they both saw those nice distinctions, and those specific differences, in human nature, which are visible only to the sagacious.

Art. 91. *Instructions for collecting and preserving various Subjects of Natural History*; as Animals, Birds, Reptiles, Shells, Corals, Plants, &c. with a Treatise on the Management of Insects in their several States; selected from the best Authorities. By E. Donovan, Author of the Natural History of British Birds and Insects. 8vo. 4s. 6d. Rivingtons. 1794.

As this work will admit neither of abridgment nor extract, it is enough for us to announce it to such of our readers as are interested in the subject.

### FAST SERMONS, *Feb. 28.*

Art. 92. Preached at Gainsborough. By D. H. Urquhart, M. A. Vicar of Gainsborough, and Prebendary of Lincoln. 4to. 1s. Cadell.

Mr. Urquhart passes many deserved eulogiums on the British constitution, and justly laments that any persons should be found among us, who are so insensible of the blessings which they enjoy as to *use their liberty as a cloak of maliciousness*. Text, 1 Pet. ii. 16. Against such people he cautions his countrymen; bidding them recollect 'that, in all emergencies, "Unity is strength;" and that, in times like these, loyalty and liberty are one.'

Art. 93. Preached by J. Brand, Cl. M. A. 4to. 1s. Clarke.

In this elaborate discourse on Luke xix. 41, 42. the author designs a parallel between the political principles and licentiousness of the Jews, (which brought on the destruction of Jerusalem,) and those of the modern French; and he asserts that it was against this fanatical perversion of the principles of freedom, leading the way to the greatest atrocities,

atrocities, that Christ pointed the words of the text. To this new comment, notwithstanding it is supported with all the abilities of the preacher, we cannot assent. The common interpretation, that Christ intends to reprove the Jews for their religious infidelity in rejecting him, rather than for political fanaticism, appears to us more probable. Subjects of politics he never discussed, but always avoided; and to find out a reference to them in his lamentation over Jerusalem is as ingenious as some of Bishop Warburton's scriptural discoveries in his *Divine Legation*, and as little satisfactory. The passage scarcely requires a comment, except to obscure or to pervert it. Our Saviour weeps over his countrymen because they did not know in *this their day*, that is *then, the things that belonged to their peace*. Now this must refer rather to what was passed, viz. their rejection of him, than to any subsequent guilt or folly; so that the political madness which preceded and accompanied the destruction of their city, and which is here so fully detailed, must be considered as part of the judgments denounced on them, not as the primary cause of those judgments.

When Mr. B. leaves his text and becomes a political preacher, we cannot perfectly agree with him. We would do justice to his abilities, but we cannot pronounce him always correct and candid in his statements, nor just in his conclusions. We do not, however, controvert his argument to prove the tendency of virtue to meliorate our civil state; yet we think it unnecessarily prolix.

## SINGLE SERMONS.

Art. 94. *The Order, Qualifications, and Duty of a Christian Minister*; preached at the Visitation of the Archdeacon of Surrey, September 20, 1791, at the Church of St. Saviour's, Southwark. By David Gilson, M. A. Curate of St. Saviour's, Southwark, and St. Magnus, London Bridge. Published at the Request of the Clergy present. 8vo. 1s. Rivingtons.

The author of this sermon professes himself an advocate for human learning, and makes it one leading head of his description of the character of a christian minister that he should be a good scholar; yet he takes especial care that his learning shall not be misapplied, by adding that he must be a sound divine. What must the good scholar do, if his scholarship should happen to prevent his becoming a sound divine? He is admonished not to waste his time in making himself acquainted with the tenets of those mistaken or ill-intentioned sectaries, who 'build uncommanded synagogues in every street.' As to the laity, he refers them, *if they must be judging!* to the articles of our church—but previously warns them against indulging this evil propensity, lest they bring on them the divine judgment, which he apprehends to be fast approaching, nay to be already arrived, in a judicial blindness to all the ways of God. Whatever credit this preacher may obtain as a pillar of that edifice of which he says that, with all the breaches made in it by open foes, and all the underminings wrought by dangerous friends, it yet remains a goodly fabric; he will not, we apprehend, find it *easy* to obtain a place of distinction among that enlightened and illustrious band of labourers, who are employed in erecting the temple of science.

Art.

Art. 95. *Obedience to the established Laws and Respect to the Person of the Administrator, the joint Support of Civil Society.* Preached in the Chapel of Eton College, October the 27th, 1793. By the Rev. W. Langford, D. D. Chaplain in Ordinary to his Majesty; Canon of Windsor, and Under Master of Eton School. 4to. pp. 13. 1s. Payne.

It is doubtless perfectly right, and very necessary, that the principles of subordination, and of religious obedience, should be inculcated on the rising generation; and, in this view, a discourse on these topics was properly enough addressed to the Eton scholars, and printed for their use:—but it surely was not necessary, in order to impress on youth sentiments of piety and loyalty, to assert what we believe has never yet been proved,—that the rulers of the French nation have professed their disbelief in a God. Much less could it be necessary to prepare them for acting the part of tyrants and persecutors, by telling them that, if, in this country, ‘mischief should ever unhappily arise, and evils unforeseen accompany intemperate zeal for modern reformation, the first authors must not lament, if the millstone should recoil upon their own heads, and in the language of scripture, should grind them to powder.’

Art. 96. Preached at the Triennial Visitation of the Lord Bishop of Hereford, holden at Church Stretton, Salop, July 5, 1792. By Joseph Plymley, M. A. Archdeacon of Salop, in the Diocese of Hereford. 4to. 1s. 6d. Longman.

What degree of religious knowledge was possessed by that part of the ancient world, which was not immediately blessed with divine revelation,—and how far that knowledge was the mere result of the natural exercise of reason, or was derived from traditionary communications, ultimately to be traced back to the sacred fountain,—are difficult inquiries, which demand a much more elaborate and minute historical investigation than can possibly be brought within the limits of a sermon. Mr. Plymley, however, has here undertaken to discuss and to decide on these subjects. His present review of ancient philosophy must of course be slight, and not free from inaccuracy. We apprehend that his assertion concerning Socrates and his followers, that they defined no system of religion, the parts of which, if taken separately, are not refutable by themselves; or which, if taken in a body, do not refute each other; is contradicted by the account that Xenophon, in his *Memorabilia*, gives of the method in which Socrates inferred the existence and perfections of a Supreme Being from the works of nature. We own, too, that we do not find the creed of the Stoic philosophy either so indefinite in itself, or so strangely associated, as Mr. P. represents; and we are of opinion that there are many facts, in the history of philosophy, which refute the notion ‘that the Grecian philosophers could not advance so far towards God, as to have any distinct ideas concerning his attributes.’ We do not mean to depreciate the value of revelation, but merely to intimate that the mode of defending it, which annihilates natural religion, appears to us injudicious; and that we do not think the oddly expressed position of this author admissible, that



that the bible is the *fact* through which we are to know God. We, however, think with him that practical piety and morality have been essentially benefited by Christianity.—The sermon bears strong marks of intelligence and ingenuity.

Art. 97. *The general Religious Instruction of the Poor, the surest Means of promoting universal National Happiness.* Preached 30th Sept. 1792, at Hemel-Hempstead, Herts, for the Benefit of the Sunday-schools. By John Liddon. 8vo. 6d. Dilly.

A sensible and useful discourse from *Isaiah*, xi. 6, 7, 8, 9. It earnestly recommends Sunday-schools, offers the most cogent arguments in their favour, and shews the purposes to which they should be directed. If, instead of party distinctions, these institutions should be thus guided to advance *real* Christian knowledge and virtue, they are likely to prove great blessings indeed!

## CORRESPONDENCE.

\* \* \* An Enemy to Imposition' is received: but, as it contains no argument nor *fact* on the subject, we cannot afford room for the insertion of it. We have already given both sides of the question.

††† The letter of J. L. shall receive due attention; yet we must not lose sight of the maxim, *Fiat justitia, &c.*

††† We are sorry that our correspondent *Candour* professes himself unconvinced: but we have too much employment for our pages and our time to devote the former to the publication of extensive letters, or the latter to the prolongation of arguments, for the gratification of individual anonymous writers.—The same answer must be given to *Candidate*.

||| *Amicus* shall be gratified as early as other engagements permit.

††† S. L., Woodbridge, will find the pamphlet, concerning which he writes, noticed in this Review.

††† Our recollection does not at present enable us to answer the queries of N. Y.

\*||\* We shall pay all proper attention to the well-written letter of Mr. Roberts; of whose work we propose to give an account in our next number.

†\*† Other letters remain for consideration.

✂ In the last Appendix, p. 516. l. 15. read KLAPROTH. In the Index, article *Grafton*, dele *is*.—Review for September, p. 8. l. 3. for 'appotency,' r. *appetency*. 96. parag. 2. l. 4. put a comma after 'is,' and take it away from 'confers.'



T H E  
MONTHLY REVIEW,

For NOVEMBER, 1794.

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ART. I. *British Synonymy*; or, an Attempt at regulating the Choice of Words in familiar Conversation. Inscribed, with Sentiments of Gratitude and Respect, to such of her foreign Friends as have made English Literature their peculiar Study. By Hester Lynch Figgis. 8vo. 2 Vols. pp. 420 in each, 12s. Boards. Robinsons. 1794.

As Critics, we could not help stumbling at the very threshold of this *building* \*. We should be glad to know from the ingenious lady, who has favoured the public with the work before us, why this *Synonymy* is denominated *British*? British troops imply English, Scots, and Irish: but, when we are speaking of our language in its utmost purity, it is called *English*; nor, when we mean to compliment or do justice to a foreigner who has studied our language, do we say that he writes or speaks good *British*. This form of speech might have been used before the arrival of the Saxons in this country: but, in modern times, it is only from the period of the union with the kingdom of Scotland that the appellation *British* has been used, with propriety, to express certain things in common with the whole islands of Great Britain and Ireland: as inhabitants, subjects, troops, seamen, &c. In many instances, the term carries us beyond the Tweed; and it would be no recommendation of a philological book to say that it abounds in Scotticisms, or that it was written in the dialect of Dublin itself; or in that of Yorkshire, Somersetshire, or any province remote from the capital of the British empire.

Of the work entitled *Synonymes François*, by the Abbé Girard, we have formerly given our opinion; (vol. lxxx. p. 573.) and we expressed a wish for similar works in our own and other languages. The first edition of the Abbé Girard's new, in-

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\* Milton allows the poet, "who builds the lofty Rhyme," to be an *architect*: but we are not sure that the construction of works in prose would equalize the workmen with Vitruvius and Palladio.

genious, elegant, and useful work appeared at Paris in 1718, under the following title,—*Justesse de la Langue Française*: but it was soon afterward published not only under a more appropriate and significant title, but with considerable additions.

Since we reviewed M. d'Alembert's *History of the Members of the French Academy*\*, when we supposed that no work resembling that of the Abbé Girard had appeared out of France, we have met with the following production in Italian: *Sinonimi ed aggiunti Italiani raccolti da Carlo Costanzo Rabbi*: the first edition of which was printed in Bologna 1732; and we have seen another edition much enlarged, being the 7th, that was published at Venice 1764, by Alef. Maria Bandiera. In this work, the author has very laboriously collected and classed all the words of a similar signification, but has not illustrated their use with the refined and elegant discrimination which the French academicians displays.

We were glad to see that so useful and desirable a work was undertaken in our own country by a lady of a classical education, who had spent the chief part of her life in the study of literature and in conversations with the learned: but we could not help being a little envious and ashamed that the honour of this enterprise should have been usurped in England by a female, as that of translating Homer and Terence was in France by Mad. Dacier; and who shall say that this envy may not vent itself in a little severity, in our remarks on a work which has defrauded our sex of that superiority to which it has long laid claim? Envy itself, however, is a concession, which allows great merit even in the attempt to fill up this chasm in English literature.

We may call those words *synonymous*, says D'Alembert, (*Eloge de Girard*), which have absolutely and rigorously the same signification, and may at all times supply the place of each other; or which present the same idea with some slight difference or modification. It would perhaps be a fault in a language, or at least an useless abundance, if it had many words of the first kind, which were strictly synonymous: but to be in want of the synonymy of the second class would be a lamentable indigence. A language, unprovided with such shades of meaning, would be devoid of refinement and accuracy of expression.

The same author has ventured to say that the Germans and the English, immediately after the publication of the Abbé Girard's book, compiled dictionaries of synonymous words: an assertion which is ill-founded; and he seems to have been totally ignorant of the Italian *Sinonimi* above mentioned.

\* See Rev. vol. lxxix. p. 642.

It has been supposed, or rather suggested by envy, that Mrs. Piozzi had in her possession fragments of a work on Synonymy by the late Dr. Johnson,—but, we believe, totally without foundation. The lady frequently cites Dr. Johnson's opinions on subjects which he had discussed in conversation, and which probably were heard only by herself and family; if she had chosen to arrogate to herself the honour of these, there was not the least chance of her being detected. Indeed, a correct and learned, though a dry, synonymy might possibly have been extracted, by a plodding compiler, from the definitions and different acceptations of words in Johnson's Dictionary: but it would have wanted the lively and ingenious illustrations with which the present work abounds, and to which we have little to object, except on account of the carelessness, inaccuracy, colloquiality, and inequality of the language; which sometimes borders on affected vulgarity, and sometimes on downright pedantry. We shall point out a few specimens of both these excesses; and then, in justice, proceed to quote and indicate such articles as manifest abilities, and qualifications for the undertaking, of no ordinary standard.

In composing this Synonymy for the use of foreigners, Mrs. P. seems frequently to have deviated so much from the line of purity and elegance in her dialect, that she would not have been allowed some time ago in France to have possessed *le bon ton de la conversation*. We did not expect to see the word *one* used so frequently as a pronoun for *us* and *we*, by an élève of Dr. Johnson, who had a decided aversion to its use for any signification but that of *number*; as it is manifestly a Gallicism. This lively female Philologist is not singular, indeed, in this inaccuracy: but it would be difficult to find, in elegant writers, the following expressions; which frequently occur in the work before us:—*Somehow—in earnest—how*, constantly used in such a way as to put us in mind of the London vulgar barbarism—“he said *as how*:”—*then abouts—sure enough—comically enough—says prettily—banter—at the back on't, &c.* These weeds may be eradicated in a second edition.

We scarcely imagined, indeed, that the fair writer, in order to be familiar, would have descended so low into the regions of vulgarity in ‘the selection of words in conversation and elegant colloquial language:’ though, to make us amends, she occasionally gives us all the Greek and Latin which she can muster, and is so bountiful in scientific terms and learned allusions, that in one short article (vol. i. p. 316.) we have *aurum fulminans, predicable, pyrotechnical, and gnostics*: so that the poor foreigner will find himself not only in want of English, but of Greek, Latin, Logic, and Chemistry. In other parts of the work, the

following terms are used, we think, with some degree of ostentation: *aphæresis*—*levigating*—*Pathognomic*—*exoteric*—*esoteric*—*Rhepalic*—*effuate*—*anorexia*—*metonymy*, &c.

Before we quit the chair, and terminate our censure, we must still point out a few inaccuracies, some of which may be typographical. For this kind of mistakes, a table of *errata* is very much wanted; and an *Index* should by no means have been omitted.

Vol. I. p. 33, 361, &c. we have *adjectivially*, for *adjectively*. P. 228, 'the *good* Duke of Orleans,' son of the Regent, and grand-father of the *bad*, erroneously said to have died in 1712, was born in 1703, and did not resign his breath (though he did almost every other human blessing,) till 1752. P. 250, we think our animated authoress wholly mistaken in the idea which she has annexed to the class at present distinguished by the title of *People of Fashion*. The appellation does not imply *fops* and *coxcombs*, and *coquettes*, (as Mrs. P. imagines,) who derive their whole importance from the *fashion* of their dress, but rather means persons of family and fortune, in *fashion* for their taste and the elegance of their manners; who keep good company, and are constantly seen in the circles and haunts of high life. P. 319. Though we have lately heard much of *energies*, yet to *energize* is a new verb in our language, first started, we believe, by the writer of the present work. P. 356, Cuzzoni, the celebrated opera singer, is badly described by being merely called an *actress*.

Vol. II. p. 21. In a very lively and ingenious article, the word *auricular* seems wanting in the penultimate line, to qualify the expression of *all our sensations*. P. 62, for *Purcell* should be read *Matthew Locke*, whose music is still performed in Macbeth, which was never set by Purcell. When Mrs. P. was writing page 114, if she had consulted a very good judge of music at her elbow, he would have told her that *bars* do not *make* the harmony, though it is regulated by them in musical compositions. We are inclined to believe that the inhabitants of *Borneo* would not like to be called Hottentots, (as in p. 178.) and we are not sure that any other people are honoured with that title but those in the vicinity of the Cape of Good Hope. \* P. 270, we have *agriculists* for agriculturists; and, p. 288, *improse* for *impress*, unless it were intended for Italian; and, in that case, it should have been printed in italics, and in the singular number, like its companions, (*impresa*.)

Now, after all this vengeance for wresting from the lords of the creation the credit of this undertaking, it is time to do justice to the spirit, at least, of the execution, by inserting some articles which are written with force and elegance.

Opening

Opening the first vol. by chance, at page 18, we shall insert that and the subsequent four pages, as specimens of the style in which articles, not the most spirited of the work, are treated :

‘ AFFECTION, PASSION, TENDERNESS, FONDNESS, LOVE.

‘ The first four of these words, then, so commonly, so constantly in use, are, although similar, certainly not synonymous ; and the last, which always ought and I hope often does comprehend them all, is not seldom substituted in place of its own component parts, for such are all those that precede it. Foreigners however will recollect, that the first of these words is usually adapted to that regard which is consequent on ties of blood ; that the second naturally and necessarily presupposes and implies difference of sex ; while the rest without impropriety may be attributed to friendship, or bestowed on babes. I have before me the definition of FONDNESS, given into my hands many years ago by a most eminent logician, though Dr. Johnson never did acquiesce in it.

“ FONDNESS,” says the Definor, “ is the hasty and injudicious determination of the will towards promoting the present gratification of some particular object.”

“ FONDNESS,” said Dr. Johnson, “ is rather the hasty and injudicious attribution of excellence, somewhat beyond the power of attainment, to the object of our affection.”

‘ Both these definitions may possibly be included in FONDNESS ; my own idea of the whole may be found in the following example :

‘ Amintor and Aspasia are models of true LOVE ; ’tis now seven years since their mutual PASSION was sanctified by marriage ; and so little is the lady’s AFFECTION diminished, that she sat up nine nights successively last winter by her husband’s bed-side, when he had on him a malignant fever that *frighted* relations, friends, servants, all away. Nor can any one allege that her TENDERNESS is ill repaid, while we see him gaze upon her features with that FONDNESS which is capable of creating charms for itself to admire, and listen to her talk with a fervour of admiration scarce due to the most brilliant genius.

‘ For the rest, ’tis my opinion that men love for the most part with warmer PASSION than women do—at least than English women, and with more transitory FONDNESS mingled with that passion : while ’tis natural for females to feel a softer TENDERNESS ; and when their AFFECTIONS are completely gained, they are found to be more durable.

‘ AFFLICTION, LAMENTATION, SADNESS, SORROW, MISERY ; GRIEF, CONCERN, COMPUNCTION, CONTRITION, DISTRESS.

‘ We are come, by a melancholy though sudden transition, from

‘ Love, Hope, and Joy, fair Pleasure’s smiling Train,

To

‘ Hate, Fear, and Grief, the family of Pain ;

As Mr. Pope says.

‘ The dismal substantives are not however synonymous ; for there may be much LAMENTATION certainly with little DISTRESS, and

GRIEF enough, God knows, without due CONTRITION: which last word ever carries a religious sense *along*, and is chiefly used upon pious occasions, as preparatory to serious amendment and a new life. There are, notwithstanding all this, examples enough I fear of worldly situations, that may unhappily include the whole synonymy. For instance,

‘Mercator’s unexpected death impels many of our common acquaintance to make heavy LAMENTATION; some friends feel sincere SORROW; and I profess myself sensible of very particular CONCERN. His family is in the deepest SADNESS, as I hear; and you will doubtless be led to pity their AFFLICTION, when told that the posture of their pecuniary affairs is likely very much to heighten the DISTRESS. His son’s GRIEF is possibly connected with COM-FUNCTION too, as fearing his extravagant conduct might have hastened his father’s end: and when his silly widow sees the MISERY brought upon her more deserving children by that blind partiality she shewed to her eldest boy, her heart will I hope feel CONTRITION enough to produce true repentance for the wretched part she has acted.’

The article beginning at p. 34, in which no very nice discriminations were required, is lively and ingenious:

‘BASE, LOW, SORDID; PALTRY, SORRY, POOR.

‘These wretched epithets would be perfectly synonymous in their application to intellectual depravity, did one not discern inherent worthlessness in some of them, acquired poverty of spirit in the others. A man may be born a LOW, a PALTRY, and, as we say, a POOR creature; an Englishman must however *learn* to be SORDID, SORRY, and BASE I believe:—which last word, though it leads the way here in a new letter, being the vilest of its class, may be considered as the most distant of all deviations from good, in every sense it is used. BASE birth in human creatures; BASE fruits in horticulture; BASE metals in the mineral kingdom; BASE dialects, such as that of St. Giles’s, in our English language.

‘EXAMPLE.

‘Miscellus was a lad of LOW extraction, and studious of BASE practices even in his school days; but now grown rich, it was a SORDID thing that they relate of his corrupting an ignorant maid to sell her wealthy, inexperienced mistress; and when he offered the wench a PALTRY present, it should at least have been, what she considered it—a gold ring, but it was only BASE metal, and not worth half a crown. This seemed a SORRY trick, even in him, and beneath the natural narrowness of even so POOR a creature.’

The discriminations in the following article seem well imagined:

‘BLAZE and FLAME

‘Appear to be synonymous, yet are scarcely so in a literal, and certainly not in a figurative sense. We say indeed with equal propriety that the house is in a BLAZE, or that ’tis in a FLAME. Both mean light bodies set on fire, so as to produce luminous effect. Yet all know FLAME to be the mere volatile parts of the fœcal rarefied so as to kindle easily. Sir Isaac says, FLAME is no other than red hot smoke:

**Smoke** : but there are bodies which do not fume copiously, while others do ; and we use the two words when we say gunpowder is set in a **BLAZE** most quickly when the heat is communicated by a spark ; while spirit of wine takes fire by the **FLAME** of a lighted candle, as some tempers are provoked to violence by fierce opposition, some others by a hint dropt more obscurely : all this goes right as to the literal sense of our expression. With regard to the figurative—should a foreign gentleman unluckily listen while an English friend happened to be speaking of his favourite lady, and in a gay humour called her an old **FLAME** of his, which men do commonly enough ; and should the uninformed stranger in a spirit of imitation think it a good notion for him to call her his **BLAZE** ; not the gravest of the whole party would probably forbear to laugh, though not one person in the company could give a reason why—but that it is not customary. Doctor Johnson affirms hastily, that this noun is never appropriated to the passion of love, and perhaps it may be so :—the verb is used most certainly, nor would the most accurate converser scruple to assert that Rufus's troublesome passion for his *Nævia* **BLAZES** out at every turn so, that there is no such thing as escaping the **FLAME**. Shakespeare brings both words into contact when describing popular fury :—In his *Coriolanus* *one* says, “ They are in most warlike preparation truly, and we shall come upon them in the very heat of their division ; the main **BLAZE** of it is past indeed, but a small thing would make it **FLAME** out again.”

The *ill-favoured* adjectives **DEFAMED**, **UGLY**, **HIDEOUS**, and **FRIGHTFUL**, have supplied materials for a good article : but it is too long for our *pattern* purpose, We shall, therefore, give the preference of convenience to the following clear and more compressed article :

‘ **TO EXTOL, TO PRAISE, TO COMMEND, TO CELEBRATE.**

‘ It seems as if commendation stood lowest on this scale, if scale it is, and meanest, if we lay the words on a parallel line together ; yet I believe ‘tis generally understood that we **COMMEND** virtue ; while we **CELEBRATE** knowledge, and that we feel disposed to **PRAISE** a man's learning, whose genius we **EXTOL**. Should this method of considering the verbs in question be approved, a foreigner might, after perusing what our greatest critic has thought fit to say of our greatest poets, be styled judicious for asserting among his own countrymen that Doctor Johnson **COMMENDS** Isaac Watts with delight, and **CELEBRATES** with pleasure the superiority of Dryden ; that he **PRAISES** Pope and Addison with deliberate and calm esteem of their great merit, while Shakespeare's general powers and Milton's *Paradise Lost* are by him justly and zealously **EXTOLLED** above them all.”

The following article, beginning at p. 257, we think, will amuse our readers :

‘ **GESTICULATION, ACCENT, EMPHASIS, ENERGY ; ACTION IN DISCOURSE ; POSTURE AND ATTITUDE EXPRESSIVE OF SENTIMENT.**

‘ The great difference here seems bestowed by the words on their places, or rather by the places indeed upon the words. We call that



**ACTION** on a theatre, which is **GESTICULATION** in a room; and justly: for on the stage men's passions are applied to, whilst conversation in our cold country is composed of argument or superficial chat concerning facts not easily illustrated by attitude or gesture. There is a notion got among us of late years however, that pulpit eloquence may be enforced by theatrical manners. This comes over I believe with travellers from the continent, where pleasure and duty alike make application to those passions by which they desire and are content to be guided. In their instructors, therefore, those violent contortions of the body, with loud **EMPHASIS** and piercing accent of the voice, are not unwisely approved, which would excite no passion in us except contempt, and no **ACTION** except honest laughter *I believe*: nor would an Italian audience look gravely on to see a preacher of their own reciting a translated sermon upon Gentleness, by Blair perhaps—with his accustomed violence of **ENERGY**, and sudden changes of **POSTURE** as if expressive of **SENTIMENT**, where the sentiments are such as attitude cannot express; because, to every spectator of every nation, **ACTING** is superfluous to argument, and renders regular discourse ridiculous. There is a national rhetoric which has its due force with its own countrymen, but can persuade and delight only in its own circle, and within its prescribed boundaries. Our great Lord Chatham would never have gained a cause in the Venetian Courts of Judicature by *his* oratory, I believe; nor would un'Avvocato di Venezia rise by *his* eloquence in our House of Commons. When Pere Bourdaloue was requested to preach a Good Friday sermon in a friend's church, they thought him late in coming to the vestry, and calling at his apartments which were close by, surprised the good old priest at seventy-six years of age dancing round the room in his night-gown to the tune of his own violin. "Oh! are you come to fetch me?" said he, "I am ready—but having fasted on this solemn occasion pretty rigorously, I felt so low and faint to-day, that without this little assistance to nature I could scarce have gone through the duty." Our story ends by saying that he went immediately, and pronounced a sermon so very passionate and pathetick, that several people were carried out in fits, and no one remained unaffected by his powers.

Would such a method of heating up those powers suit *any* countryman however, but a Frenchman?

In p. 359, Dr. Johnson's extemporaneous verses, on an extravagant young heir (still known on the turf,) coming of age, are so admirable, that we shall present them to our readers:

• Long expected one-and-twenty,  
Ling'ring year, at length is flown;  
Pride and pleasure, pomp and plenty,  
Great ———, are now your own,  
Loosen'd from the miser's tether,  
Free to mortgage or to sell,  
Wild as wind, and light as feather,  
Bid the sons of thrift farewell.

Call

Call the Betseys, Kates and Jennies,  
 All the names that banish care ;  
 LAVISH of your grandfire's guineas,  
 Shew the spirit of an heir.  
 All that prey on vice or folly  
 Joy to see their quarry fly ;  
 There the gamester light and jolly,  
 There the lender grave and fly.  
 Wealth, my lad, was made to wander,  
 Let it wander as it will ;  
 Call the jockey, call the pander,  
 Bid them come and take their fill.  
 When the bonny blade carouses,  
 Pockets full, and spirits high—  
 What are acres ? what are houses ?  
 Only dirt or wet or dry.  
 Should the guardian friend or mother  
 Tell the woes of wilful waste ;  
 Scorn their counsel, scorn their pother—  
 You can hang or drown at last.'

We think that the following article merits the praise due to neatness and precision :

LEVITY, INCONSTANCY, UNSTEADINESS,

' Are nearly if not strictly synonymous : for he who is disposed to LEVITY in friendship well warrants a suspicion of his INCONSTANCY in love ; although the words here must not be used alternately : nor would a wise man choose such a character for partnership in business, nor would he willingly accept him as coadjutor in state matters, because no temper is so certainly fatal to affairs of consequence as an irresolute one, which gives disposition towards wavering on every subject, either from natural lightness of mind, or from that almost equally vexatious UNSTEADINESS of conduct, so frequently the effect of too much philosophy, and a way people get into, more with their own applause than that of their neighbours, of weighing every thing so nicely, and investigating every thing so closely, that finding faults in all, as in all sublunary things faults must be found, they resolve on nothing till that time is past in which any thing can be done.'

The article in p. 399 is admirably drawn up :—the subjects of it Mrs. P. well understands ; and to her discrimination between wit and humour, of both which she possesses a considerable share, we readily subscribe :

LUDICROUS, COMICAL, LAUGHABLE, HUMOROUS, DROLL,

' If critically applied to essays, dramas, &c. are nearly but not exactly synonymous ; for a thing COMICAL in its own nature, and seemingly well adapted to the stage, will not always be LAUGHABLE, and *vice versa*. There are HUMOROUS stories told every day in company, that, as Shakespeare says, set the table in a roar, which would

would excite no sympathy of mirth in an audience met on set purpose to be entertained: nor would any thing appear half so LUDICROUS as the insensibility of pit, box, and gallery to a tale which, told to any ten people there at supper, would divert them. Laughing depends upon a thousand minute circumstances; and the man of humorous faculties is never half as sure of making those who surround him laugh, as the man of wit is sure to make them all admire. Wit is a brilliant quality, and of a positive nature; it may be translated in twenty languages, and lose but little; but foreigners can with difficulty learn to laugh with us, or we with them.

Doctor Beattie seems to have confounded these qualities strangely, and selects passages as HUMOROUS, which I think purely and perfectly witty; and selects from Hudibras too, of all books perhaps most dazzling with scintillant brightness. I should as soon be tempted to laugh over Young's poems as Butler's; for though ridicule and satire provoke admiration, and we all agree to express that admiration by laughing, 'tis but a company laugh at last, called up to shew that we understand the joke, but is expressive of no mirth; while in Goldsmith's five act farces you are momentarily presented with some DROLL mistake, some burlesque image, or some LUDICROUS situation, which assisted by the actor forces out sudden and involuntary laughter from the most seriously disposed. Whatever appears studied cannot be HUMOROUS, though COMICAL it may be made by study certainly; as Swift and Congreve knew. They were *facetious* writers in the truest sense of that classical word; but I see more HUMOUR in Johnny Gilpin than in all Gulliver's Travels, replete as they are with wit, and satire, and raillery, and malice. Shakespeare meantime possesses the true power over his countrymen's hearts, who never at the thousandth representation forbear to give their unequivocal testimony to his various powers, while Lancelot Gobbo and his whimsical father instruct Bassanio on his way to master Jew's; or when Elbow's examination before the magistrates is likely (as one of them observes) to outlast a night in Russia, when nights are longest there. The difference between wit and HUMOUR is best exemplified however in the historical plays; where we find Falstaff always witty, nor can distress at last in any degree blunt his powers of calling up COMIC images, and combining them with facetious pleasantry: but mine Hostess displays pure naïve and native HUMOUR, nor can any thing exceed her DROLL simplicity in the account she gives of the poor knight's death, when he is gone, whose support in every scene often took our attention away from *her* character—admirably, incomparably as 'tis drawn. Ben Jonson has not, I somehow think, received his due praise for HUMOUR. Learning is an enemy to merriment, we fancy; yet surely the last scene of the Alchymist, which to every other perfection that a COMIC drama can possess, adds the LUDICROUS appearance of the gaping neighbours, apparently all wonderstruck at sight of what they knew perfectly well before, but had been persuaded to disbelieve against the evidence of their own senses, chained down by the superior genius of Jeremy Butler—is an astonishing performance—ingenious and subtle in the contrivance and grouping—yet so truly natural, pleasant, and honestly laughable, no powers of face can stand it: and when I sit alone and reflect,

fresh my memory with the effect that play had upon the stage in Garrick's time, I can laugh from recollection of its force. Garrick indeed knew all the avenues to laughter; and had such extraordinary capacity for playful images, and light gaiety, that the words LUDICROUS, DRILL, and COMICAL can never surely be pronounced or written without exciting tender remembrance of him, whose pleantry made our lives cheerful—perhaps even at the expence of his own.'

These extracts are all taken from the first volume of this peculiar production.

[To be concluded in the next number.]

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ART. II. *The Translator of Pliny's Letters vindicated from the Objections of Jacob Bryant, Esq. to his Remarks respecting Trajan's Persecution of the Christians in Bythinia.* By William Melmoth, Esq. 8vo. pp. 39. 1s. 6d. Doddsley. 1794.

THIS approved veteran in literature, after a long interval of repose, deems it incumbent on him to step from his retirement in order to defend himself against the attack of another veteran: who, in a late *Treatise on the Truth of the Christian Religion*, has arraigned the translator of Pliny's Letters for his remarks respecting the persecution of the Christians under Trajan.

Mr. Melmoth had said, in his translation of Pliny, "If we impartially examine this persecution of the Christians, we shall find it to have been grounded on the ancient constitution of the state, and not to have proceeded from a cruel or arbitrary temper in Trajan. The Roman legislature appears to have been early jealous of any innovation in point of public worship; and we find the magistrates, during the old republic, frequently interposing in cases of that nature."—"It was an old and fixed maxim likewise of the Roman government, not to suffer any unlicensed assemblies of the people; and of this Livy also is a voucher: *Majores vestri* (says he) *ne vos quidem nisi quum, &c. forte temere coire voluerunt; & ubicunque multitudo esset, ibi et legitimum pectorem multitudinis censabant debere esse.* [Lib. xxxvi. c. 25.] From hence it seems evident, that the Christians had rendered themselves obnoxious (not so much to Trajan, as) to the ancient and settled laws of the state, by introducing a foreign worship, and assembling themselves without authority.

"We are not therefore to judge of the proceedings in question, by the rules we should apply to cases of the same nature in our own times. The established religion of the Romans was no other, in the judgment and confession of their best writers, than an engine of state, which could not be shaken without the utmost danger, or rather, perhaps, without the total subversion of their civil government. Accordingly we find them strongly inculcating a tenacious observance of all its rites: *Majorum instituta tueri* (says Cicero) *sacris ceremonisque retinendis, sapientis est.* [De Leg.]"

Mr.

Mr. Bryant, in the above-mentioned treatise, thought himself obliged to dissent from these remarks in almost every article, and gave his reasons, to the number of ten, for that dissent. —Mr. Melmoth vindicates himself with great ability; and, we think, he clearly proves his point: namely, that neither Trajan nor Pliny was inclined to persecute the Christians through a wanton cruelty,—but that they were, in some measure, necessitated to it by the policy and laws of the state.

Mr. M. treats his adversary with all due respect; and expresses much surprize to find himself ‘committed’ with the author of a *Treatise on the Truth of the Christian Religion*.

‘If, indeed, (says he,) the translator had advanced any opinion which tended by fair inference to weaken the evidence of divine revelation; he would have kissed the rod and acknowledged the justness of the correction. But this distinguished advocate of the most important of all causes, appears to have been alarmed by a phantom of his own imagination; for, there is no position in the remarks he has endeavoured to confute which can, by any legitimate mode of reasoning, be construed to weaken even the slightest link of that strong chain of evidence, upon which the authenticity of divine revelation depends: on the contrary, the more intolerant the ecclesiastical laws of ancient Rome are proved to have been\*, the more forcible is the conviction arising from the testimony and sufferings of the primitive martyrs.’

We cannot refrain from transcribing the *postscript* entirely; as it is worthy of the perusal of every hot controversialist, and may possibly be a lesson to some of that description:

‘Polemical writers are apt to carry on the debate with so much petulant intemperance, that the question seems ultimately to be, which of the disputants shall have the honour of the *last* word. The author of the present defence disclaims all ambition of that kind; and no reply, from whatever hand it may come, shall induce him to advance a step farther in the controversy. It was, indeed, with the utmost regret that he was *constrained*, by a very unprovoked attack, to enter into it; and he could not but consider himself, upon that occasion, as in circumstances in several respects similar to those of a certain veteran actor of ancient Rome†, who having in his declining years retired from the theatre, and being compelled by Cæsar, in the last period of his days, to re-appear upon the stage, addressed the audience in a suitable prologue, which concludes with these elegant and very *apposite* lines:

‘*Ut hedera serpens vires arboreas necat,  
Ita me vetustas amplexu annorum cecat:  
Sepulchri similis nihil nisi nomen retineo.*’

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\* Sir George Colebrooke has lately discussed this subject with great erudition in the 4th of his very ingenious and satisfactory letters on INTOLERANCE.

† *Laberius*. Vid. Macrobi. Saturn. 11. 7.

ART. HI. *Natural History of Birds.* From the French of the Count de Buffon. Illustrated with Engravings, and a Preface, Notes and Additions, by the Translator. 9 Vols. 8vo. 3l. 12s. Boards: Cadell. 1793.

**B**UFFON, whose name is too universally known, and too highly celebrated, to render encomium on it necessary on this occasion, devoted his splendid talents to the investigation and illustration of nature. In the year 1744 he published his grand work, the Theory of the Earth. His History of Man soon followed: but that of Quadrupeds was not completed till the year 1767\*. The History of Birds, which was next to be undertaken, was an extensive and difficult task: but the Count engaged in it with every possible advantage. The correspondents of the king's cabinet transmitted to him numerous communications and specimens from all parts of the globe. Above eighty artists were employed in drawing, engraving, and colouring upward of a thousand birds. He was assisted in the work by M. de Montbeillard and the Abbe Bexon; and the collection was considerably enriched by many valuable communications from that adventurous Abyssinian traveller, Bruce.—The work was completed in 1783. In our review of the original publication, we translated at length the author's introductory account of his plan; and we have thus superceded the necessity of doing more at present, than merely referring our readers for particular information to that article. (See Rev. vol. xliii. p. 566.) We need only say, in general terms, that we entirely accede to the translator's character of the work; \* that it exhibits a clear and comprehensive view of the knowledge acquired in ornithology, scattered through a multiplicity of volumes, and in various languages; it discusses and elucidates, with critical accuracy, the numerous controverted points; it reduces the whole to simplicity, order and elegance, and by large additions of valuable matter, it greatly extends the bounds of the science.

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\* The translator has very properly observed, in his preface, that 'The great expence attending the publication of an extensive work, adorned with numerous plates, has long prevented Buffon's Natural History from appearing in an English dress. It is only a few years since a translation of the first part was given by Mr. Smellie, of Edinburgh;' [See Rev. vol. lxvii. p. 357; also vol. lxxv. p. 385.] 'and the favourable reception which this (*that*) has met with, attests sufficiently its merit. But that gentleman has not chosen to complete the task. The History of *Minerals*, indeed, though replete with curious, and often solid information, is addressed to a narrow circle of readers; but the History of *Birds* possesses every quality that could recommend it to the public.'

The

The translator has performed his office with great ability. His production has all the ease and freedom of an original, and it at the same time appears to be executed with great fidelity. From the works of other authors who have written expressly on ornithology, particularly Mr. Pennant and Mr. Latham, or who have occasionally treated the subject, many valuable articles of information have been collected and added to the present publication, in notes. The translator has bestowed particular attention on that useful part of the subject,—the nomenclature: he has given an abstract of the Linnéan classification of birds from the last edition of his *Systema Naturæ*; and to each article of the work are subjoined his names and synonyms, with a translation of the specific character.

In short, this great work appears so complete in its English dress, that it cannot fail of being highly acceptable to the public.

ART. IV. *Nenia Britannica*; or, a Sepulchral History of Great Britain, from the earliest Period to its general Conversion to Christianity. By the Rev. James Douglas, F.A.S. Chaplain in Ordinary to his Royal Highness the Prince of Wales. Folio. pp. 197. 3l. 13s. 6d. Boards. White. 1793.

WHEN we observe the numerous antiquarian publications with which the present age abounds, we may well apply the reflection of Cicero, (*De Div. lib. 1.*) *Quis autem est, quem non moveat clarissimis monumentis testatas consignataque antiquitas?*—This, indeed, is the motto of the volume before us; and, we presume, it is chosen not so much to indicate the general taste, as to justify against all objections, by such authority, the attention which particular persons pay to this branch of science.

The name of the present industrious inquirer into the sepulchral antiquities of this country is not unknown to our readers. We gave an account of his *Dissertation on the Antiquity of the Earth*, in our 75th vol. p. 457; and we also, in our 76th vol. p. 77, took notice of the first three numbers of the History which is now completed.—To what has already been said on these publications, we shall briefly add a few particulars, as a farther exposition of the nature and design of the work now before us.

For a general account of the work, we shall here insert what is added in the title-page; which informs us that it includes

• A complete series of the British, Roman, and Saxon sepulchral rites and ceremonies, with the contents of several hundred burial places, opened under a careful inspection of the author. The barrows containing urns, swords, spear-heads, daggers, knives, battle-axes,

axes, shields, and armillæ:—decorations of women, consisting of gems, pensive-ornaments, bracelets, beads, gold and silver buckles, broaches ornamented with precious stones, several magical instruments; some very scarce and unpublished coins, and a variety of other curious relics deposited with the dead:—to which are added observations on the Celtic, Roman and Danish barrows discovered in Britain.”

‘If, (says Mr. Douglas, Preface,) the study of antiquities be undertaken in the cause of history, it will rescue itself from a reproach indiscriminately and fastidiously bestowed on works which have been deemed frivolous. In proportion as this study has been neglected by ancient or modern historians, authority will be found to deviate from conjecture, and the eye of reason more or less taught to discern the fable which the pomp of history has decorated; it should therefore instead of being accounted the dreg, be styled the alembic, from which is drawn the purity or perfection of literature.’

Such are the views of this learned and attentive antiquary; and the reader will doubtless acknowledge that, so far as ancient relics can with certainty be referred to their proper æra and place, they afford information concerning remote periods, or may confirm and illustrate what is advanced relative to them:—but the vague guesses, the chimæra, and the absurdities, which have been embraced even by those who have not been destitute of literature, have given just provocation to the keen pen of the satirist, and have almost brought into disrepute a science which, properly conducted, is productive of great utility. Respectable persons might be mentioned, who, by their conceits, prejudice, or haste, have exposed themselves to censure together with the object of their study. Who can refrain from smiling when so considerable a writer as Mr. Whitaker informs us, in his History of Manchester, of a *lachrymatory* discovered at Castlefield, *half filled with tears!*—*Roman tears!*—More than this, they had preserved their flavour for fourteen hundred years!—It may justly be concluded, as our author observes, that Falernian and Opimian wines would long before that time have evaporated or lost their characteristic flavour: he proceeds, therefore, with good humour, to laugh a little at his brother antiquary, and to relate a trick or two which had been passed on himself.—With great justice he rejects the notion that these small sepulchral vessels were intended for the reception of *tears*: they might, together with others, contain liquids which superstition, affection, or custom, consecrated to the fancied service of the dead; and he truly remarks that the expression “*cum lachrymis posuere*,” far from implying a deposit of tears, merely intimates the sorrow of surviving friends.—

The tomb of king *Childeric*, said to have been opened at Tournay in the year 1653, and discussed in a learned book by  
Chifflet,



*Chiflet*, physician to Archduke Leopold of Austria, gives birth to some other sensible remarks from Mr. Douglas. The ring, with its inscription, appears to be an undoubted forgery: it therefore is questionable whether *this was* the sepulchre of Childeric: yet, from such precarious subjects, conclusions are drawn to favour and support an hypothesis:—need we add, how unsatisfactory must such hypothesis be!

It is indeed very difficult to free the mind from prepossessions and predilections, which none, perhaps, have more evidently betrayed than writers on antiquity. We will not assert that this author is wholly disengaged from the shackles: but we may observe that his plan is judicious and promising, and that the execution, so far as it reaches, appears to be skilful, discriminating, and accurate. He first examines a great number of *tumuli*, many on Chatham lines, and most in some parts of Kent, though other places in the kingdom are not neglected: with these descriptions he unites various remarks of different kinds; and to all he adds farther observations and inferences, by which it may be ascertained, with high probability at least, to what period and what persons these monumental memorials really appertain.

‘The uncertainty, (says he,) of applying the sepulchral relics found in this kingdom to their true owners has chiefly arisen from the neglect of careful discrimination. Casual discoveries of this nature seldom fall into the hands of literary men who have attended the actual spot where the discovery was made, and who have at the same time been in possession of leisure and other acquirements to exemplify their history. The spade and pick-axe, uuceremonious despoilers of the enshrined dead, consign to a fresh oblivion the name and virtues of the hero, as well as the vices of the base and infamous. Confusion lies under the stroke; and little correct information can be selected by the antiquary when the ignorant labourer is made the voucher for the veracity of past ages.—The fallacy of reports, the uncertainty of ignorant authors, received opinions of learned men, prejudice in the pursuits of the curious, and the little patience bestowed on the investigation of antiquity, have confused the moderns, and routed all respect and confidence in the polished reader.—The Briton, the Roman, the Saxon, and the Dane, may have occasionally buried their dead on or near the same ground. Discoveries have proved the fact. The difficulty will in this case arise from the discrimination of relics.—’

This last remark seems very necessary for the assistance of the antiquary; as is also another, respecting the places in which a number of *tumuli* are found together; whence it has been concluded that near such a spot a battle must have been fought.—‘A people in a state of peace do necessarily (says Mr. Douglas) bury their dead, as well as those in a state of war.’—He considers these as Saxon relics, for which he offers his arguments in

in different parts of the work.—‘From what has been said concerning the tumuli on Sibertswolds Down, (he observes,) the reader will probably find some reason to apply these small barrows in clusters to the Christians of the sixth and perhaps the beginning of the seventh century \*; and also to affix them to the small burghs or stations within their vicinity, before cemeteries were attached to churches, or before their assemblies were held in consecrated edifices. In the neighbourhood of cities and great towns they have been obliterated by agricultural improvement.’—These antient remnants have been considered by Stukely and others as British, or Roman, or Danish works. Mr. Douglas, after assiduous and minute inquiry, seems to be well supported in referring them to the Saxons; sometimes Pagan, more frequently Christian, and, in other instances, each, appearing in the same assemblage.

It is impracticable for us to attend Mr. Douglas minutely in the investigations contained in this valuable and elegant volume. To use his own words,

‘Roman burial-places have perhaps been accurately defined in this work, at least *sufficiently* so to provide the antiquary with *sufficient* caution in his enquiries. Most of our county histories have not scrupled, on the discovery of an entrenchment on an hill, whether the arena be the size of a cock-pit or a bowling-green, to pronounce the same Roman, and the voucher for it has sometimes been a barrow within the camp; a circumstance by no means probable, and which on the most correct enquiry, must indicate a subsequent erection to the vallum, or to the original defence of the post; as also a proof that the trifling intrenchment or Agricoltian camp, must have been disused when the barrow was raised.’

From various objects, he passes to the *large barrows*; some of which he allows to be of Danish construction, but others, together with the stone erections near them, he considers as laying claim to very high antiquity. These remains in all the northern and western regions of Europe point to a people who once had a similarity of custom; and their manifest relation, it is observed, to those in Asia, Palestine, Syria, and Egypt, ‘will naturally attract the antiquary to ascertain the cause of this analogy:’

‘Whether this island has been peopled by Scythians, Celts, Gauls, Trojans, or Phœnicians, may perhaps be deemed of little importance in these days; but the mind is not satisfied with this cold indifference.—If our stone monuments and barrows near them concur to prove that the inhabitants of this kingdom had a very early origin, we are naturally inclined to enquire who these extreme old inhabitants were. Were they Celts? were they Scythians? Are the Celts and

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\* Cemeteries in England were established anno 742.

Scythians synonymous terms for the old inhabitants of Europe? or is one an older branch of the same race of people than the other?'—

At length Mr. Douglas concludes that

‘The old Celtic mythology was therefore Scythic, and the Celts a branch of these people, from whom all the Europeans and other polished nations rose. Whatever may be said of Celtic and Gothic language, whatever may be said of human folly, ignorance, or want of deep and learned penetration, these apparent facts rise seemingly to a demonstration. With this clue the northern nations may be traced, the facts may be discerned from the fable, and the opinion of many writers rendered *less despicable* than modern criticism has announced.’

This short review, we trust, will enable the reader to form a competent judgment of the nature of this work; which, however dry and tedious such a subject may be to many persons, we must regard, on different accounts, as ingenious, entertaining, and instructive. The writer does not make his inferences nor draw his arguments so closely and exactly as he might; he rather chuses to leave this to others, while he furnishes materials for their consideration and for that of future antiquaries. He seems, indeed, fearful of assertion; and he sensibly observes,—‘No position in the work has been assumed on mere conjecture, and when deductions have been made, they have been founded on a scrupulous comparison of facts; but free to form his own opinion, the work has been arranged under such heads, that the reader may frame his own conclusions, without any apprehension of being involved in the confusion of self-opinionated theory.—All nations deriving their origin apparently from one common stock, have used, in many respects, the same funereal customs; but the progress of society having evidently produced many specific distinctions, they may be methodically arranged, and the identity of a people recognized.’—In another part of the volume he says,—‘The chief pleasure which I derive from the accumulation of these facts, with their comparative features, is from the hope that they may establish a ground for succeeding enquiries concerning the ancient inhabitants of this island, and of their proving an useful reference to the accurate historian in the illustration of his pages.’

For the reasoning and arguments by which Mr. Douglas supports what he offers as probable conclusions, we must refer to the work itself. A variety of relics are here presented, some curious, elegant, and valuable in point of workmanship and of the materials. Several of these are considered as amulets or magical instruments: of this kind is the *crystal ball* which gives rise to an ingenious and learned dissertation; (p. 15.) leading, among other things, to the Hebrew *Maschith*, *λῖθος σφαιρος*, *gemma*

*gemma speculationis*, which, if we recollect aright, Mr. O'Halloran has formerly noticed with a degree of fervor, in connection with the Irish *Liath Meiscith*. In another part, (p. 59.) we have the history and antiquity of the manufacture of *glass*. Pliny and Strabo afford some reason to suppose that it had been invented before their time. Our author leads us much higher: but we cannot pretend to controvert with him the point, whether the Hebrew word \* *glionim* signifies *glasses*, looking-glasses, (as others suppose together with him,) or some fine-spun, transparent garment almost of the cobweb kind: if the former, it admits of a query, still, whether they were not metal: but this we leave. The *Sidonians* or *Tyrians*, to whom he attributes the art, were without doubt a very ingenious people.

Among other articles, Mr. Douglas embraces an opportunity of recommending the chalybeate waters of *Tongres*, in the bishopric of Liege, as preferable on many accounts, by antient and modern testimony, to those of *Spa*: he does not, however, seem wholly to forget that these places are, sometimes at least, more frequented for the sake of dissipation, and for the repair of broken fortunes, than from commendable motives.

The number of large copper-plates (in *Acqua tinta*) is nearly forty, besides vignettes, and other smaller plates. The work is dedicated to the Prince of Wales.

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ART. V. *A Military Miscellany*. Extracts from Col. Tempelhoffe's History of the Seven Years' War, &c. &c. By the Hon. Colin Lindsay, Lieut. Col. of the 46th Regiment. 8vo. 2 Vols. pp. 516. 12s. Boards. Cadell. 1793.

**H**OWEVER we may deprecate a state of warfare; and detest those who from pride or ambition wickedly involve their country in so deplorable a calamity, yet, as long as the imperfections of human nature expose us to this scourge, it is ungenerous to withhold our respect from those who, actuated by patriotic courage, voluntarily relinquish the comforts and the safety of domestic happiness, for the hardships and the dangers of war; and, if the soldier who takes the field in our defence be entitled to praise, surely some share of gratitude is due to those who endeavour to shorten the labours of their brethren in arms, by teaching them how to be successful. Here, then, we gladly pay our tribute to Colonel Lindsay: and, independently of his merits as an author, we must particularly respect him as a man, when we know that the profits of his work are to be given to the Hibernian school;—a patriotic seminary, in which nearly three hundred children, the offspring of soldiers, are charitably educated.

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\* Isaiah, iii. 13.

Colonel L.'s original design was to publish a translation of the Prussian Colonel Tempelhoffe's History of the Seven Years' War, with accurate plans of the different battles, &c. : but the execution of this work in a proper manner required a sum of money which the Colonel's private fortune would not permit him to advance. He therefore proposed a subscription ; and even here his modest efforts did not succeed. This will not, indeed, appear very surprising, when we consider that the subject of Col. Tempelhoffe's history had been very fully and ably discussed by General Lloyd some years before, in a work which, notwithstanding the faults that Col. Tempelhoffe points out in it, will always be read with applause by the English nation ; and which would deter all except the curious from the expence of a second elaborate work on that subject.

Why then did Col. Tempelhoffe publish ? The answer is obvious—General Lloyd was in the Austrian service, and was naturally biased in favour of the officers and the troops with whom he served. Colonel Tempelhoffe, a Prussian, thought his opponent partial, and conceived that he often complimented Marshal Daun and the Austrians at the expence of the King and the soldiers of Prussia. To efface these impressions, and to vindicate the character of the great Frederic, Colonel Tempelhoffe took the field :—a field which Colonel Lindsay thought would be interesting to the English army. We have seen that he was disappointed, and obliged to relinquish his original plan : but, having made some progress in his work, he determined not to lay it entirely aside ; and, therefore, instead of the whole, he has published a part only of Colonel Tempelhoffe's performance, to which he has added several other subjects forming this miscellany. The contents of the volumes are as follow :

I. Introduction. Here several military questions are discussed, and Colonel Lindsay gives the arguments on each side. The following observation, on the necessity of the most minute attention to every thing relative to the soldier, we particularly recommend to all young officers :

' The moment a soldier becomes careless of his dress or arms, he is no longer to be depended upon : he loses all taste for his profession, and he deserts. The whole is composed of many parts ; the work of twenty years may be undone by six months' inattention. If young men, when they come into the service, do not determine upon a scrupulous and conscientious observance of orders, so that their duty shall become a habit, or a sort of second nature ; if the soldiers under their command, at their pay, their lodging, food and exercise, their conduct and behaviour to each other and their fellow citizens are not constantly attended to, there can be no army ; or what is worse, there will be a very bad one.'

## II. Duke of Marlborough's March to the Danube.

Colonel L. justly observes that 'It is somewhat surprising that we meet with scarce any complete details in the English language, and but little in any other that is satisfactory in any *one* author, on the subject of this extraordinary march of our great British General.' The Colonel has given a manly and interesting account of this brilliant exploit, preceded by a sketch of the life of King William, Prince of Orange. Here he is in course obliged to introduce King James II.; and, speaking of his timidity, so 'very inconsistent with that character for courage which he had justly obtained by his naval conduct on former occasions,' he tells us, (in a note, taken from Memoirs by Colin Earl of Balcarres, one of our author's ancestors,) that 'his animal spirits had been much impaired by violent bleedings at the nose, to which he had been subject for sometime before.'

The Colonel very pleasantly carries us with him, from the year 1660, to the commencement of the campaign of 1704. Here the Duke begins his march toward the Danube. We are shewn every feature of this extraordinary event; and the victory of Blenheim, the completion of the enterprise, is described in such animated language, that every circumstance of the battle seems to pass before our eyes.

In the campaign of 1705, Marshal Villeroi's army, previously to the battle of Ramillies, is erroneously placed on the *Maine*, instead of the *Maese*, or, as it is commonly called, the *Meuse*.

Colonel Lindsay closes this article with the leading circumstances in continuation of the war of the succession, the peace of Utrecht, and some observations on the present state of France.

III. Extracts translated from the German of Colonel Tempelhoffe; viz. Remarks on General Lloyd's History—Campaigns 1756, 1757, and part of 1758—Considerations on Subsistence—On the March of Convoys.

For the detail of these well-known campaigns, we must refer to the book: but, in order to enable our readers to form some opinion of Colonel Tempelhoffe's judgment, we shall extract one or two of his observations:

'A General must not only know what he himself can do, but must also penetrate into the designs of his enemy, and with an eye piercing deep into futurity, anticipate each step which his opponent may probably take to counteract his measures. The knowledge of policy, of finance, and of mankind, must be combined with local knowledge, military science, and long experience.'—'The great Frederick knew the distinction between dazzling objects and such as had a true

solidity ; nor would he indulge a *passion for a project* which would probably have been attended with the most serious consequences.\*

Colonel Tempelhoffe charges Lloyd with several misrepresentations in his account of the battle of Reichenberg ; and he censures Marshal Daun for not pursuing the King of Prussia with more vigour, after the battle of Kollin. He observes that, ' before Daun determined to give battle, he should have asked himself these questions : What am I to do farther if I gain the battle, or what am I to do if I lose it ? In either case the army should have been provided with several days' provisions, either to advance with vivacity, or to draw back with security : but this having been neglected, the necessary consequence was, that he was obliged to remain a considerable time in a state of inactivity.' He relieved Prague, however, and extricated Prince Charles's army of fifty thousand men, who were surrounded in that capital.

British officers have so few opportunities of acquiring any knowledge on *the Subsistence of Armies*, that we heartily rejoice when we see any work of celebrity, on this subject, appear in our language.—Colonel Tempelhoffe introduces this article with the jocular adage that, "*To maintain a military body, you must begin by providing for the belly.*" ' If this plain rule be once forgotten, there can be no military operations ; and yet to how many difficulties does the observance of it lead ? the greater in proportion as the army is more numerous.' We recommend the whole of this treatise to our military readers.

*The March of Convoys*\* is another very important subject, on which our officers have very slender means of information. It is here fully treated, in a scientific yet plain and easy style. The author tells us that his observations are not founded ' on simple theory : they were formed in the course of the most laborious experience.' We therefore again refer to the book.

We now leave the German author ; and, from the specimens before us, we sincerely lament that the translator did not complete his original design : Colonel Tempelhoffe, though the competitor, would, in every library, be the acceptable and instructive companion of General Lloyd. The Prussian officer has no reason to be dissatisfied with his English dress,—for Colonel Lindsay's language is spirited, and generally correct ; (though not free from Scotticisms ; ) and he has enriched the translation by many judicious and intelligent notes. The

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\* We are happy to learn that Government have taken this important object into their serious consideration, and have appointed a regular Corps of Waggoners to the army on the Continent, commanded by officers of military rank.

following,

following, though perhaps the least to the purpose, we shall copy, for its curiosity. It is part of a dialogue, in the King of Prussia's works, on Prince Lichtenstein being introduced to Prince Eugene and the Duke of Marlborough in the other world :—

“ As to you, my Lord of Marlborough, men who hardly know the meaning of a company or a squadron decide that you were no soldier ; that you owed your reputation to Lord Cadogan, and that you were rather a politician than a General. What, (says Eugene,) will neither Blenheim, Ramillies, Oudenarde, or Malplaquet, serve as a buckler to shield the name of the great Marlborough ? It is true, (replies Lichtenstein,) that Queen Anne without Marlborough, and Charles the Sixth without Eugene, would have made but a sorry figure ; but there are now a set of men called Philosophers, who know nothing of the military art, and think to render it contemptible by abusing it upon all occasions. They in like manner abuse every art and science, but that of geometry. Socrates, Gassendi, Aristotle, and Bayle, they say, were blockheads. There never was any wisdom, (say these blackguards,) but what we have discovered. We will change all governments—France must become a Republic, whose legislators need only be geometers, and who say, that they mean to establish a perpetual peace, and to preserve it without an army.” Astonishing (says Colonel Lindsay), that in three\* years since the death of the great Frederick, but how long after he wrote these words we know not, France has actually become a Republic.’

IV. A Treatise on Winter Posts, translated from the German of C. F. Lindenau, Captain in the Prussian service.

Captain Lindenau treats his subject in a scientific, intelligent, and complete manner ; and, as *Patroles* are one of the most important objects in a war of posts, he particularly dwells on that head, which he closes with this just remark : ‘ Nor can it be denied that all surprises, and the success of almost every undertaking against winter quarters, are chiefly to be attributed either to the misconduct of advanced posts, or the negligence of patroles.’

This work was very well received on the Continent ; and we must do Colonel Lindsay the justice to say that it has lost nothing in the translation. It is illustrated with plates, and the Colonel has added several judicious notes.

V. Narrative of Events at St. Lucie, 1779, 1780.

These brilliant events are described in interesting language. The humane orders, on strict military discipline, by General Grant, and Brigadier (now Lieutenant-General Sir William) Medows, ought to be written in letters of gold. In the old General, we see the inflexible man of honour :—in the (then) youthful Brigadier, we have the same honourable and strict principles, inculcated with more courtesy.

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\* Five years and a half elapsed after the King of Prussia's death, before France was declared a Republic.



On the memorable repulse of Count D'Estaing, our author says, 'There cannot be a doubt that our fire would have been much more destructive, but for a most extraordinary instance of neglect; namely, the badness of our flints.' He adds in a note, 'It is now (1793) thirteen years since this was written, yet the flints are as bad as ever \*.' If they be so, shame on the ordnance! Strange, that men can be so infatuated as to deprive the soldier—so expensive † an object to the state—of his principal means of action, for the sake of a *fraction of a farthing*;—and the difference of price between a good and a good-for-nothing flint is actually no more!

The Colonel also properly endeavours to turn the attention of Government toward providing the soldiers with shoes. 'Can a soldier (says he,) march without shoes? Are they not the most necessary article of clothing? Two-thirds of the army upon St. Lucie are this day, February 4th, 1780, confined to their tents for want of shoes, because the merchants did not run the risk of coming with the fleet. When they do arrive, they will be allowed, as was the case in America, to charge the soldiers whatever price they please.'

This narrative is accompanied by an excellent plan of the scene of action, and concludes with some interesting anecdotes of gallant, though uncelebrated, individuals. This attention to humble merit is an amiable trait in the author's character.

#### VI. Some Account of the Assault ‡ on Gibraltar in 1782.

Colonel Lindsay confines himself chiefly to the memorable attack on the 13th of September, which he describes in a full and animated style.

Speaking of the most remarkable of the floating batteries, that which contained the magazine §, the Colonel continues:

'After it had burnt almost an hour, we felt every thing near us tremble; there was a thunder from it which was dreadful; but the cloud which it formed was beyond all description, rolling its prodigious volumes

\* Colonel Lindsay is now *Aide-de-Camp* to the King; we therefore trust that he will urge to his Majesty what he has here stated to the public.

† A soldier, including his value to the state as a citizen, is estimated at three hundred pounds: but even those who only reckon what he costs the King admit that his bounty-money, pay, expence of transports, &c. &c. will amount to at least thirty pounds before he takes the field.

‡ We object to this word, because, though Gibraltar was *besieged*, and *attacked*, it was not *assaulted*.—*Assault*, in military language, is nearly synonymous to *storm*, and implies an attack of a closer nature than any which took place in this siege.

§ By the bye, we never before heard of a separate magazine-ship among the floating-batteries before Gibraltar.

one

one over the other, mixed with fire, with earth, with smoke, and heavy bodies innumerable, on which the fancy formed various conjectures while they rose and fell; till the whole arriving at its height in a gradual progress of near ten minutes, the top rolled downwards, forming the capital of a column of prodigious architecture, which the first-rate painter must have been eager, though perhaps unequal, to have imitated.'

Colonel L. denies Mons. D'Arçon the merit of inventing the bomb-proof battering-ships, and adduces an extract from a book published in 1772, by the Spanish Major-General Don Pedro Lucuzé.—We are decidedly of opinion, however, that Mons. D'Arçon very much improved on the Spanish General's hint.

#### VII. Of the Swedes and the Square.

Here we return to translations from Colonel Tempelhoffe.—The Prussian officer, though the enemy of the Swedes, candidly accounts for the wretched figure which they made in the year 1758, by their being destitute of every necessary for carrying on a campaign; and he vindicates their army against 'those who, viewing the great tragedies of war seated at their ease, amidst the blandishments of wit and pleasure, without caring what may pass behind the curtain, can hardly form a just conception of military conduct; yet are commonly the first to raise their note of censure, which often is the loudest when they are the least possessed of every talent of discrimination.' On this point, Colonel Lindsay adds, in a note, "*Here, (said a critic with a map before him,) you might have passed the river.*" "*True, (replied Marshal Turenne,) but your finger is not a bridge.*"

On the utility of the *Square*, Col. Tempelhoffe instances the famous march of two hundred Swedes from Tarnow to Fehrbelling, in the face of a very superior corps of hussars and dragoons,—who made the most determined and repeated efforts to break the square, but were constantly repulsed. We can add, for the honour of England, that the most extraordinary instance of the resistance, of which this position is capable, was afforded by our countryman, Colonel Braithwaite, in the war against Hyder Ally; when, with only three thousand men, he resisted the incessant efforts of the combined army of Tippon Saib and the French, for three whole days; and though at last overcome, he was subdued more by fatigue than by the enemy, though their force was said to amount to one hundred and fifty thousand men! At the same time, we do not hesitate to give our opinion that, when a solid column of infantry can be brought to act against a square, the column, if the troops be nearly equal in courage, *must* prevail. Colonel Tempelhoffe thinks that an army, retreating before cavalry, should be formed into several small squares.

Having now reviewed Colonel Lindsay's *Miscellany* in detail, we shall only add that it merits a place in every military library; and that no one can read it without deriving both pleasure and instruction.

ART. VI. *The Looker-on*: a periodical Paper. By the Rev. Simon Olive-branch, A.M. 12mo. 3 Vols. 13s. 6d. Boards. Evans. 1794.

THESE papers have been 'written with certainly no undignified ambition, viz. to oppose something like a barrier to that usurping march of nonsense, which, under the pretext of gratifying the undistinguishing ardour for political intelligence by which the public mind is, at this juncture, inflamed, and taking advantage of the blind adoptions of prejudice, passion, and party zeal, has gained over to its standard an enormous crowd of deserters from the cause of sobriety and truth;—and to substitute the forsaken topics of morality, literature, and taste, in the room of shallow politics and newspaper philosophy.' (Concluding Paper.)

An end so praise-worthy deserved to be attained so well. Since the *Spectator*, we recollect no similar publication written with more urbanity and purity of diction. Several of the earlier papers are very much in Addison's manner. It may be needless to enumerate the contents of volumes which, in all probability, will soon be in many hands: but we shall insert a paper,—chosen, as more important things have been, by an operation analogous to the *Sortes Virgilianæ*:

'I regard it as the most fortunate occurrence of my life, that I am surrounded by a worthy set of parishioners, who all study to make my residence among them the most agreeable in the world. It is true, indeed, I had the advantage of succeeding to a Rector who was not of the same contented turn, and was more frequently at issue with his bretheren on a point of law, than a point of doctrine. My placid temper was no sooner discovered, than it gained me the hearts of most of my flock; and I observe that this friendly disposition towards me is hourly improving in them, as they find they can reckon upon a continuance of this content and tranquillity on my part.

'I have often thought that a small augmentation of tithes is dearly purchased by the sacrifice of this mutual cordiality and confidence. There is something in the consciousness that others share our joys and enter into our feelings, and that our health and happiness are a real concern to our neighbours, which cherishes the soul, and seems to dilate its capacities: I glow with satisfaction, when, after some days confinement, I see sincere congratulations in the looks of every one I meet: methinks at that moment I love myself the more for their sakes; and the delight of my honest parishioners is multiplied into my own.

'Since I have been settled here, we have been gradually forming ourselves into a society that has something novel in its principle and constitution.

constitution. Our number is fifteen, and includes many of the principal gentlemen in the neighbourhood. We have a discipline among us, the object of which is, to promote the ends of company and conversation, by maintaining the most perfect order, sobriety, and peace. My quiet behaviour, and known habits of complacency, have raised me, though with some reluctance on my part, to the place of perpetual President.

The fundamental article of our constitution, is the prohibition of every species of noise; for, as long as this is inadmissible, we think ourselves out of all danger of quarrelling, from which a degree of noise is inseparable: and though nonsense is not statutable among us, yet we are not afraid of its going to any great lengths under the evident disadvantages of order and tranquillity. There is a certain severity in silence, which will often check the course of an idle argument, when opposition and ridicule are employed in vain. I remember hearing a plethoric young man run on with surprising volubility, for an hour and a half, by the help only of two ideas, during the violence of a debate; till a sudden pause in the rest of the company proved clearly that he was talking about a matter which bore no relation to the point in dispute. The attention of the company being now wholly turned towards him, he began to totter under the mass of confusion he had so long been accumulating; when with one spring he cleared the present difficulty, and leaped from Seringapatam into the Minister's Budget: here, however, being nearly smothered, he made a violent effort; and before we could turn about to assist him, he was up to his neck in tarwater. He was, twice after this, in danger of being lost in the southern ocean; but an African slave-vessel took him up each time, and landed him, some how or other, at Nootka Sound. If I remember right, he held out till the siege of Oczakow, where he was put out of his misery by a summons from Tartary to the tea-table. — Thus a great deal of precious time is husbanded by this rule of silent attention among the members of our society; and many an idle speech falls to the ground ere it can get three sentences forwards, and is strangled like a Turkish criminal by dumb executioners.

Any elevation of voice above a certain pitch, is highly illegal, and punishable accordingly; and to ascertain this proportion as duly as possible, we have taken a room for our purpose, in which there is a very distinct echo, which must not be roused from its dormant state, under very heavy penalties. Any man provoking it to repeat his last word, is judged to be defeated in the argument he is maintaining, and the dispute must be abandoned altogether; the echo pronounces his sentence, from which there is no appeal. The abuse of superlatives is also cognizable among us; and no man is allowed to say, that his house is the pleasanter in the neighbourhood, that his dogs run the best, or that his crops are the most plentiful. Whatever carries the notion of a challenge with it, or can lead to a wager, we are pledged to discountenance. We admit neither toasting nor singing upon any pretext; and it would be as great an offence to raise a horse-laugh in a Quakers meeting, as to encourage any rude expression of joy among us. An ancient gentleman, lately admitted, was bound over last Saturday, for an eulogy upon old Mr. Shapely's fresh countenance, and  
a hint

a hint at his maid Kitty's corpulency, accompanied with a wink to Mr. Barnaby the churchwarden.

' We admit no betts upon any question whatever; and gaming is proscribed by the most solemn inhibitions. The merits of our neighbours is a topic we are forbid to descant upon; and it was a question at our last meeting but one, whether the mention of Mr. Courtly's car-buncle was not unconstitutional. As we are all old fellows, and have pretty well lived over the petulance and heyday of passion, these restraints bear less hard upon us, and forfeits become every day less frequent among us; insomuch that we are likely soon to be forced upon some regular contributions, in place of the fines from which we have hitherto drawn our support. I am in hopes we shall at last bring our plan to that state of perfection, that a breach of any statute will stand upon our records as a remarkable occurrence.

' The first visit of a new member is a spectacle diverting enough, and it is generally a full half year before we can shape him and clip him to our standard. It is now about three year since 'Squire Blunt bought a large estate in our neighbourhood, and, during the first twelve months, we heard of nothing but this gentleman's quarrels and litigations. As I sometimes walk in his chestnut groves to meditate upon matter for the entertainment of my worthy readers, I have been twice indicted for a trespass, and for breaking down his palings in pursuit of game; and, happening one day to take a telescope out with me, I was threatened with a prosecution for carrying a gun on his manor.

' As it is looked upon as some honour to be of our society, this rough gentleman was suddenly seized with an unaccountable inclination to become a member; and it was astonishing to every body, that after being well apprised of the inconvenience and rigour of our institution, and his own inability to perform the engagements of it, his ambition seemed no wise discouraged, and he still persisted in his design of profiting himself. As we have a certain term of probation, we rarely refuse to any body above the age of fifty (which is the age of admision), the favour of a trial. The following is a list of Mr. Blunt's forfeits in the black book.

- 1st day—Endured his own silence so long, that he fell asleep. On being awakened at the hour of separation, swore a great oath, and paid a guinea.
- 2d day—Had three shillings worth of superlatives, and a sixpenny whistle; besides paying a crown to the echo.
- 3d day—Offered to lay a bottle that he would eat two hundred oysters, and paid five shillings:—went to sleep for the rest of the evening.
- 5th day—Called for a song, and paid a shilling instead; nine shillings and six-pence for disturbing the echo; paid thirty shillings and six-pence for contumacy, and swore himself to Coventry.

' Here there was an interval of some months, during which our novice absented himself. We were surprised, however, one day, with his company, after we had given him up as irreclaimable. He appeared indeed to bring with him a disposition greatly corrected, and actually incurred only two forfeits the whole evening; namely, for bursting into a horse-laugh on Mr. Sidebottom's missing his chair, and giving Mr. Barnaby a slap on the back that raised the echo, and a violent

violent fit of coughing. Since this time he has been twice off and on, but has at last so far accommodated himself to the conditions of the Society, as to be counted a valuable member. Having made a great progress in the science of self-correction, his understanding has obtained its proper poise; his reason has had room to exert itself, and has given life and energy to a mass of much good meaning, that lay buried at the bottom of his mind.

The fame of this mighty cure hath brought us a great accumulation of credit and power; and it hath actually been in speculation among the freeholders and other voters in the county, to elect their representatives in future from our Society: a rule that would ensure to them men of ripe understandings, and regular habits. We are subject (as every good institution is) to ridicule from without: the young gentlemen are very pleasant upon us; and we pass under a variety of names among them, as, the Automaton, the Quietist, the Meeting, the Dummies, the Whig Club, the Rough Riders' Company, the Bearded Magdalens, the Grey Friars, the Court of Death, and the House of Correction. Such as have not quite turned the corner of fifty, and want a few months of being eligible, are very severe upon our age, call us the Antediluvians, and talk much of an Opposition Club of Young Fellows. While we have daily proofs, however, of the good effects of our institution, we are indifferent to attacks of every kind. We have the sensible pleasure of finding that the operation of our system is spreading; our married men return with sober spirits to their homes and hearths, and adopt, in part, our peaceful regulations into the bosom of their families; and it is not uncommon to see one of our old bachelors preferred by the ladies to beaux of five and twenty.

But the advantages resulting from these our institutions, are not merely of a moral kind: topics of literature and criticism come frequently under our consideration, which will necessarily flourish under circumstances of peace and good order.'—

On points of religion and politics it is but rare that we allow ourselves to expatiate: Religion being throughout a connected and analogous system, is never fairly viewed but when we take in the whole, and therefore can never properly become the object of broken and desultory conversation: Politics being a question that produces much heat, and little satisfaction, where obliquity of views and attractions of interest are sure to falsify the balance of our minds, we have almost entirely proscribed it; and, if it be by accident introduced, it is presently condemned by the spiritual censures of the infallible Echo.'—

But although we place great dependance on the efficacy of this regimen of tranquillity and order, for the cure of a great many complaints in our social system, yet there are some which we are obliged to abandon to severer modes of chastisement.

An avowed party-man is utterly inadmissible, whatever may be his other pretensions:—we set a higher value upon truth and temper, than upon the finest Philippic in the world.

We have no room for Atheists, or Ideots, or any such enemies to rule, especially as we hear that they have a Club of their own, which meets sometimes in one place, sometimes in another, as chance directs,  
but

but very often in a street called Pall-Mall, or Pell-Mell, from some analogy in the name, which association, in strict conformity to their principles of confusion, is composed of all sorts except the good, and includes princes, and lords, and jockies, who are jumbled together like their world of atoms.

‘ We admit no man who keeps a woman, while he is kept by his wife.

‘ We admit no notorious parasites or hangers-on. Mr. Sykes, the curate of the next parish, has been refused for having the run of the Squire’s kitchen, and the combing of my lady’s lap-dog. Mr. Barnaby, the church-warden, has complained of fleas, and the smell of parsnips, ever since he came to propose himself. When this gentleman is disposed to be facetious, he suggests the idea of a Parasitical Club, on the plan of one that was formerly established among the turnspit-dogs, when this fraternity was in its full glory and consequence, who were observed to meet every morning in the Grove at Bath, for the sake of business, friendship, or gallantry, and then distribute themselves about the town according to their different destinations.

‘ We have a rooted abhorrence of all gamesters, liars, and debauchees: we are therefore particularly on our guard against all such as have aspired to the infamy of certain great connexions. Bad husbands and sons, and all those who sin against these sacred duties and charities of life, we include under one solemn sentence of proscription.

‘ We are very shy of a man who after the age of fifty continues to be called Dick or Jack such-a-one: such men have probably sacrificed too much to notoriety to deserve respect.’—

‘ We have also a prejudice against a description of persons, who are called ingenious gentlemen, who have in general no other claim to this title than what is derived from the solution of an enigma in the *Lady’s Magazine*, or a contribution to the Poet’s corner. A rage for riddles and impromptues, were it to get footing among us, would be a mighty hindrance to the flow of conversation. It creates a kind of scramble in the mind of one that has a turn for these pleasantries, and scatters abroad his ideas like a ruined ant’s nest; while those who are used to reason right forward, and to keep a steady point in view, are forced to sit in vacant silence, with their faculties bound up in a stupid thralldom.’—

‘ I shall conclude my Paper of to-day with informing my readers that the gentleman who had the principal share in drawing up our code of laws, is a Mr. Anthony Allworth, a most valuable Member of this our Society, of whom I shall have frequent occasion to speak in the course of my speculations, when I wish to hold up a more animated picture than ordinary of sublime virtue, and practical religion. This gentleman is now in his seventieth year, and keeps himself in health by the diversion of his mind, and the exercise of his body, in his unwearied search after objects for his beneficence. He was one of our earliest members, and still suffers no weather to prevent his constant attendance. As he passes through many scenes in the course of every day, he never fails to introduce some agreeable or pathetic story, that sends us away more cheerful or more resigned. His example and admonitions are principally instrumental in conciliating new members,

and rendering them more docile and tractable; he has completely won Mr. Blunt's esteem, and has never been known to raise the echo himself, but in the cause of unprotected innocence, or forsaken truth.'

The foregoing paper being of a greater length than is usual for essays of this kind, we have taken the liberty, (which we hope the ingenious author will excuse,) of omitting a few detached and short passages, in order to render the extract somewhat more suitable to our limits.

These volumes, we need scarcely add, bespeak a cultivated mind, and do honour to the talents of Mr. Roberts, Fellow of Corpus Christi College, Oxon; whose name appears, as editor, at the foot of the *Inscription*,—to 'the best of Patrons, his much-honoured Father.'

ART. VII. *Tables of Logarithms of all Numbers, from 1 to 101000; and of the Sines and Tangents to every Second of the Quadrant.* By Michael Taylor. With a Preface and Precepts for the Explanation and Use of the same, by Nevil Maskelyne, F.R.S. Astronomer Royal. 4to. Elephant Paper. 4l. 4s. in Sheets. Wingrave. 1792.

**L**OGARITHMS are a series of numbers so contrived that the operations of multiplication may be performed by addition, and those of division by subtraction; raising of powers is reduced to multiplying the logarithms of the number by the index of the power, and extraction of roots to division by the index of the root. They were undoubtedly the invention of John Napier, Baron\* of Merchiston in Scotland, who published the first account of them in 1614, in a small quarto tract, entitled, *Mirifici logarithmorum canonis descriptio*. The table published by Baron Napier consisted only of natural logarithmic sines and cosines, and logarithmic tangents; and it was principally designed for the solution of spherical triangles, in the doctrine of which he was a consummate master: but he shewed how they might occasionally be used to find the logarithms of numbers, though not with equal facility with the sines and tangents. The logarithms, which he introduced, have been sometimes called Napierian, but more generally hyperbolic, because they were afterward shewn to be measured by the areas contained between the curve of an hyperbola, its asymptote, and ordi-

\* The word *Baron*, in Scotland, did not imply a peer of the realm, as in England, but one who held lands immediately of the king; and who had, in consequence, the power of punishing with death those who were guilty of certain crimes within a certain district.



mates: they have also been sometimes called natural, because they are that sort of logarithms which naturally arise in the resolution of mathematical questions.

This interesting and important discovery was immediately taken up by the illustrious Henry Briggs, the first Professor of Geometry at Gresham College, and afterward the first Savilian Professor of Geometry at Oxford; who recommended the scale of logarithms now in use, as best adapted to the decimal scale of numbers; so that the logarithm of 1 being 0, as it should be in every scale of logarithms, the logarithm of the ratio of 10 to 1 is 1, that of 100 to 1 is 2, that of 1000 to 1 is 3, and so on. This alteration was explained by Mr. Briggs in his public lectures, and was communicated to Baron Napier, who entirely approved it; saying, at the same time, that he also had thought of it, though somewhat in a different way, which he believed would be still more convenient. In Napier's trigonometrical table, the sines increasing from the beginning to unity, the logarithms decrease affirmatively from infinity to nothing; and, in imitation of them, Mr. Briggs had made his logarithms of the natural numbers to do so likewise; by which means the logarithms of all numbers greater than unity became negative. Napier, however, proposed to make the logarithms of numbers under unity negative, and those which belong to numbers greater than unity, affirmative; in which alteration Mr. Briggs acquiesced, and he immediately set about computing tables of logarithms on that plan, with so much earnestness that, in about eight years, (a short time for such a work,) he had computed and published the logarithms to 31\* chiliads of numbers, namely, from 1 to 20000, and from 90000 to 101000; and they were published in 1624 under the title of *Arithmetica Logarithmica*; each logarithm being extended to 14 places of figures besides the index. He also computed a table of logarithmic sines and tangents to every degree, and hundredth part of a degree, of the quadrant; these logarithms being likewise extended to 14 figures besides the index: which table was printed under the care of Adrian Vlacq, at Gouda, in Holland; and, the author dying in the mean time, they were published by Mr. Gellibrand, Professor of Astronomy in Gresham College, in 1633, under the title of *Trigonometria Britannica*.

Vlacq completed Briggs's tables by adding the logarithms of 70 000 numbers to 31.000 which Briggs had computed. He

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\* Dr. Hutton informs us, in his excellent History of Logarithms, that he never saw any copy of the *Arithmetica Logarithmica* which had the 31st chiliad in it. We have however seen a copy, which formerly belonged to the celebrated Abram Sharpe, that had it.

also

also computed the logarithmic sines and tangents for every tenth second of the quadrant: but he carried his computations only to ten decimal places. The former of these, with Briggs's thirty-one chiliads, to ten decimal places, were published in 1628, under Mr. Briggs's title of *Arithmetica Logarithmica*; and the latter in 1633, with the title of *Trigonometria Artificialis*.

Thus it appears that we are indebted to Napier, Briggs, and Vlacq, for their ingenious inventions and industrious labours in providing us with our present logarithmic tables, as far as relates to the most essential part, the substance of them: some improvements in the form and disposition of them, only, having been made by later authors. We shall mention the most important.

In 1633, the Rev. Nathaniel Roe, of Benaere in Suffolk, published a thin volume in 12mo, containing the logarithms of all numbers from 1 to 100000, to eight decimal places, and the logarithmic sines and tangents for every hundredth part of a degree of the quadrant, to ten decimal places. He was enabled to effect this by placing the even hundreds of the numbers at the top of the page, in one line, and the first three or four figures of the logarithms, in another, while the tens and units of the number are inserted in the first and last columns, and the remaining figures of the logarithm in the intermediate divisions.

The tables of the logarithms of numbers were reduced to their most convenient form by Mr. John Newton in his *Trigonometria Britannica*, published in 1658, and dedicated to Richard Cromwell. Here the units of the numbers are disposed in a line along the top of the page, and the tens, &c. down the left-hand column; also the first three figures of the logarithms stand in the second column, and the remaining five in the nine following columns, under the digit to which they respectively belong; the logarithms being put down in this table to eight decimal places; and this is the form still used in our best logarithmic tables. The logarithms of the sines and tangents are, in Mr. Newton's work, to degrees and centesims; with the addition of the logarithmic sines and tangents, in the first three degrees of the quadrant, to millesimals of a degree.

In 1706, Sherwin's Mathematical Tables were published, in 8vo; forming the most complete and commodious set of logarithmic tables that had ever then been seen; as they contain the logarithms to all numbers from 1 to 101000, together with small tables for finding, readily, the number to any logarithm, or the logarithm to any number under 10000000. Also tables of natural and logarithmic sines, tangents, secants, and versed sines, to every minute of the quadrant. Three tables

were reprinted in 1726 by Mr. Abram Sharpe, in 1742 by Mr. William Gardiner, in 1764 by Mr. Samuel Clarke; and in 1785 by Dr. Charles Hutton, with great improvements and additions, and a most curious and elaborate history of the invention and construction of logarithms, to which we own ourselves indebted for some of the preceding hints.

In 1742, the above-mentioned William Gardiner published a quarto volume of "Tables of Logarithms for all numbers from 1 to 102100, and for the sines and tangents to every ten seconds of each degree in the quadrant; as also for the sines of the first 72 minutes to every single second;" which are the most complete tables that had then been printed. They were confessedly Vlacq's tables of the sines and tangents abridged to seven places of decimals, which are sufficient for most purposes, and particularly for astronomical calculations; as, notwithstanding the present accuracy of instruments, and the improved modes of observing, observations are still liable to an error of five or six seconds; while tables to seven decimal places will exhibit the conclusions true within the tenth part of a second. The only defect in these tables is the trouble to which we are liable in the use of them; as proportions must be made for the intermediate seconds, and sometimes equations for second and third differences must be computed, when great accuracy is required, and the differences are very irregular.

To obviate this difficulty, the late Mr. Taylor undertook the laborious task of computing the logarithmic sines and tangents to every second of the quadrant. His method was to interpolate, from Vlacq's tables of logarithmic sines and tangents for every tenth second, the logarithmic sines and tangent for every second; by which means he obtained a table of them for every second, to ten decimal places,—the extent of Vlacq's tables,—which he afterward abridged to seven decimal places, taking particular care to make the last figure true to the nearest unit, under or over: a circumstance not to be neglected when seven decimal places only are taken; for if it were, the aggregate error might be considerable when several logarithms are added together.

We are told that the author did not use less care and diligence in supervising the press, and correcting its errors, than he did in its computations. He generally examined three, and sometimes four successive proofs, with the help of an assistant; one reading while the other listened. The first proof he compared with his manuscript, attending chiefly to the last two, three, or four figures, according as the differences rendered more or less figures variable; and he farther examined the index and three, four, or five of the first decimal figures himself, singly. He

He also compared the second proof, as to the last two, three, or four figures, and again as to the last two. He next compared the proofs at every 36th second with *Mr. Briggs's Trigonometria Britannica*, and at every tenth second with *Vlacq's* and *Gardiner's* tables; and, lastly, he took the differences between the last two figures of every two successive numbers by inspection: this completed his scrutiny in respect to the sines:—but he farther examined the tangents, by trying whether the sum of each figure, and its corresponding figure in the co-tangent, amounted every where to 10; and, wherever it did not, he examined whether the error lay in the tangent or co-tangent by differences, and corrected it. By this method, and with this care, was every sheet of the sines and tangents corrected. The table of the logarithms of numbers was compared with all the best tables, and particularly with those of *Dr. Hutton*.

In this manner, the indefatigable author pursued his labour till only five pages of the tables remained unfinished, when he sunk under it, and died.

The *Rev. Dr. Maskelyne*, his Majesty's Astronomer at Greenwich, had encouraged Mr. Taylor all the way through, had recommended him and his work to the Commissioners of the Board of Longitude, who gave him 300*l.* toward defraying the expence, and had exerted himself in procuring him subscriptions: he might therefore think it, in some measure, incumbent on him, (notwithstanding he must have sufficient avocations of his own,) to take the work up where the author dropped it. However, be this as it may, we find, from the preface, that he corrected the five remaining pages in the same manner nearly which the author had pursued, wrote the preface, and added the explanation and use of the tables: a performance which embraces such a variety of subjects, and in which they are all treated in so masterly a manner, that, however severely the loss of the author may be felt by his friends, it does not appear to us that the interest of his subscribers can possibly have suffered by it. We cannot give an adequate account of this part of the work in fewer words than the Doctor has used, and therefore we shall subjoin his own account of it:

‘ I have first given an explanation of the general nature and properties of logarithms, in a manner that appeared to me the most simple and easy of conception. In explaining the use of the logarithmic tables, I have had my eye both on *Gardiner's* precepts to his quarto book of logarithms, and *Mr. Callet's* improved explanation of them, annexed to his elegant octavo edition of the same, entitled, *Tables Portatives de Gardiner*. *Gardiner's* explanation is undoubtedly too abstract and concise for the generality of persons who are likely to make use of such tables. *Mr. Callet's* explanation is much preferable for common use, being more diffuse, and expressed in com-

mon language without symbols. I have taken freely from both; at the same time adapting the explanation to the peculiar form of these tables, and inserting various improvements of my own, all which it would be too tedious to particularise, and will best appear by comparing these precepts with the others. I will, however, mention the principal of them.

In the first place, I have pointed out the proper method of taking out the logarithmic sine of an arc between  $90^\circ$  and  $180^\circ$ , or between  $270^\circ$  and  $360^\circ$ , directly, without taking the complement of the arc; and in like manner to find the arc directly from its logarithm. I have also given easy and accurate rules to find the logarithmic sine or tangent of a small arc, or the logarithmic co-sine or co-tangent of one near  $90^\circ$ ; and in like manner rules will be found on page 22 for finding a small arc from its logarithmic sine or tangent, or an arc near  $90^\circ$  from its logarithmic co-sine or co-tangent, where by the common rule it would have been necessary to have applied equations of a second, and perhaps higher differences, which would have been attended with considerable trouble to the calculator. In pages 28 and 29, are given two new rules for finding the logarithm of a decimal fraction, one to be used with negative indices, and the other with affirmative ones, by adding 10 to the index. I have taken the substance of the rule of proportion from *Mr. Callet*, which is much clearer than as it stands in *Gardiner's* precepts. The rule for the combination and arbitration of exchange is chiefly taken from *Dr. Hutton's* arithmetic. *Mr. Jones's* 20 cases of compound interest, and five others following, and that in article 10, which are all given in *Gardiner*, and five others by *Mr. Callet*, are here computed by a new method, by first finding certain arcs from the things given, and thence computing the things required by theorems equivalent to, but much more simple than the usual expressions for the same, and better adapted to logarithmic calculation. I have chosen here, as well as in some other places, to give the rules and theorems themselves in algebraic language, rather than as applied to logarithmic calculation, that the reader might see more clearly the ground and reason of what he is about; after which he will be at no loss to make the calculation by logarithms.

General properties of plane triangles, right-angled spheric triangles, oblique angled spheric triangles, and rectilateral spheric triangles, or those having one of the sides equal to  $90^\circ$ , are prefixed to the respective solutions of the same; as well to explain the reason of the solutions, as to give the reader information which may be useful to him on other occasions. I have given tables of the solutions of the several cases of plane and spheric triangles by analogies, and with reference to schemes, in the usual manner, and added rules to point out whether the things found are greater or less than  $90^\circ$ , and not left it to the reader to supply so necessary a part of the solution from his own consideration and contemplation of the scheme and the general doctrine of triangles, as has been customary with trigonometrical writers, which might often take up much time, and sometimes occasion mistakes. A distinct table of solutions of the cases of a rectilateral spheric triangle is here given, which has not, that I know of, been done before, being analogous to the table of cases of a right angled spheric

spheric triangle, of which this rectilateral triangle is the supplemental one.

Not content with giving the solutions of spheric triangles by analogies, I have given them over again in another manner, directly adapted to practice, by these tables of logarithmic sines and tangents, to every second of the quadrant. I had two views in this, first to render the calculation more ready and easy; and, secondly, to introduce some new improvements, in order to make the calculation universally accurate in all cases, whereas the common rules frequently fail, which, however, is a circumstance not generally adverted to, nor hitherto much taken notice of.

The failure of the common rules sometimes arises from the smallness, or even vanishing of the difference of the logarithmic sines for a difference of a second in the arc near the end of the quadrant, or of the co-sine near the beginning of it; and sometimes from a contrary cause, the largeness of the difference of the logarithms.

To obviate the error in finding an arc arising from the smallness of the logarithmic difference of its sine or co-sine, a new and accurate rule has been laid down to be made use of in that case. The error arising from the largeness of the logarithmic difference, happens only when the first arc is not computed to a fraction of a second, which is small enough to deduce the sine or co-sine of the same arc with accuracy from it in the second operation; this error will be prevented by finding the arc with at least as many decimal places of a second as the logarithmic difference has places. But there is another method recommended to be pursued in this case, attended with superior advantages, namely, to derive the sine or co-sine, or their arithmetical complement, for the use of the second operation, from the tangent or co-tangent of the first arc, which is already found, and the co-sine of the same, if the sine should be used by the common rule, or the sine if the co-sine should be used by the common rule, taken out of the table whose logarithmic difference will be smaller than that of the sine or co-sine required by the common rule, and consequently easier taken out of the table. The advantage attending these methods is so great, that if proportion be made for the differences, the result will be obtained true in most cases within a tenth of a second, and in any case the error will not be greater than what might arise from that of a tenth of a second in any of the data; and in most practical cases, if the exactness of only a second, or a second and half, be required, the making any proportions at all for the differences may be dispensed with, and the logarithms may be taken out at sight to the nearest second of the arc, and the arc to the nearest second from the logarithm, which will much simplify and shorten the calculation.

Next follow the solutions of fifteen useful problems. The second and third of these, which are to find the logarithms of the sum and difference of two numbers, whose logarithms are given, are taken from Mr. *Cagnoli's* useful treatise of plane and spheric trigonometry. The following problems, from the third to the eighth, are solved according to the same principles. The eighth and ninth problems are subservient to the solution of the eleventh problem, or of cubic equations.

tions. The ninth contains the solution of a famous problem, that of finding any power of an impossible binomial in terms of another impossible binomial, which I have derived from the analogy of the circle to the equilateral hyperbola. There is something of this kind proposed, and partly executed, by Mr. *De Moivre* at the end of *Sunderson's Algebra*. His extraction of the cubic root of an impossible binomial is just and complete, but not so simple as that which is here given. His rule for extracting any root out of any given power of an impossible binomial, gives rightly the possible part of the binomial required, but leaves the impossible part undetermined.

The thirteenth and fourteenth problems will, I hope, be found of considerable use in practical astronomy, being more clear and precise than any rules I have seen for the same proportion, and at the same time capable of giving the result, true to a second, or little more, in the case of the planets or zodiac stars, by only taking out the logarithms for the nearest second of an arc, and the arc to the nearest second answering to the logarithms.

The fifteenth, or last problem, to clear the observed distance of the moon from the sun, or a fixed star, of the effects of refraction and parallax, is one of the most important in practical navigation, on account of its great use in finding the longitude at sea. Its solution here given is new, and preferable to *Dunthorne's* improved, contained in the second edition of the *Requisite Tables* used with the *Nautical Ephemeris*. Besides these tables of logarithmic sines and tangents, it requires only the tables of refraction and of the sun's parallax, or the first and third of the requisite *Tables*. It will be sufficient to take out the logarithmic sines and tangents as they stand in the table opposite the arc, taken to the nearest second, and the arc to the nearest second answering to the logarithm, which will make the calculation very easy.\*

Having made this copious extract, we have not room for farther observations: nor are they necessary, either to point out the importance, or to explain the nature, of the present curious and expensive publication.

ART. VIII. *The Mysteries of Udolpho*, a Romance; interspersed with some Pieces of Poetry. By Ann Radcliffe. Author of the *Romance of the Forest*, &c. 12mo. 4 vols. 1l. Boards. Robinsons. 1794.

**I**F the merit of fictitious narratives may be estimated by their power of pleasing, Mrs. Radcliffe's romances will be entitled to rank highly in the scale of literary excellence. There are, we believe, few readers of novels who have not been delighted with her *Romance of the Forest*\*; and we incur little risque in predicting that the *Mysteries of Udolpho* will be perused with equal pleasure.

\* See Rev. N. S. vol. viii. p. 82.

The works of this ingenious writer not only possess, in common with many other productions of the same class, the agreeable qualities of correctness of sentiment and elegance of style, but are also distinguished by a rich vein of invention, which supplies an endless variety of incidents to fill the imagination of the reader; by an admirable ingenuity of contrivance to awaken his curiosity, and to bind him in the chains of suspense; and by a vigour of conception and a delicacy of feeling which are capable of producing the strongest sympathetic emotions, whether of pity or terror. Both these passions are excited in the present romance, but chiefly the latter; and we admire the enchanting power with which the author at her pleasure seizes and detains them. We are no less pleased with the proofs of sound judgment, which appear in the selection of proper circumstances to produce a distinct and full exhibition, before the reader's fancy, both of persons and events; and, still more, in the care which has been taken to preserve his mind in one uniform tone of sentiment, by presenting to it a long continued train of scenes and incidents, which harmonize with each other.

Through the whole of the first volume, the emotions which the writer intends to excite are entirely of the tender kind. Emily, the heroine of the tale, early becomes familiar with sorrow, through the death of her parents; yet not before the reader is made acquainted with their characters and manners, and has accompanied them through a number of interesting circumstances, sufficient to dispose him to the exercise of tender sympathy. At the same time, her heart receives, by slow and imperceptible degrees, the soft impressions of love; and the reader is permitted, without the introduction of any dissonant feelings, to enjoy the luxury of observing the rise and progress of this passion, and of sympathizing with the lovers in every diversity of sentiment, which an uncommon vicissitude of events could produce; till, at last, Emily is separated from her Valancourt, to experience a sad variety of woe. With the interesting narrative of this volume, are frequently interwoven descriptions of nature in the rich and beautiful country of the South of France, which are perfectly in unison with the story; at the same time that they display, in a favourable light, the writer's powers of fancy and of language, and afford no small addition to the reader's gratification. We should have great pleasure, would our limits permit, in giving to our readers some specimens of these descriptions.

Something of the marvellous is introduced in the first volume, sufficient to throw an interesting air of *mystery* over the story; and the reader feels the pleasing agitation of uncertainty con-



cerning several circumstances, of which the writer has had the address not to give a glance of explanation till toward the close of the work. In the remaining volumes, however, her genius is employed to raise up forms which chill the soul with horror; and tales are told that are no less fitted to "quell each trembling heart with grateful terror," than those with which, "by night,

"The village matron round the blazing hearth

Suspends her infant audience."

Without introducing into her narrative any thing really supernatural, Mrs. Radcliffe has contrived to produce as powerful an effect as if the invisible world had been obedient to her magic spell; and the reader experiences in perfection the strange luxury of artificial terror, without being obliged for a moment to hoodwink his reason, or to yield to the weakness of superstitious credulity. We shall not forestall his pleasure by detailing the particulars: but we will not hesitate to say, in general, that, within the limits of nature and probability, a story so well contrived to hold curiosity in pleasing suspense, and at the same time to agitate the soul with strong emotions of sympathetic terror, has seldom been produced.

Another part of the merit of this novel must not be overlooked. The characters are drawn with uncommon distinctness, propriety, and boldness. Emily, the principal female character, being naturally possessed of delicate sensibility and warm affection, is early warned by her father against indulging the pride of fine feelings,—(the romantic error of amiable minds,)—and is taught that the strength of fortitude is more valuable than the grace of sensibility. Hence she acquires a habit of self command, which gives a mild dignity to her manners, and a steady firmness to her conduct. She is patient under authority, without tameness or cunning. Desirous, in the first place, of her own approbation, she is equally unaffected by the praise and the censure of fools. In love, she is tender and ardent without weakness, and constant notwithstanding every inducement, from interest or terror, to abandon the object of her affection. Good sense effectually fortifies her against superstitious fear; and a noble integrity and sublime piety support her in the midst of terrors and dangers. In the character and fortunes of Emily's aunt, Madame Cheron, to whom her sufferings are solely owing, is exhibited an example of the mischief which silly pride brings on itself and others. Dazzled with show, she wants the sense both to discern merit and to detect imposture: supercilious in her condescension, and obsequious in her pity, she inflicts cruel wounds without intention; she admires and despises by turns, and equally without reason; she neither bears injuries with meekness nor repents them with dignity;

dignity; and her exasperated pride vents itself in feeble lamentation, and prevents her from using the necessary means for her safety, till at length it exposes her to cruel insults, and precipitates her destruction.—Montoni, her second husband, is an Italian of strong talents, but of an abandoned character and desperate fortune: he is unprincipled, dauntless, and enterprising; reserved through pride and discontent, deep craft conceals all his plans: wild and various in his passions, yet capable of making them all bend to his interest, he is the cause of cruel wretchedness and infinite terror to those who are under his power. Some gleams of comic humour play through the gloom of the story, in the character and conversation of the faithful servant Annette, who has an insuperable propensity to credulity, and an irresistible impulse to communication: but whose *naïveté*, simple honesty, and affection, render her character interesting. Several other portraits are drawn with equal strength; for which we must refer to the volumes.

The numerous mysteries of the plot are fully disclosed in the conclusion, and the reader is perfectly satisfied at finding villainy punished, and steady virtue and persevering affection rewarded. If there be any part of the story which lies open to material objection, it is that which makes Valancourt, Emily's lover, fall into disgraceful indiscretions during her absence, and into a temporary alienation of affection. This, in a young man of noble principles and exalted sentiments, after such a long intimacy, and such a series of incidents tending to give permanency to his passion and stability to his character, we must think *unnatural*. The performance would in our opinion have been more perfect, as well as more pleasing, if Du Pont, Emily's unsuccessful admirer, had never appeared; and if Valancourt had been, as Emily expected, her deliverer from the Castle of Udolpho. The story, we apprehend, might have been easily brought to its present termination on this supposition.

The embellishments of the work are highly finished. The descriptions are rich, glowing, and varied: they discover a vigorous imagination, and an uncommon command of language; and many of them would furnish admirable subjects for the pencil of the painter. If the reader, in the eagerness of curiosity, should be tempted to pass over any of them for the sake of proceeding more rapidly with the story, he will do both himself and the author injustice. They recur, however, too frequently; and, consequently, a similarity of expression is often perceptible. Several of the pieces of poetry are elegant performances, but they would have appeared with more advantage as a separate publication.

Our

Our readers may form some judgment of the writer's descriptive and poetical talents from the following specimen; the scene of which is at Venice:

' In the cool of the evening the party embarked in Montoni's gondola, and rowed out upon the sea. The red glow of sun-set still touched the waves, and lingered in the west, where the melancholy gleam seemed slowly expiring, while the dark blue of the upper æther began to twinkle with stars. Emily sat, given up to pensive and sweet emotions. The smoothness of the water, over which she glided, its reflected images—a new heaven and trembling stars below the waves, with shadowy outlines of towers and porticos, conspired with the stillness of the hour, interrupted only by the passing wave, or the notes of distant music, to raise those emotions to enthusiasm. As she listened to the measured sound of the oars, and to the remote warblings that came in the breeze, her softened mind returned to the memory of St. Aubert and to Valancourt, and tears stole to her eyes. The rays of the moon, strengthening as the shadows deepened, soon after threw a silvery gleam upon her countenance, which was partly shaded by a thin black veil, and touched it with inimitable softness. Hers was the *contour* of a Madona, with the sensibility of a Magdalen; and the pensive uplifted eye, with the tear that glittered on her cheek, confirmed the expression of the character.

' The last strain of distant music now died in air, for the gondola was far upon the waves, and the party determined to have music of their own. The Count Morano, who sat next to Emily, and who had been observing her for some time in silence, snatched up a lute, and struck the chords with the finger of harmony herself, while his voice, a fine tenor, accompanied them in a *rondeau* full of tender sadness. To him, indeed, might have been applied that beautiful exhortation of an English poet, had it then existed:

—“ Strike up, my master,  
But touch the strings with a religious softness!  
Teach sounds to languish through the night's dull ear  
Till Melancholy starts from off her couch,  
And Carelessness grows concert to attention!”

' With such powers of expression the Count sang the following

#### RONDEAU.

' Soft as yon silver ray, that sleeps  
Upon the ocean's trembling tide;  
Soft as the air, that lightly sweeps  
Yon sail, that swells in stately pride:  
' Soft as the surge's stealing note,  
That dies along the distant shores,  
Or warbled strain, that sinks remote——  
So soft the sigh my bosom pours!  
' True as the wave to Cynthia's ray,  
True as the vessel to the breeze,  
True as the soul to music's sway,  
Or music to Venetian seas:

' Soft

' Soft as yon silver beams that sleep  
Upon the ocean's trembling breast ;  
So soft, so true, fond Love shall weep,  
So soft, so true, with thee shall rest.'

After the remarks which we have already made, we need scarcely add our recommendation of these interesting volumes to general readers.

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ART. IX. *A Prospect of the Political Relations which subsist between the French Republic and the Helvetic Body.* By Colonel Weiss, Member of the Sovereign Council of Berne. Originally published in French, 1793. Translated by Weeden Butler, B. A. of Sidney-Sussex College, Cambridge. 8vo. pp. 56. 1s. 6d. Debrett. 1794.

COL. W.'s reputation is not confined to the military world ; he has also acquired a name in the republic of letters, as the author of a work printed in 1785, entitled, " Philosophical, Political, and Moral Principles ;" a work greatly esteemed by the famous Mirabeau, who was a very competent judge of literary merit. The pamphlet now before us was written in Paris little more than a month after the death of Lewis XVI. ; and the Colonel was well known to, and in the confidence of, many of the leading members of the Convention. He was an acute observer of events, and appears to be intimately acquainted with the interests of the different states of Europe ; particularly of France, in which he resided ; and of Switzerland, of which he is a native. To our readers, he will appear rather as a new character on the present political stage ; as a man willing that his country should receive an ambassador from the French, but still without immediately acknowledging the republic ; wishing that France should be as free as she pleased, and under whatever form of government she should think proper to adopt, but that she should not call on other nations to recognize it, until it should have been so strongly established as not to be liable to be altered in a hurry, but should promise stability and firmness ; that Switzerland should adhere to a system the most pacific, but be at the same time prepared for war ; that France should content herself with the enjoyment of her own constitution, whenever she should have one ; and, if she wished to preserve peace with the Swiss, should not presume to interfere with their internal affairs, nor attempt aught against the established government of the Helvetic Cantons. Unlike our own party writers, who, according to their different views, consider the French revolution as a model of wisdom and perfection, or as an amalgama of every crime that can disgrace human nature, he finds in it many things to praise, and many to censure. Our readers may be curious to know the sentiments of

of an intelligent foreigner relative to the events that have armed a great part of Europe against France; sentiments which differ widely in many respects from those that are entertained either by the friends or the opposers of ministers in this country. The Colonel appears to have the concerns of his own nation and of France more immediately in view: but still, in many instances, his remarks are applicable to every one of the nations now at war,

As we cannot state the grounds to which he calls the attention of his readers with greater brevity and clearness than in his own words, we will open our account of them with the following extract:

‘The subjects for our present consideration, and which I propose to discuss in as few words as possible, are:—Whether it is the interest of France to increase the number of her enemies, and to fall out with the Helvetic Body?—Whether it is expedient for the Swiss to interfere in the disturbances of Europe, and to engage in the war against France? Whether such a rupture could, on both sides, be founded in reason and justice?—If a manifest evil, how may it be avoided?—Whether the general conduct of the Swiss nation, and that of the Canton of Berne in particular, has not been scandalously and publicly traduced?—To conclude with some remarks upon the public acknowledgement of an Ambassador from the French Republic.’

Before he proceeds any farther, the author thinks it necessary to give a sketch of his own political creed: from which it appears that he professes a warm attachment to liberty; that he admired the cause in which the French embarked, when, by their representatives, they began to reform their government; and that he approved the decree for seizing and appropriating to the public use the estates of the church, with many other important measures adopted about the same time. He laments that to the sublime principles of the undertaking, were severally or jointly opposed ‘man’s natural imperfections, impetuous passions, ignorance, fanaticism, dangers, obstacles, and jarring interests; that a spirit of enlarging upon the simplicity of the first design obstructed the attainment of the good end proposed; and that a diversity of sentiment in the numerous assemblies introduced also an incoherence in their operations.’ He farther observes that ‘a powerful body of pretended patriots, connected with external and internal enemies, secretly opposed the public good, endeavoured to mislead others, disseminated the seeds of disunion, fear, hatred, and revenge, every where urging men on to disorders and crimes; and then exclaiming, *These are the fruits of a revolution!*’

In his third chapter, in which he discusses the question, “Is it the interest of France to fall out with the Helvetic Body?” he affords a striking instance of the short-sightedness of man.

He appears to consider Germany alone as a match for France: the former, he says, is as populous as the latter; and though he admits the French to have an advantage arising from enthusiasm, yet he thinks it balanced by these circumstances, that the Germans are 'better disciplined, more governable, better skilled in military tactics, and possess more firmness of national character.' He then throws England, Russia, Holland, Sardinia, Rome, Spain, and Naples, into the scale of Germany; and thus, in his own mind, he makes the confederacy infinitely an overmatch for France. Having thus arrayed the two parties, he asks whether the republic has not a sufficient number of enemies on her hands; and whether it would be prudent in her, by wanton provocation, to force into that confederacy a nation of soldiers; a nation that covers, as with a rampart, 150 miles of the French frontier, and saves France the expence of garrisons, fortresses, and armies, to protect herself on that side; a nation the only one through which she has at present any communication with the rest of Europe?—The Colonel undoubtedly was right in his theory: but he never imagined that practice would be found at variance with it, and that France would be able to act offensively on every point, drive her numerous enemies before her, and conquer extensive provinces in the face of immense armies renowned for discipline and valour. The events which have occurred in the course of the campaign of 1794 must have made a considerable change in his calculations.

Speaking of the new principles adopted and propagated by the French, our author, himself a republican, and holding an office in the magistracy of a republic, thus delivers his opinion of them:

• I also am well acquainted with these abstract principles; I also have preached them to others long before the revolution: but I abhor their abuses, and dread their misapplication, as much as I venerate the truths they contain. They should serve as lights to direct legislators, but they are not the absolute measure of civil relationship, which ought ever to be connected with our own weakness, with the ignorance of the common people, and with local contingencies.

• Our constitution, no doubt, will not bear a rigorous examination, according to your new principles: but these principles have not yet been sanctioned by experience, whilst our's are sanctioned by public happiness, differing partially according to the cantons, but at this moment superior to your's in every respect.

• That there are some abuses, cannot be denied: we have not reached perfection; we are men; and, like the rest of mankind, have our errors, our weaknesses, our passions, and our ungarded moments, which, now and then, occasion irregularities.—I myself have fallen a victim to them; I also rank among the malcontents; but shall  
I be

I be so mean, so despicable, as to sacrifice truth, justice, and my country's repose, to private resentment?—No! With heart-felt conviction I acknowledge, that in our land there exists a preponderancy of good, which merits every respect; and that, perhaps, there is no tribunal in the world possessed of greater probity and purer designs than the Sovereign Council of Berne.

'When we find an ever-increasing prosperity to be the result of an administration that has lasted six hundred years, we need no other inducement to decide, with confidence, that the government is good, and that the constitution is not bad. Experience is a more certain criterion than reasoning; and facts are stronger evidences than abstract speculations. States are not made to serve as models of a constitution; but constitutions are made for the service of states:—what agrees with one nation, may not with another; but that form is indisputably the best, which renders the people most happy.—Frenchmen! I make bold to ask you, are you yet happy?—that you may become so, is my most ardent wish: gladly would I resign my life, if, by the sacrifice, I could contribute aught to your felicity. At present you can only *anticipate* your happiness; *we* really *enjoy* our's: our situations, therefore, are not similar. Our revolution is completed; but we are witnesses of the tumults and turmoils in which you are engaged, and of the perils by which you are environed; can either your generosity, then, or your justice, blame us for our prudence?

'Before the revolution, you, in common with the rest of Europe, agreed, that we possessed a principal portion of public happiness; you considered us as under a wise and temperate government, as an honest, happy, and free people.—We are still what we always were; you only are altered, Frenchmen; you are no longer like what you were formerly:—excuse my freedom. Have you not, however, indirectly decreed, that you alone possess all knowledge, and all virtue; that all the ages that are past, and that all the nations which now exist, neither had, nor have any notion of happiness or of justice. Amidst yourselves, you perceive none but heroes and philosophers; in all other nations, none but tyrants and their slaves.

'We are both of us guilty of this one great failing, namely, that of having changed, even to the meaning of our expressions. The title "*aristocrat*" was deemed an honourable appellation for more than two thousand years, and corresponded with its Greek etymology, "*the government of the best*;" and in this sense we were very aristocratical; but you were pleased, all on a sudden, to make it a most atrocious term of reproach; and your populace, which judges by words only, and not by deeds, beheld us, from that time, in no other light than as so many monsters.—I appeal to every public functionary in the land—What were your former legislatures in the true sense of the word? In what does your present National Convention differ from an elective aristocracy?—I would recommend the epithet "*tyrant*" as a substitute for this barbarous solecism.'

Col. Weiss discovers the lust of conquest in the wishes of the French to acquire extent of territory, under the modest pretence of rounding their dominions, or forming a strong barrier on a

side at which they are thought not to be at present well defended; and he thus reasons on it in a manner equally short and convincing:

"It is not," said one very seriously to me, "it is not our wish to fall out with you; but the district of Vaud would be very acceptable to us: we might form a new department of it, when joined to that of Valais\*."—Now I most assuredly believe, that it would *not* be acceptable to you; because you could not possess it without possessing all. If we were to rank amongst the RIGHTS of MAN, that of assuming whatever might be *acceptable* to him, a man would have his neighbour's house pulled down in order to enlarge his own orchard. It is as if we were to tell you, "We are, undoubtedly, your best friends; we only wish to live in peace and harmony; but Alsace and Franche-comté would prove *very acceptable* to us; you surely, therefore, will not take it ill if we excite a revolt in these places, and take possession of them for ourselves?"

He tells the French that their conduct, toward the countries in which their arms have procured them a footing, has completely belied their promises of *fraternity* to all nations, and has justly warned all Europe to be on its guard against a *brotherhood* which marks its way by plunder and massacre. To strengthen this observation, he gives the following extract from the official report made to the Convention 15th Feb. 1793, by Collot d'Herbois, one of its members, who had been sent as a commissioner to Nice; an extract which we lay the more readily before our readers, as it serves to strengthen the general opinion that the least dangerous way of receiving an invading French army is *at the point of the bayonet*:

"You know under the pressure of what circumstances your Commissioners entered Nice; pillage, rapine, and murder, polluted this unfortunate city. When the French army entered Nice, it was received as an army of deliverers; the inhabitants came out to meet the General, and promised him friendship, fraternity, and all kinds of assistance: he, on his side, promised to protect their property. Twelve hours after his arrival, the pillage began; it lasted for thirty hours, without intermission, at the end of which the General issued an insignificant proclamation to stop it: it had no effect; and two whole months were passed in this horrible situation.

"Then, and especially on the mountain, the most shocking excesses were committed. On the mountain, a parcel of savages violated all the ties of decency and humanity; and even carried off the little animals which sustained their poor masters—they rambled from house to house, stole whatever tempted their covetousness, and loaded their mules with excessive plunder. The General, under the pretence of discipline, compelled his soldiers to protect these robberies."

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\* \* \* \* \* O si angulus ille  
Proximus accedat, qui nunc denormat agellum!  
O si urnam argenti fors qua mihi monstret! &c. &c. *Horace. (B.)*

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In his 4th chapter, the Colonel discusses the question, "Is it expedient for the Swiss to interfere in the disturbances of Europe, and to engage in a war against France?" and decides it in the negative. In the course of the discussion, he more than insinuates that France is wrong in her attempts to realize her wild theories, and that she must ultimately abandon them.

If some persons will not allow that the Swiss conducted themselves with great prudence in the question of peace or war with France, it must be granted by all that they displayed great steadiness: they were urged strongly on both sides; the allies made them the most tempting offers, to induce them to join the confederacy; while, on the other hand, the dictatorial and enthusiastic part of the French nation was threatening them with a declaration of war, if they did not immediately acknowledge the republic. They withstood the solicitations of the one, and the menaces of the other; they have not declared for the allies, and cannot be said to have recognized the republic. It is true that they have received an ambassador from France, and keep up with her a diplomatic correspondence: but it would seem as if they considered this step as short of recognition. We cannot but remark here a very striking difference between the politics of the Swiss Cantons and those of Mr. Fox: the latter was for immediately acknowledging and sending an ambassador to the new French government; while the former made it a point for a long while not even to receive a minister from it, though they were, at the same time, determined to maintain peace with France. The Colonel's observations respecting the recognition required by the Convention will probably be acceptable to our readers, as they are applicable to the situation in which we ourselves stood when Mr. Fox pressed his motion on that head, and as they are contained in a small number of lines. They are these:

"This acknowledgement may not only render other powers indisposed towards us, but it exposes us also to disputes with you. We are convinced of your transcendent genius; but we know that men, and even very well-informed Frenchmen, are liable to mistakes. We are the more convinced of this, because that which three years ago was reckoned the master-piece of reason, and the fairest of all possible constitutions, is now considered in quite a different light. Who then can assure us, that the same thing will not shortly happen again? Read the journals and declamations of those times, you will find them fully as impassioned, and to all appearance equally as convincing as those of the present day.—Now, if we had acknowledged the constitution of 1789, would you not have cause to blame us in 1793? And who yet knows what may still happen?"

For the rest, the constitution is out of the question, as you do not yet possess one: the acknowledgement of your representative, the means of diplomatic communication, and acts of good neighbourhood, are therefore the only objects at issue. These, the majority of our

our government will certainly be induced to grant, whatever be that form of government under which France shall think fit to live.'

In his 6th chapter, the Colonel treats of the various subjects of discontent given by the French to the Swiss, and *vice versa*. In the course of this discussion, he exhibits scenes of horror and barbarity truly savage!

The Colonel bears his testimony to a point of great importance, and says that the Swiss guards acted on the *defensive* on the fatal 10th of August; that they were not the aggressors, but conducted themselves in obedience to orders received by them from the civil power. This testimony is entitled to the more weight, as the gentleman who gives it was the countryman of those brave fellows, and condemns their obedience as a politician, while he extols their valour, and acquits them of the charge of aggression. He thus expresses himself:

'But few words are necessary to state the whole affair. The Swiss guards were told, "The king will be assassinated; you are *his* guards; in *his* service you are engaged." Besides, it is well known that the municipal officers ordered them, that very morning, to repel force by force. If I must blame their errors as a philosopher, yet I applaud their fidelity as a Swiss; I admire their gallantry as a soldier.'

We are pleased, amid shocking accounts of carnage and brutality, to find one instance of humanity, the more bright and endearing from the contrast. The Colonel pours forth his gratitude to the national guards of the section of the Tuilleries, who that day saved the lives of 200 Swiss soldiers almost at the hazard of their own. The names of these generous preservers of his countrymen he would gladly proclaim to the world, that they might enjoy the esteem of every friend to humanity: but he is restrained by a consideration as honourable to his own feelings, as it is disgraceful to the (then) ruling powers in Paris:—he is afraid that, were he to name them, he should draw on their heads the vengeance of a ferocious and bloody populace, enraged against those who had dared to snatch a victim from their fury.

The 7th and last chapter contains remarks on the two grand principles—Liberty and Equality, which we cannot but consider as extremely judicious. The light of philosophy, he says, like that of the sun at a certain distance, illuminates, fructifies, and animates: but, if a little nearer, it dazzles, parches, destroys, consumes. Heat should be proportioned to the elements on which it is to act. He observes that the moral principles of legislation ought to be rendered consonant to the general weakness of mankind, to the ignorance of the inferior classes, and to the distinct character of the nation for which the laws are made; and that, as it would be absurd to

address a brute animal in the language fit for a child, or a child in that which is best suited to his father, so it would be absurd to speak to a man without education in the same style as to one who was well informed, or to a lively and volatile people just emancipated from slavery as to a nation long accustomed to liberty and to the habit of thinking and moralizing :

\* Deliver, (says he,) twenty-six men, chosen at hap-hazard from among the multitude, to a \* Sieyes, a Pethion, a Buzot, a Guadet, a Vergniaud, a Breard, or any other of your most enlightened legislators, and commission them to make of these persons *twenty-six philosophers* :—they will shrink from the undertaking, as from a thing impossible to be accomplished; and you would fain make *twenty-six millions* such! Principles highly philosophical do necessarily require superior understandings to comprehend them; and the more sublime they are, the more liable the common people will be to mistake their meaning. Abstract theories of LIBERTY and EQUALITY rank first among this class. No nation has ever yet lived up to these tenets; for the awkward quotation of the example of the Spartans is futile and irrelevant; they had their kings, and a scanty population, with helots for slaves; and history informs us they were far from happy, because they deviated too much from the ordinary course of nature; which must be judged of, not so much according to metaphysical speculation, as according to the experience of all ages. . . . . EQUALITY, (in its *new* sense) a principle truly sublime in theory, is one of the most difficult to be put in practice that can be devised. The rapidity of its progress, the magnitude of its consequences, the impossibility of ascertaining its limits, and the interest of the majority in its abuse; all these several circumstances contain probably the fatal causes of every public calamity. In the eye of civil law, *Equality* is a sacred principle, violated by tyranny and injustice alone; it is the ground-work of mutual safety; and according to its precepts, there is no other rank, no other title than that of truth and justice. . . . . *Equality* of right as to admission into public offices and employments, bears also a respectable and plausible appearance; it seems to pave the way for merit: but unfortunately, however, experience sometimes evinces the contrary.—Its establishment may and ought to be attempted in a rising state, and under a new constitution, in which every impediment has been already removed, and where the wish for this one benefit does not risk the annihilation of all others. Even in the latter case, an attempt should be made towards a gradual approximation, free from any violent collision, and towards the diminution of exclusive privileges.—But when *Equality* is defined in a vague and indeterminate manner, as that *every one may enjoy the same rights*, then the interest of the majority soon makes a bad use of the definition: it changes to a state of warfare of the poor against the rich, and of subjects against those in power. It must infallibly weaken subordination, order, peace, security, property, industry, and every basis of public prosperity. An

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\* It is evident, from these names, that our author had a high opinion of the Brissotine party, *now no more*,

excess of good may thus become prejudicial; just as when once we have over-reached the mark, the longer the race continues, the greater is the aberration. . . . *Equality* exists no where in nature; it is imperceptible in the physical as in the moral world. We view all around us a concatenated series of gradations, representative of one great *whole*, inclining downwards from the immense orbs of light, even to those minute terraqueous globules, where a few insects are seen to harass and devour each other. Lower but the summits of the mountains, and level the surface of the earth; and from that moment there will be no longer vallies or rivers, circulation or vegetation; there can remain no medium, either an universal aridity, or one general inundation will prevail.'

These sentiments cannot be suspected to proceed from a love of despotism, when they are known to come from a Swift, a philosopher, and a republican, and consequently a friend to liberty. The present work by no means derogates from the writer's former literary fame.—The translation is well executed.

ART. X. *An Essay on the best Means of providing Employment for the People.* To which was adjudged the Prize proposed by the Royal Irish Academy for the best Dissertation on that Subject. By Samuel Crumpe\*, M.D. M. R. I. A. 8vo. pp. 400. 6s. Boards. Robinsons. 1793.

A subject of greater importance to society cannot occupy the thoughts of a politician, or a philanthropist, than that of providing employment for the people. Idleness is the cause of most of the calamities that afflict mankind, but industry is the source of many blessings and solid advantages: the former either producing or feeding our vices; the latter counteracting or destroying them; and, in their stead, sowing the seed of every virtue. He, therefore, who devises means for usefully employing the people, is the best friend to mankind; for he promotes their temporal and spiritual happiness at the same time, and, thus combining the cause of religion with that of the state, makes commerce and manufactures serve as handmaids to morality. We are at a loss, however, to conceive how a gentleman in Dr. Crumpe's situation, as a physician engaged in extensive practice, could find leisure to qualify himself for the task undertaken in this essay; which required much reading, and a long and serious consideration of what had been written on it by well-informed men in various parts of Europe. Be that as it may, he appears to have performed it with great ability; and the Academy has done credit to its own judgment in crowning with its approbation a work of distinguished merit. Though

this be the Doctor's first appearance as an author, his performance would do honour to a veteran in literature; and such a dawn, we may fairly presume, will be followed by a splendid meridian.

That there may be no ground for questioning the delicacy and impartiality of this learned body, we think it necessary to state that, when the prize was adjudged to this essay, Dr. Crumpe was not a member of it; for it was subsequent to the adjudication that he was honoured with a seat in the academy.

The following brief statement will unfold the circumstances which led to the composition of this work, and the principal objects which the author had in view :

On the 8th day of October 1791, the Royal Irish Academy received a letter signed a *Friend to Ireland*, inclosing a bank note for one hundred pounds, with directions that they should immediately propose two prizes of fifty pounds each, one for the best essay on the *best System of National Education*, and the other for the best dissertation on the subject of the ensuing pages. Of the comparative merit of the different essays the Academy were themselves to judge. The questions were accordingly made public, and, at the proposed period, the prize for the best Essay on Education was adjudged to Dr. S. Dickson; but as the different dissertations on the second subject were not deemed satisfactory, it was, on the 16th of June 1792, again proposed for competition. The subsequent Essay was composed during the last four months of that year, and to it, after an examination of three others, the prize was adjudged on the 20th of April 1793. As it was too voluminous to be inserted in the Transactions of the Academy, it is, with their approbation, now separately offered to the public. By this, however, it is not to be understood, that the Academy, as a body, adopt the different sentiments and positions the work contains; in this particular it stands in the same predicament with the different articles which compose their Transactions, and respecting which it is declared, that "The Academy, as a body, are not answerable for any opinion, representation of facts, or train of reasoning, which may appear in them; for which the authors of the several essays are alone responsible."

Such a plan as the present, useful in every point of view to every nation, is more peculiarly requisite in Ireland; where the absurd impolicy of law, having for a long series of years discouraged the exertions of the human mind in the line of commerce and manufactures, had deprived the great body of the people of the means of employing themselves usefully or beneficially either for their families or the state, and produced that apathy or indifference which superficial observers have mistaken for a species of indolence peculiar to the Irish. It is the prospect of reward that incites men in every class of life to those pursuits in which it may be acquired; the certainty of an adequate return calls forth the energies of body and mind; and, when individuals are convinced that they can procure a fair

price for their labour, there can be no doubt that they will generally be found industrious. When the price, however, bears no proportion to the labour; when the mind sinks under the consciousness that even the greatest exertions will not remove poverty, nor secure any of the comforts of life; and when, consequently, the wretched hinds are left destitute of all incitements to industry; is it possible that they should be fond of labour? He must know little of the human heart who should pronounce a set of men, so circumstanced, to be *naturally* indolent, because he did not see them go to work with alacrity, nor persevere in it with steadiness. The man who is well paid feels a strong check on idleness; and he whose labour is inadequately rewarded cannot, in the nature of things, be cordially disposed to industry.

Such are the principles which Dr. C. lays down; and on them he raises the system which he recommends in this essay. He is not anxious 'to descend to very minute particulars, to recommend this favourite fabric or that favourite bounty; to enter into the squabbles of interested competitors; or to calculate to a fraction what one manufacture costs the country, or to a unit what number of labourers another employs. He examines the question from a more commanding eminence, and investigates the *generally* operating defects and deficiencies which obstruct occupation and industry.' His object is to comprehend the interest of *all* concerned, and to determine the best means of providing *general* employment for an *entire* people. In his pursuit of an idea of such magnitude, the author professes that 'he has avoided declamation, and neglected embellishment, because his subject precluded it.'

The Doctor considers the question as *political*, in the strictest acceptation of the term, and in its nature of the utmost importance to a state. In this we readily agree with him; for it must be admitted that the morals and happiness of a people depend in a great degree on the manner in which their time is employed; that the wealth of nations consists not so much in the quantity of gold and silver which they may possess, as in the quantity of productive labour exerted by the inhabitants; and, that the population and strength of a country are in proportion to the numbers employed in active pursuits.

Politics, our author observes, may be considered as an *art*, or as a science: but, in either point of view, the question is involved in great difficulties; for, says Dr. C.

'If politics be considered as an art, to be learned in a regular routine, fettered by precedent, and directed by example, maxims the most pernicious may be sanctified and perpetuated; the errors of the darkest periods be transmitted to posterity; and man experience the lapse of ages, while the art of governing him well remains in a state

of infancy. If, on the other hand, politics be considered as a *science*, the impediments which attend its study appear equally difficult and necessary to be surmounted. In every scientific enquiry the necessity of deducing our conclusions from facts and experiments alone, has, by the immortal Bacon, been distinctly explained, and vigorously enforced.—But with respect to *political* facts, the world seems yet too young to afford a sufficiency for the foundation of axioms universally just or generally applicable. And with respect to *experiments*, where exists the genius capable of devising them? Where lies the government by which they will be admitted? Where the people among whom they may be tried with safety? The natural philosopher, if he be not already supplied with facts, by which he may direct his reasonings, or from which his conclusions may be deduced, can easily institute his experiments, with every prospect of enlarging the sphere of knowledge, and no possibility of disturbing his neighbour's felicity and repose. The philosopher in *politics* is neither gifted with such opportunities, nor, did such occur, could he pursue the necessary steps, without the risk of dangers the most serious and disused. In his enquiries, therefore, he has principally to note the events which the histories of various nations offer to his view, the effects their different institutions have produced upon the people, and the variety of changes their several alterations have occasioned. Where such facts are deficient, or totally wanting, he can only be guided by reasoning; which though frequently fallacious, is the only resource left; and he is therefore necessitated to canvas the merits of the mere opinions of his predecessors in the same labours; and to examine systems rather specious and attractive, than founded in solidity, or salutary if carried into execution.'

This extract will serve to point out the general line which the author pursues in his *Essay*, and to shew, by his manner of treating his subject, that he has taken great pains to make himself master of it. Of the difficulties of his task, he appears to be as well aware as he is of its importance; for he says, truly, that there is no branch of philosophy which has been cultivated with less success, than that which professes to analyze and explain the different tendencies and operations of the human mind; and that there is not any attempt in politics more difficult to be executed than an endeavour to alter the general character, habits, and propensities, of a people.

The political philosopher, who wishes to ascertain the best means of providing employment for man, and of rendering him industrious, must first discover what are the movements of the mind that principally rouse him to labour and exertion; and then he will be the better able to determine what are the most efficacious means of setting those movements at work, and of exciting a spirit of industry in a nation in general.

Dr. C. lays it down as a principle that, through the whole animal world, there prevails in every species an aversion to labour; that each individual of them is in general excited to temporary

temporary exertion merely by some pressing desire; and that, as soon as it is gratified, the animal relapses into indolence and repose. Man, he says, so far partakes of the nature of the mere animal in this instance, when unpolished and uninfluenced by the effects of association and civilization, that his exertions are confined to the gratification of his mere sensual desires, and his labour to the satisfying of temporary and pressing necessities.—In support of this opinion, he quotes the authority of Dr. Robertson in his description of the condition and habits of the American tribes, when they were first discovered by the Spaniards.

Man, in civilized society, however, becomes quite another sort of being; he is excited to activity and industry by many additional and powerful motives; his acquired appetites become equally numerous and importunate; and, although the demands of nature should be satisfied, he is stimulated to labour by artificial wants, which civilization has introduced, and which custom and example have rendered necessary. When the natural wants are satisfied, the disposition to labour ceases: but the gratification of the acquired, or artificial wants by no means extinguishes them; on the contrary, it enlarges and multiplies the desires of farther gratification. "*Le travail de la faim, (as Raynal finely observes,) est toujours borné comme elle: mais le travail de l'ambition croît avec le vice même.*" On these observations, Dr. C. founds two propositions: 1st, that the original necessity of food and raiment—2dly, the desire of enjoying the comforts and conveniencies introduced by civilization,—are the two great causes which rouse man from the indolence and inactivity to which he is prone by nature. Our author thinks, therefore, that one of the means, by which man might be induced to become laborious, would be to inspire him with a taste for those comforts and conveniencies: another would be to detect and elucidate the injurious tendency and impolicy of such impediments as are thrown in the way of industry by oppressive laws, impertinent restrictions, and unwholesome regulations, which palsify the mind and the arm of man, and curb or totally suppress his activity; and a third would be to determine, in general, what are the most beneficial channels to which the industry of a people should be principally directed. These three means are considered separately, in the three sections of the first part of the work.

In section 1st, on the means of introducing the spirit of industry among a people, Dr. C. elucidates the subject by the following anecdote, related by the celebrated Dr. Franklin; which serves to shew that the desire of procuring even a single article of dress has been found sufficient to cause the establishment of a manufacture, and to set a whole district to work:



'The skipper, (says Dr. Franklin,) of a shallop employed between Cape May and Philadelphia, had done us some small service, for which he refused to be paid. My wife, understanding that he had a daughter, sent her a present of a new-fashioned cap. Three years after, this skipper, being at my house, with an old farmer of Cape May his passenger, he mentioned the cap, and how much his daughter had been pleased with it. But, said he, it proved a dear cap to our congregation.—How so?—When my daughter appeared with it at meeting, it was so much admired that all the girls resolved to get such caps from Philadelphia, and my wife and I computed that the whole could not have cost less than an hundred pounds. True, said the farmer, but you don't tell all the story. I think the cap was, nevertheless, an advantage to us; for it was the first thing that put our girls upon knitting worsted mittens for sale at Philadelphia, that they might have wherewithal to buy caps and ribbons there. And you know that that industry has continued, and is likely to continue, and encrease to a much greater value, and answer better purposes.'

Dr. C. takes occasion, in the course of this inquiry, to mention the establishment of poor-rates; and he does not hesitate to call it 'a premium to idleness, which supplies with food, clothing, and medicine, the indolent wretch who will not work at all, and which levies such supplies on the industry of his laborious neighbours.' He strengthens his opinion on this head by that of Dr. Davenant; who asserted "that the poor-rates of England will ultimately ruin her manufactures;" and who calculated that those who subsisted on those rates in his time amounted "to one million two hundred thousand, of whom at least one half would have pursued the paths of industry and labour, if not seduced from them by the prospect of indolent subsistence on parish charity." This is undoubtedly an immense weight on the country; and it well becomes the government seriously to consider, whether it be morally necessary that almost a sixth part of the whole population of England should live in idleness, and be supported by a rent-charge on the industry of the remainder. The blind, the aged, the infirm, and the disabled, must necessarily be maintained: but might not means be devised for making them contribute, during the period of their health and strength, to a fund on which they should afterward depend for support? In that case, they could not be said, in the days of their infirmity, to be eating the bread of idleness, nor to be a dead weight on industry, but to be living on the store which they had saved out of their earnings. The infant-poor would then be the only real burden on the public; and a virtuous education would enable them to repay, with interest, whatever might have been expended on them during their tender years.—This is a very important subject, which we may earnestly recommend to the serious consideration of country gentlemen,

gentlemen, and of all who are more immediately interested in the prosperity of trade, of manufactures, and of society.

It has often been remarked that, when a man can earn as much in one day as may suffice for his support for two days, he becomes proportionably indolent, and is not disposed to work two days successively. The truth of this remark is controverted by Dr. C., who maintains that, where the wages of labour are high, the labourer will always be found more industrious than when they are so low as to be barely equal to the daily subsistence of an individual. He supports his opinion by adverting to the state of England, Holland, France, and Ireland; in the two former of these countries the price of labour is high, and in the two latter very low; yet the English and Dutch are beyond all comparison more industrious than the French and Irish. Hence he deduces 'the reason why manufactures will not fly to those countries where the price of labour is low,' and shews that the fears of individuals in this country are ill-founded, when they think that, because men work for lower wages in Ireland than in England, the capital manufacturers of the latter might be induced to carry their business with them to the former, and there establish manufactures that would rival those of England. Those who are poorly paid will always work with languor; while those who receive high wages go on with alacrity:—the truth of this doctrine is supported by an appeal to instances and facts.

Dr. C. observes that every nation, as well as every individual, has a peculiar character,—which, when once formed, is not easily changed; if it happens to be marked by indolence, or by dissipation, &c. the legislature cannot possibly reform it at once; it cannot force its subjects to industry: but it may indirectly encourage them to it, by checking such practices as are detrimental to its progress, and by removing as many temptations to idleness as may be practicable. Idleness leads to drunkenness, and drunkenness to every species of vice. To counteract them, Dr. C. would have the legislature lower the duty on malt, increase that on spirits, and establish a good system of national education for training up youth in habits of industry, and for giving to the public mind such a bias as it has received in Holland, where it is unfashionable for a man not to be employed in some species of business. To do this, he says it is necessary that all impediments to industry should be removed; and among these he enumerates *injudicious taxes, corporations, and exclusive trading companies*. To each of these heads he gives a separate consideration; treating the subject with ability equalled only by the boldness with which he attacks the formidable bodies interested in maintaining, as he contends, so many obstructions to industry.

Under the head of injudicious taxes, he places *tithe*; which, he says, must always operate as a clog to industry, and an impediment to agricultural improvement. He instances their bad effects in regard to the single article of *madder*; the cultivation of which, he says, while the tithe of it was exacted in kind, was confined to Holland, where no such tax is known; and whither the English dyers were obliged to resort for the necessary supplies of that useful plant. A statute was at length passed, enacting that five shillings per acre should be received as a *modus* for all tithe of madder: since which time its cultivation has been introduced into England, and is rapidly increasing.

Speaking of *corporations*, he admits that the principle on which they were formed, amid the barbarous dissipation of the middle ages, was good; and that corporate bodies most certainly did foster industry after its birth: but he contends that they now impede it in two ways; 1st, by forming exclusive companies, the freedom of which is necessary to the exercising of their particular trades; and, 2dly, by exacting taxes, tolls, and impositions for the support of an useless and indolent magistracy.

The *law of settlement* in England, though not immediately connected with corporations, is noticed under the same head, as breathing the same spirit, and equally injurious to industry: by this law, the labourer is confined to his native spot; and, though employment should be overstocked in one parish, and understocked in another, he is prevented from migrating to it; —the free circulation of labour being thus obstructed, the inequality continues, to the general detriment both of the employer and the employed.

Treating of *exclusive mercantile companies*, he thus expresses himself:

“ Unfortunate, indeed, has been the general fate of all exclusive mercantile monopolies: such has been the short-sightedness, avarice, and mismanagement of their members, that by far the greater number have at length failed; and those that remain are more indebted for the prolongation of their existence to the assistance and interference of their respective governments than to their own prudence and resources: witness the East India company of England. The Abbé Morellet has given a list of fifty-five exclusive companies for foreign trade, which have been formed in different parts of Europe since the year 1600; every one of which have failed, notwithstanding their particular privileges. The only pretext, therefore, which can be offered for their formation and continuance, viz. that they are necessary for conducting a trade with many countries, from the inability of individuals to effect it, falls to the ground. On the contrary, they have always injured and ruined the commerce committed to them: they have checked the industry and employment of many individuals, who would otherwise have successfully engaged in it: and we may, therefore, safely conclude, in the words of Smith, “ that all exclusive companies are nuisances in every respect.”

[To be concluded in our next number.]

ART. XI. *Surgical and Physiological Essays.* Part II. By John Abernethy, Assistant Surgeon to St. Bartholomew's Hospital; and Lecturer in Anatomy and Surgery. 8vo. pp. 205. 3s. 6d. Boards. J. Evans. 1793.

WE had lately occasion to speak of this author in favourable terms\*, and we think his present work not less entitled to commendation. This second publication, like the preceding part, contains two Essays; of which the first is entitled, *An Essay on the Nature of the Matter perspired and absorbed from the Skin*:—it includes a number of experiments conducted with patience, and very happily illustrative of the functions of the skin. It had been discovered, several years ago, that the surface of the leaves of plants is perpetually emitting and inhaling elastic fluids, though the laws which regulate this curious operation have been by no means satisfactorily ascertained. Certain philosophers, having conceived that the skin in animals might perform a similar task, undertook some experiments on this subject: but they were not carried to any certain conclusion; indeed the results were contradictory; and, in consequence of Dr. Priestley's experiments, it seems to have been generally believed that Mr. Cruikshank and the Count de Milly, (whose paper, though long since published in the Paris Memoirs†, Mr. Abernethy seems not to have seen,) were mistaken in concluding that the skin either emits air, or alters the quality of air in contact with it. From the present investigation, however, it clearly appears that the skin, except perhaps during profuse perspiration, is constantly receiving and discharging elastic fluids in considerable quantity; and thus Mr. Abernethy has the merit of having extended a very curious and important branch of science,—chemical physiology. The subject is too interesting to be thus briefly dismissed; and we must lay before our readers a summary of the facts contained in this essay.

These experiments were made by introducing the hand into a glass vessel filled with quicksilver, and fixed obliquely in a reservoir of quicksilver, or with water, or else partly with air, confined by quicksilver or water. In the two former methods, the whole or part of the air perspired rose to the top of the vessel; in the third, the absorptions became evident.

The quantity of air collected under quicksilver, and under water, was exceedingly variable. When the perspiration is in its ordinary insensible state, and the thermometer at 60°, the hand under mercury yielded rather less air in an hour than the measure of a scruple of water. The air thrown out by the

\* Rev. New Series, vol. xii. p. 48.

† See the 2d vol. of our *General Index*, art. Milly.

skin seems to have been in all cases about two-thirds carbonic acid, and the remainder azote. The precaution of moving the hand in the quicksilver or water for ten minutes, and the quality of the air produced, seem to obviate all suspicion of error, from air either introduced by the hand, or pre-existing in the fluids-employed. When the hand was confined in atmospheric air, part of its oxygene was absorbed; while, at the same time, more carbonic acid gas was thrown out than under quicksilver. When the hand was kept in azotic, hydrogen, or nitrous air, part of these were absorbed, and carbonic acid air was thrown out; and, when holden in this last, part was absorbed, and azote was thrown out.

The following passage will convey a distinct idea of some of these curious results:

‘ I filled and inverted a jar in water, and put up into it twenty-four ounces by measure, of atmospheric air; to this the hand was exposed for twelve hours; the same precautions were used to avoid adding to, or taking from the air contained in the jar. The water had risen in the vessel, and about two ounces and a half of the air were removed; that which remained was examined in the eudiometer, when two measures of it, and one of nitrous gas, filled the space of nearly two measures, and one-third of another; it therefore follows, that about one-half of the usual quantity of oxygenous gas was removed from the other part of the atmosphere. That there could be no addition of nitrogenous gas capable of so greatly altering the proportions of these gases must, I think, be too evident, to need argument for its proof. Similar experiments were afterwards made with corresponding events. In the experiments made under quicksilver, the abstraction of oxygene was equally evident, and considerable; it therefore appears, that the animal body is capable of taking away the oxygene, when in intimate mixture with a much greater quantity of nitrogen. The avidity with which oxygene is absorbed, will be made still more conspicuously evident, by the following comparative experiment.

‘ I filled and inverted two jars in water; into one I put twenty-four ounces by measure of nitrogenous gas, into the other, the like quantity of oxygenous. The hand was put into these airs alternately, and retained there for an hour each time: after it had been exposed to each, for eight hours, the water rose one-eighth of an inch in the bottle, containing the nitrogenous gas, and nearly a whole inch in that containing the oxygene. On estimating the quantity removed, by weighing the water which filled the bottles to the different marks, it appeared that one-twentieth part only of the nitrogenous gas was removed, but one-third of the oxygenous gas was gone. The remaining oxygenous gas was found to contain one-eighth more of nitrogenous gas, than before the experiment. I next examined the degree of celerity with which other gases would be imbibed.

‘ Having filled and inverted a jar in water. and put into it thirteen ounces of nitrous gas, I retained my hand in this air, at different times,

times, five hours, in which time three ounces were absorbed. My hand being retained, for as many hours in a like quantity of hydrogenous gas, not more than one ounce and a half was removed.'

As an approximation to the proportion of different airs imbibed, the following table is given.—By the hand and wrist,

in 8 hours	8 oz.	measures of oxygene air were absorbed,
in 5	3	of nitrous,
in 5	$1\frac{1}{2}$	of hydrogene,
in 8	1	of azotic: to which it may be added that,

in 5 hours,  $2\frac{1}{2}$  oz. m. of carbonic acid gas were absorbed by about half the surface of the hand. The author thinks that the average absorption by the whole skin, at 60° of Fahrenheit's thermometer, would be found in the first four cases, by multiplying the numbers by  $38\frac{1}{4}$ ; and that nearly 3 gallons of air, and  $2\frac{1}{2}$  pounds of aqueous matter, are thrown out in a day. He adds that, if the body were exposed naked to atmospheric air, oxygene only would be absorbed. These facts seem to be capable of application to medicine; and, in the present disposition of the public mind, this will probably be attempted, and the inquiry carried farther. Many new experiments of this nature might be proposed; as, for example, to expose the body naked to oxygene and other airs in large reservoirs, and to observe their effect on the temperature, the colour of the skin, and so forth.

In relating some experiments on respiration, Mr. A. contends that carbonic acid air is exhaled from the lungs. He thus states the change produced:

The air inspired contains of			
nitrogenous gas	Parts	80	
oxygenous do.	do.	18	
carbonic do.	do.	2	
			<hr/>
			100

The air expired contains of			
nitrogenous gas	Parts.	80	
oxygenous do.	do.	15	
carbonic do.	do.	$12\frac{1}{2}$	
			<hr/>
			$107\frac{1}{2}$

It had been suspected that the amazing quantity of air sometimes found in the intestines is secreted; and the facts in this essay afford an analogy in favour of the opinion.

To these experiments, some reflections on the functions of the skin and lungs are subjoined; and the essay concludes with a case to which the author says he does not know that 'any similar is to be found in the records of anatomy.' The well-known case, however, of Dr. Sandifort's *Puer Carnleatus* is not only

only similar, but in all essential circumstances precisely the same. These circumstances are, 1. The communication of both ventricles of the heart with the aorta, and hence the imperfect oxygenation of the blood. 2. The strength of the right ventricle. 3. The habitual chilliness and livid colour of the patient. Mr. A., however, did well in publishing his case, notwithstanding it is less singular than he supposes; because it confirms the deductions from Dr. Sandifort's case, respecting the consequences of deficient oxygenation.

The second essay, *On the ill consequences sometimes succeeding to Venæsection*, though less generally interesting than the former, will prove useful to surgeons.

The ill consequences in question are, in different cases, dissimilar; and some of them by no means require that rough treatment which has been recommended by grave authors in the instance of a partially divided nerve. Mr. A. refers them to the following general heads: 1. To the inflammation of the integuments and cellular substance. 2. To the inflammation of the absorbents.—Under this head, we find some ingenious remarks on the inflammation of the lymphatics and their glands, independently of the absorption of acrid matter. This species of inflammation seems to be distinguished by the extension of the affection of the absorbent system, as well below as above the place of incision; as also by a more rapid progress, and less tendency to suppuration. 3. The next ill consequence of venæsection is the inflammation of the vein. 4. Inflammation of the fascia of the fore-arm. 5. The wounding of a nerve.

We have remarked the same *primæssi* or formality of style in these as in the former essays. Hence, besides being throughout unpleasant to readers of good taste, they will be sometimes found more obscure, and frequently more verbose, than if they had been written in the plain and unaffected language which alone suits these subjects.

#### ART. XII. *Mr. Edwards's History of the West Indies.*

[Article concluded from p. 70.]

**I**N the whole circle of commerce, according to Mr. Edwards, there is no adventurer subject to half of the trying vicissitudes and incidental calamities which besal the West India planter. If his gains be sometimes greater, in proportion, than those of others engaged in mercantile affairs,—yet, to counterbalance these extraordinary profits during some favourable years, he experiences, in years that are less fortunate, so dreadful an accumulation of losses as the great capital, generally embarked in that hazardous trade, can alone enable him to sustain. The wide

wide waste of a devouring conflagration, either kindled by the resistless flash of the tropical lightning, or effected by ill management of the combustible materials used in the various processes of the sugar-houses, frequently annihilates in a few hours the labour of many successive years; sometimes the tornado, convulsing heaven and earth, tears up whole plantations by the roots, and subverts the strongest buildings erected to withstand its violent incursions; at other times, that dreadful calamity, specifically called *the blast*, extends its ravage throughout the crops which are hastening to maturity; and, at others, a contagious sickness seizes the slaves, or an incurable murrain destroys the cattle. If we add to these evils, against which human prudence cannot provide, and which the utmost power of human exertions cannot wholly counteract, the heavy burden of internal colonial taxes, as well as those external duties which serve to swell the revenues of the mother-country; the fluctuation of the British market for West Indian commodities in time of peace; and the vast premiums paid for the insurance of that species of property in time of war; all these circumstances, detailed with great feeling and energy by Mr. E. in various parts of his work, and intended, we presume, as introductory to the full discussion of the important question which engrosses his final book, place the West Indian trader of every denomination in no very enviable point of view, and must occasionally render even the elevated situation of the most affluent planter but a "painful pre-eminence."

The sixth and concluding book opens with a general view of the legislative establishments, and courts of judicature, in the colonies. With respect to the former, they consist of a Chief Governor, representing the Crown; a Council or Upper House, corresponding to our House of Lords; and a House of Assembly, answering to the Commons of England. On the powers and privileges annexed to these three constitutional orders of government, as well as on the abuses which have crept into each, Mr. Edwards expatiates largely and freely. In regard to the latter, they are exactly similar to the juridical courts of England, and these too are not without their defects: but, since the prototypes of all these establishments in the parent country, from the lapse of time and other causes, are not, by some politicians of the day, esteemed wholly immaculate themselves, it cannot be a subject of wonder if the same calamity, which has befallen the mother, should in some degree have infected the child, and caused its constitution to languish. For these maladies, an adequate remedy is not to be expected, except from the slow hand of that time which in part has occasioned them, and from the operations of sounder politics



tics and matured experience. Linked together by indissoluble ties, that mother and that child must perish, or flourish, by one common fate: but it would be the extreme of cruelty in the former were she to pierce with one unnecessary pang the heart of the latter, or not endeavour, when by ignorance or folly inflicted, to heal the wound. Passing over, therefore, as inferior and local evils, the grievances intimated in the first two chapters of this book, let us attend to the great features of colonial distress, and examine whether, on the one hand, there be just ground for complaint, and, on the other, whether the means of speedy redress may not be found in the wisdom of a liberal and public-spirited nation.

The third chapter, then, commences with unfolding the principles on which the nations of Europe proceeded in their first establishment of colonies in the western world: it was not, a principle of ambition, to erect cities, and to extend empire; it was the principle of emolument only, to establish a mart for their own commodities, and to secure to themselves respectively, and exclusively of all other powers, the productions of those colonies. The author allows that Great Britain, in securing to herself the sole benefit of her colonial produce, has used more liberal means than other nations: but still her express object was monopoly. The celebrated act, called by way of eminence *the navigation act*, is the basis of the colonial code by which this national barter is regulated; and that act, as well as subsequent acts, expressly avows the principle above stated: The better to promote this purpose, it is there enacted, among other injunctions, that no commodities shall be imported into, nor exported out of, any of his Majesty's plantations or territories, in Asia, Africa, or America, but in ships built by and belonging to British subjects; and that three-fourths of the mariners, as well as the master, are to be Englishmen. Mr. Edwards very justly observes on this and similar acts cited in this chapter, that,—though evidently and very properly intended to augment our naval strength, as well as to secure the great commercial advantages, yet, when the variety of our political connections and traffic among foreign nations becomes so greatly extended, that men and shipping cannot be obtained in adequate proportion to the demands of our increasing commerce and manufactures,—it is folly to adhere rigidly to the letter of a law formed at a period when commerce neither flourished so vigorously, nor manufactures were so numerous; and, in support of his observation, he quotes Mr. Burke as having asserted “that, if the navigation act be suffered to run the full length of its principle, and is not changed and modified according to the change of times, and fluctuation of circumstances, it must  
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do great mischief, and frequently even defeat its own purpose." The best support of our author's argument, however, is the train of clear and decisive facts which he afterward submits to the impartial reader, relative to the infinite value and importance to this country of the British sugar islands, and the astonishing commerce to which they either immediately give birth, or to which they are the means of imparting animation and energy. Through all this circumstantial and elaborate detail, which comprises numerous arithmetical tables, and argues a mind deeply conversant with the subject, it is impossible for us to follow the ingenious calculator. We have only room to observe that he considers this interesting subject under four general heads; 1. The immense annual amount of the export trade from Great Britain, (and her dependencies,) to the colonies; 2. The particulars and value of the various rich commodities, the growth of the islands, imported into this country and Ireland; 3. The value of the islands in question, considered as so much British capital; 4. The almost innumerable shipping and mariners to which they afford employment. On the first head, which is the most important, he remarks that the soil, devoted to the cultivation of its own invaluable productions, and covered with their luxuriant growth, scarcely affords sustenance to the inhabitants, who are contented to import even their food from British America, or Europe. Their household furniture, their implements of husbandry, their wearing apparel, and almost every article necessary to comfortable existence, are fabricated by the manufacturers of Birmingham and Manchester, the clothiers of Yorkshire, Gloucestershire, and Wilts, and the potters of Staffordshire. They annually take immense quantities of wrought materials from the valuable lead, copper, and iron works of the parent country; our broad-cloths, fine linen, and silks, clothe the higher ranks; and our coarse woollens, exported to a prodigious amount, shelter the negroes from the vicissitudes of the weather.

On the whole, our author thinks it by no means an exaggerated statement if we estimate the total amount of the annual exports of every kind from Great Britain, Ireland, and British America, either centering in, or on account of, the British West Indies, at four millions of pounds sterling: an amazing aggregate! not to be rashly hazarded, nor wantonly sacrificed.—The total sum of the imports from those islands, in the various valuable commodities of their growth, enumerated in former Reviews, and other articles of commerce poured through them into the overflowing lap of the parent country, he states as exceeding seven millions. The value of them, considered as British capital, on the report of the Lords of the Privy Council

Rev. Nov. 1794.

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appointed to examine into the matter, in the late agitation of the slave-bill, he estimates at seventy millions; and in regard to the shipping and men employed in the colonial trade, he represents the number to be, of the former, 148,176 tons; and, of the latter, after the proportion of nine to every 100 tons, 13,936 mariners. The collective value of the whole property Mr. Edwards sums up in the following paragraph;—this we rather insert on account of the valuable note annexed, in which a comparative view is taken of the advantages respectively resulting from our East and West Indian commerce:

On a retrospect of the whole, it may be truly affirmed, that the British sugar islands in the West Indies, (different in all respects from colonies in northern latitudes) answer in every point of view, and if I mistake not, to a much greater extent than is commonly imagined, all the purposes and expectations for which colonies have been at any time established. They furnish (as we have seen) a sure and exclusive market for the merchandize and manufactures of the mother country and her dependencies, to the yearly amount of very near four millions of pounds sterling. They produce to an immense value, and in quantities not only sufficient for her own consumption, but also for a great export to foreign markets, many valuable and most necessary commodities; none of which interfere in any respect with her own productions; and most of which, as I shall demonstrate hereafter, she cannot obtain on equal terms elsewhere:—accompanied too with this peculiar benefit, that in the transfer of these articles from one part of her subjects to another part, not one shilling is taken from the general circulating wealth of the kingdom. Lastly, they give such employment to her ships and seamen, as while it supports and increases her navigation in time of peace, tends not in the smallest degree to obstruct, but on the contrary, contributes very eminently to aid and invigorate, her operations in war. It is evident therefore, that in estimating the value and importance of such a system, no just conclusions can be drawn, but by surveying it *comprehensively*, and in *all its parts*, considering its several branches as connected with, and dependant on each other, and even then, the sum of its advantages will exceed calculation. We are told indeed, among other objections which I shall consider more at large in the concluding chapter of my work, that all the products of the British West Indies may be purchased cheaper in the colonies of foreign nations. If the fact were true, as it certainly is not, it would furnish no argument against the propriety and necessity of settling colonies of our own; because it must be remembered, that foreign nations will allow few or none of our manufactures to be received in their colonies in payment: that their colonists contribute in no degree, by the investment and expenditure of their profits, to augment the national wealth, nor finally do they give employment exclusively to British shipping. To what extent the naval power of Great Britain is dependent on her colonial commerce, it is difficult to ascertain. If this trade be considered in all its channels, collateral and direct, connected as it is with our fisheries, &c. perhaps it is not too much to affirm, that it maintains a merchant navy on which the maritime strength

strength of the kingdom so greatly depends, that we should cease to be a nation without it \*.

The infinite advantage, arising to the parent country from her colonies, as well as from the sterling value of the islands themselves, being thus fully stated, the historian of the West Indies proceeds to point out the extreme folly of loading this important branch of our commerce with an oppressive and increasing weight of imposts and restrictions, which not only at present paralyse its operations, but which must in the end totally annihilate it.

For a modification of the antient colonial laws to suit the altered circumstances of the times, and for the mitigation or entire removal of those numerous existing restrictions which clog the wheels of industry, and forbid the sail of commerce fully to expand, Mr. Edwards strongly pleads, in the two concluding chapters of this book; the particulars of which we shall abridge.

Mr. Edwards, in the former of these chapters, has not shrunk from the great question which has so long agitated this country and her colonies, relative to a more direct and less restrained commerce of the latter with America. He first

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\* The following is a comparative view of the two greatest branches of the British commerce; the East and West Indian trades.

**EAST INDIAN TRADE.**  
Capital employed. *Eighteen millions.*

Value of goods exported annually to India and China, both by the company and their officers. *One million and a half.*

Import sales by the company, and sales under licence. *Five millions.*

Duties paid to government; customs, &c. *Seven hundred and ninety thousand pounds.*

Chartered shipping of the company. *Eighty thousand tons.*

But the great difference arises from the circumstance that the trade to the West Indies is carried on with our own colonial possessions, which the settlements in the East never were, nor ever can be considered.

**WEST INDIAN TRADE.**  
Capital employed. *Seventy millions.*

Value of goods exported from Great Britain and her dependencies, including the profit of freight on the several branches of supply, insurance, &c. *Three millions eight hundred thousand pounds.*

Imports into Great Britain and Ireland, and shipped to other parts, the profits of which center in Great Britain. *Seven millions two hundred thousand pounds.*

Duties paid to government. *One million eight hundred thousand pounds.*

Shipping employed direct. *One hundred and fifty thousand tons.*

displays the vast profits which accrued to the colonies from this commerce, previously to the unfortunate war with our Brethren on that continent; joining Mr. Long, in the assertion made in his excellent *History of Jamaica* \*, that, without that friendly intercourse which, for 130 years, was uninterruptedly carried on between the West Indies and America, the former would have been at this day a desert. It was not a commerce that had luxury for its basis; it served not to procure incentives to vice, nor gratifications of passion; it was employed to procure the necessaries of life, corn, beef, and poultry, and those materials for agriculture, building, and packages, which were indispensable in the colonist's peculiar line of industry. America was a source of immediate and abundant supply on all those emergencies, to which their situation and climate perpetually exposed the West Indians. On the cessation of hostilities, the merchants and planters fondly hoped that, from long experience of the great utility, and even necessity, of this intercourse, it would still be permitted under mild and moderate restrictions; that the prohibitions of the navigation-act, originally and solely intended to operate against a race of foreigners, would be mitigated, if not rescinded, in favour of those so nearly allied by blood, and bound in friendship; and that interest and policy (for so Mr. Edwards conceives of the matter,) would not fail to operate even if affection and the ties of kindred were unheeded. These flattering hopes were wholly disappointed. Obstacles were purposely thrown in the way of this lucrative and necessary commerce; additional imposts were laid on the articles that were the subject of it; vexatious regulations were accumulated, and restriction was doubled. The source of this unjust and impolitic conduct our author states to have been, in part, a wish to enrich and aggrandize the remaining continental settlements of Canada and Nova Scotia,—settlements utterly incapable, as was afterward fully proved to government, of supplying the numerous and extensive wants of the West Indian colonists, either in regard to commercial articles, or those which were necessary to their very existence; and, in part, to the jealousy and avarice of interested monopolists at home, who, to promote their own ambitious and mercenary designs, represented those colonists as seditious and turbulent, and as secret abettors of the American rebellion. The loud clamour of urgent hunger, from want of the grain and other productions of cultivated America, their usual support, their insatiable and unfeeling enemies invariably treated, and induced ministers to treat, as the vociferation of faction; and thus in-

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\* See Review, vol. li. p. 129.

salt augmented the anguish of despair. The wretched planters beheld their slaves expiring by thousands around them; the remainder menacing the horrors of general insurrection, from mere want of sustenance; and the tremendous hurricane advancing in the rear to sweep away their rising crops, and to complete their calamities. It is on public record (being the Report of the Committee of the Assembly of Jamaica, inserted in p. 415,) that, in Jamaica alone, from the unhappy combination of these causes, 15,000 negroes have perished! We simply state the fact, as Mr. Edwards represents it; we leave it to others to make the comment.

So much for the cruelty of these severe restrictions, which are the result of a rigid adherence to the provisions of the celebrated navigation-act. The impolicy of them, in our author's opinion, is equally to be lamented and spurned; lamented as pregnant with national disadvantage, and spurned as a paltry and revengeful system of jurisprudence, which is far more prejudicial, in the total result, to the British than the American interest. For the comparatively trivial profit arising from the monopoly of the freightage, Great Britain foregoes the high advantage of extending that influence, and enlarging that commerce, which would, in consequence, be the means of pouring wealth by a thousand channels into her parent bosom; and, perhaps, prove the occasion of reconciling an alienated progeny. It is the height of absurdity in her to complain of the great price of West Indian commodities, while she compels the colonist, by injudicious restriction on his commerce, to sow with grain that land which, could he obtain corn with certainty elsewhere, he would plant with sugar-canes, or cover with cotton; thus lessening her own imports, and curtailing the national revenues:—it is the extreme of insult to talk of the inhumanity of planters to the hapless negroe race, while she, by her cruel policy, devotes them to the pangs of famine, more fatal than the pestilence, and more terrible than the hurricane!

Determining to leave no objection of weight unanswered, Mr. Edwards now proceeds to combat certain doctrines which, of late years, have been propagated, highly prejudicial to the planters, and destructive of the West Indian commerce altogether. Such, for instance, are those which represent that class of individuals as having distinct interests from those of Great Britain, and as even indulging prospects hostile to the national advantage. He demonstrates the extreme injustice and absurdity of this doctrine, since the planters are, in general, 'only agents or stewards for their creditors and annuitants in the mother-country;' and, as to the few affluent and independent proprietors, their incomes are expended wholly in Great Britain,

and increase the aggregate of the national wealth. To those declaimers who take a still wider range, and inveigh against the act of settling colonies in distant situations as a measure altogether impolitic and unproductive, but particularly the West India colonies, attended, as they doubtless are, with such enormous expence for protection in time of war, he proposes an attentive consideration of all the circumstances enumerated in the preceding chapters, relative to the vast influx of wealth annually derived to the kingdom from that rich source, the immense multitude of shipping and mariners to which they give employment, the nature and importance of the commodities produced, and the spring and energy which they impart to British manufactures: he proposes, we say, an attentive consideration of these important facts as an irrefragable argument against the folly and temerity of such unfounded assertions. Mr. Edwards also combats, with equal success, the commonly received opinion that all the products of the British West Indies, and more especially their prime staple, sugar, are bought by the consumer at home at a price infinitely exceeding that for which the same products may be purchased at the foreign plantations. By accurate details, taken from public registers and authentic writers, native and foreign, on the subject, he demonstrates the fallacy of this erroneous statement; and he particularly urges that forcible argument that foreigners would by no means resort to the British market, as our exports prove they extensively *do* resort, for the supplies which they want, could they obtain them at a cheaper rate at their own.

Mr. Edwards enters, in the next place, at considerable detail, into the subject of drawbacks and bounties; in the course of which discussion, as well as in some preceding pages of the conclusive chapter, he controverts, with a freedom and a spirit which are evidently the result of conviction, certain opinions hazarded on the subject by Mr. Irving, the Inspector-general, before the House of Commons; opinions that by no means prove Inspectors-general to be necessarily or intuitively endowed with superior insight into what concerns their office. Neither through this detail, nor through his judicious and acute observations on the principles of commercial monopoly, (a topic in part discussed before,) have we leisure to follow our ingenious author. Subjects of this kind principally concern the trading world, in which, we conceive, few individuals will long be unacquainted with the interesting pages of this publication. Mr. E.'s remarks, however, on the project of encouraging the cultivation of the sugar-cane in the East Indies, being of a more general nature, ought not to pass unnoticed. He reprobates this measure in the strongest language, as a death-blow to the West Indian commerce

commerce and settlements; and, if sanctioned by government, as an outrageous violation of public faith, for a century and a half solemnly plighted to the colonies, that the sugar trade should be exclusively confined to them, in return for the restrictions under which they are bound to the exclusive purchase of British commodities. The East Indies take few of our commodities, but rather burden us with manufactures and luxuries, as ill calculated for our climate as our health. One precious article of barter, indeed, they do take from us; that is, our bullion, which we can least spare. This goes to disseminate perfidy in the courts of Indian princes, and to inflame the avarice of insatiable despotism: but let impolitic Britain beware:—while she deprives her cherished, her chartered islands of their grand staple, in quest of imaginary mines across the great Indian ocean; while she devotes to disgrace and ruin her West Indian subjects, who, relying on her plighted honour, have embarked, at every hazard, the extensive property of themselves and families; let her beware lest the bubble of her eastern grandeur and more than Peruvian wealth, in the rapid whirl of things and the ceaseless revolution of empires, should burst, and some political hurricane, more terrific than any that ravage the western world, should tear up by the roots her infant plantations in the east. Then will she, in vain, turn her eyes to the islands which she so cruelly deserted, in order to gratify a few interested monopolists, for those supplies which they can no longer afford. She may lament her ill-judged restrictions when even magnificent *bounties* will be of no farther avail; and, exiled from her rich oriental domains, she may also have the mortification of finding her once flourishing possessions in the west reduced to their original desolate condition;—that of a barren wilderness, the haunt of savage animals, and of human cannibals still more ferocious.

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ART. XIII. *Tears of Affection*; a Poem, occasioned by the Death of a Sister tenderly beloved. By the Rev. James Hurd, B. D. Professor of Poetry in the University of Oxford. 8vo. pp. 90. 2s. 6d. Johnson. 1794.

**ALTHOUGH** the present is the first poetical publication to which this author has ventured to affix his name, the public is not unacquainted with that literary merit which has procured him the honourable distinction of the Professorship of Poetry in the University of Oxford. To Mr. Hurd's genius and taste the world has already been indebted for several poetical works, of considerable though various excellence; namely, *The Village Curate*, *Adriano*, *Poems*, and *Sir Thomas More* a tragedy, which have all, in their due places, come



under our inspection. If, in those pieces, we have met with some occasion for critical animadversion, we have also found much to admire and to commend; and the poem which forms the principal part of the volume before us is not, to say the least, inferior to any of the author's former works.

The poem entitled the *Tears of Affection*,—which, as the title indicates, is a tribute of fraternal love,—expresses, in easy and pathetic strains, every variety of sentiment which nature dictates on such an occasion. As the subject varies, the poet diversifies his expression from the softest and lowest notes of tender sorrow and humble resignation, to the fuller and more varied tones which are suitable to description and panegyric, or to the elevated emotions of religious hope and joy. Of the sweet simplicity with which the mourner pours forth his complaints, the reader may form a conception from the following pathetic lines :

‘ Eternal God, must I no more enjoy  
The genial comforts which thy liberal hand  
Once shed about me ? Must yon lonely cot  
Know me no more ? yon wood-besprinkled vale  
Echo no longer to my careless song ?  
No ! my sweet treasure Isabel is gone,  
And in yon rural mansion lives no more  
The village Curate. To some stranger's eye  
Must it unfold its blossoms, the sweet buds  
Which art has taught its windows to surround.  
To mine they give no pleasure, nor to me  
Smiles, as it did, the valley or the brook,  
The wood, the coppice, the paternal oak,  
Or village steeple stationed on the hill.  
No ! my sweet treasure Isabel is gone.’

Then follows an image which, though beautifully poetical, has too much prettiness to harmonize with the feelings of grief which the whole passage is intended to express :

‘ Some messenger of God my door has pass'd  
From earth returning, saw the beauteous flower,  
Transported gather'd it, and in his hand  
Bore it to Heav'n rejoicing.’

The amusements of their childish days are described with exquisite imagery :

‘ Then sported they together, from the world  
Long time remote, where *yon enormous downs*  
*Shoulder the eastern moon.* The mountain's side  
They scal'd together, on his airy brow  
Together loiter'd, and together bowl'd  
The bounding flint into the vale below.  
Together stood they trembling on the cliff  
To view the wide unlimited expanse

Of ocean green beneath, what time the storm  
 His azure realm had troubled, and at large  
 The tempest-loving porpoise thro' his waves  
 Floander'd unheeding. On the pebbly beach  
 With painful step they travell'd side by side,  
 Shrunk at the thund'ring downfall of the surge,  
 And chas'd the flying foam !'

The reader will not overlook the bold image so happily expressed at the beginning of the preceding quotation.

The progress of the Spring, and the simple labours and innocent pleasures of rural life, are described with great beauty ; while the idea that those labours and pleasures are past diffuses an inexpressible tenderness over the representation. In this, as well as in many subsequent descriptions, we particularly observe the propriety, and even originality, with which the poet uses epithets. To give an example or two :

‘ With joyful heart  
 Noted the progress of the gradual vale  
 Slowly reviving, saw the op'ning bud  
 Spread its incautious blossom to the breeze,  
 The tender leaf for its protection spring,  
 And gloried to behold the lonely oak  
 In tardy foliage cloath'd.’

‘ With thy arm in mine  
 I shall no more the sober walk enjoy  
 In the still ev'ning vale, what time the rook  
 With whisp'ring wing brushes the midway air  
 To the high wood impatient to return.’

The distinct charms of the country in spring, summer, and autumn, are represented in a pleasing succession of picturesque scenes, all rendered peculiarly interesting by being connected with the melancholy subject of the poem ;—we must copy the following beautiful lines :

‘ With thee have I delighted still to rove  
 At morn, at eve, in twilight and at noon,  
 Long as sweet Summer lasted. Chiefly then  
 When tufts of primrose smil'd upon the bank,  
 Gracing the verge of some translucent stream  
 Or glassy lake, whose mirror their soft flow'rs  
 Reflected softer to the loit'er's eye.  
 Or when the strawberry with ruddy cheek  
 Provok'd the finger to be plucking still,  
 When fragrant honey-suckle his sweet flow'r  
 Along the hedge-row scatter'd, and the breeze  
 Of ev'ning freely his perfume dispens'd ;  
 When blossom'd clover, or the martial bean,  
 The hay-rick newly built, or bitter hop  
 Emitting from the oast a grateful steam,  
 Fill'd all the vale with odors. Arm in arm

Have we the dews of ev'ning often met,  
 And the pale ray of the September moon,  
 What time ascending with discoloured cheek  
 She peer'd above the cloud or highland wood,  
 And silently improving as the rose  
 Hung o'er the faded landscape full of light;  
 A glorious lamp to cheer a boundless hall  
 Floating across the living dome of Heav'n  
 Suspended upon nothing.

The sublimity of this last image will not fail of commanding the reader's admiration.

The poet proceeds to pay a tribute to the merit of his departed sister, by celebrating her amiable virtues and her intellectual attainments. Her knowledge of history and chronology, her acquaintance with ancient and sacred learning and several branches of science, her familiarity with English poets and moralists, and her skill in music, are, perhaps somewhat too minutely, but very poetically, described. The characters of most of the English poets are sketched in a few expressive terms. In this list, we are surprized to find Milton and Thomson barely mentioned by name, without a single characteristic epithet. Sufficient merit is not given to Pope, when his poems are described as gems not seldom lustrous, sometimes tinsel-ray'd. *Young* is very happily appreciated:

' *Young*, in whose tedious and protracted song,  
 Still gleams and still expires the cloudy day  
 Of genuine Poetry.'—

Through the rest of the piece, the poet indulges himself in strains of pathetic lamentation, chastized by sentiments of pious submission. From this part, at well as from the former, it would be easy to cull many beauties:—but we must content ourselves with another short quotation, from a striking passage; in which the author, placing himself at the tomb of his sister, after the interval of twelve months, bursts open her silent mansion:

' Thou tenant of the gloomy vault,  
 Whom these dark boards have prison'd from my sight,  
 Thou sleeping angel in a treble chest  
 Thrice lock'd and bolted, let me the harsh screw  
 Which thy sweet smile confines, from its firm hold  
 Wrench hatefully away. Let me the seam,  
 Which o'er thy silent innermost recess  
 Strong cement closes, resolutely burst  
 To view thy welcome countenance again.  
 Where are the lips which mine so oft have press'd  
 In joyous welcome and in sad adieu?  
 Where are the eyes, which ne'er encounter'd these  
 But to relate, in eloquence how sweet,

In

In poetry how charming, the soft tale  
 Of daughterly affection? Where, oh where  
 Is the sweet voice that charm'd my soul to rest,  
 And made my cottage but a step from Heav'n?  
 Where is the hand so welcome to my touch,  
 So skill'd to gratify my thirsting ear  
 With harmony's full measure of delight?  
 Obstruction hence, impediment away.  
 Tho' universal Hell my arm oppose  
 I will again behold her. Lend me, Death,  
 Lend me, grim monster, thy eternal bar,  
 Thy massy lever that upheaves the lid  
 Of the mephitic marble-jaw'd abyss,  
 And I shall all prevail. Lo! it is done.  
 Ah me! is this my Isabel!

After having presented our readers with the above extracts, it is wholly unnecessary to offer any thing farther in commendation of this poem. Of the rest of the pieces, of which some are sportive, some tender, and some descriptive, we shall only observe, in general, that they are written with that peculiar cast of ease and freedom which distinguishes the preceding poem; and that they contain evident proofs of correct taste and superior genius. An address to the Moon, and another to Happiness, deserve to be particularly mentioned. The following pleasant trifle may be added;

‘ TO A LADY,

*Who drew the Pins from her Bonnet in a Thunder-barr.*

‘ CEASE, Eliza, thy locks to despoil,  
 Nor remove the bright steel from thy hair,  
 For fruitless and fond is the toil  
 Since nature has made thee so fair.  
 ‘ While the rose on thy cheek shall remain  
 And thine eye so bewitchingly shine,  
 Thy endeavour must still be in vain  
 For attraction will always be thine.’

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ART. XIV. *The History of the Campaign of 1792, between the Armies of France under Generals Dumourier, Valence, &c. and the Allies under the Duke of Brunswick; with an Account of what passed in the Thuilleries on the 10th of August.* By J. Money, *Maréchal de Camp* in the Service of Louis XVI. 8vo. pp. 303. 7s. Boards. Harlow. 1794.

THE author of this work, who is also a Lieutenant-colonel in our service, labours in his preface to shew that it was not an attachment to the principles of the Jacobins, but a desire to improve himself in his profession, that made him take a command in the armies of France; and he vindicates his conduct in

in this respect by the example of the Duke of Marlborough; who, in his youth, was led by the same motive to serve under the great Marshal Turenne. Of any partiality to Jacobinism we are disposed most completely to acquit Colonel Money; for, when he accepted a commission in France, that country had a king at its head: it had received a constitution which was viewed in a most favourable light by a great majority of the people of England, as in a marked degree friendly to the cause of liberty; and the man, therefore, who gave it his countenance by becoming a commander in the constitutional army of France, could not be said to be a friend to the principles that characterize the reign of Jacobinism. The Colonel tells us that he served with the unfortunate King's commission; that he never received any commission from the republic; that, on the contrary, he refused that of Lieutenant-general, which, he says, is now in the war-office at Paris; and that he acted with Generals attached to monarchy, most of whom have lost their heads for their adherence to that cause.

Colonel Money was well qualified for the task of giving an accurate history of the campaign of 1792; he being an experienced officer, who had seen much service. He had himself been engaged in most of the military transactions which he describes, and he acted as a commander in many of them. We could have wished, however, that he had made less use, in his history, of French expressions;—such as *grande chaussée*, *ci-devant*, *à portée*, *avant garde*, &c. the ideas conveyed by them could have been as well expressed in English, and we ought not to borrow from our neighbours, while we have a sufficient supply of words from our own language; “the main or high road,” “formerly,” “within reach,” “the advanced guard,” are terms fully as expressive, and more intelligible to the majority of English readers. We think also that he might just as well have described his rank in the late King of France's service by the name of *Major General*, as by that of *Maréchal de Camp*, which corresponds with it; for the *Maréchal de Camp*, (or, rather, *M. des Camps et Armées*, as such an officer is styled in his commission,) stands next above a Brigadier, and next below a Lieutenant-General.

The Colonel gives a short account of the proposal which he had made for raising a legion for the French King's service, and of his promotion to the rank of Major-general, notified to him by M. Lajard, then minister at war, in a letter dated 19th of July, 1792. He then relates briefly the transactions of the 10th of August, and proceeds to inform us that a letter from the minister ultimately determined him to continue in the service, which the barbarity of the transactions of that day had nearly induced him

him to quit; and that he found so much weight in the reasons urged by Lieut. Gen. Arthur Dillon (since beheaded) against his quitting France, that he resolved to accept the offer, made to him by that General, of the command of the advanced guard of the army lately deserted by La Fayette, to whom Gen. Dillon expected to succeed. Gen. Dumourier, however, having been appointed commander in chief, Dillon, though his superior in rank, was directed to serve under him, and was therefore himself obliged to put up with the command of the advanced guard; and Colonel Money was employed under him as a Major-General. As the public opinion has been divided about the character of La Fayette, we will lay before our readers the conjectures of our author respecting that officer, formed after a view of the position in which he found the army immediately after the desertion of its General:

‘ I must not here omit a circumstance which deserves attention. La Fayette had drawn back his army from Longwy to Sedan, on the approach of the Duke of Brunswick’s forces. Whoever observes this manœuvre with the eye of a soldier, will be inclined to suspect either that La Fayette meant to betray the cause in which he was engaged, or that his professional knowledge may be called in question: he ought to have retreated towards Verdun, disputing every inch of ground with his light troops, and when the enemy approached Verdun, he should have passed that town, when he was no longer able to lay before it. After crossing the Meuse at Verdun, he should have occupied the camp of Sivry la Perche, which is a very strong position, and a safe retreat to the Gorge of Clermont; but instead of this, he retired to a camp near Sedan, leaving the route open to Paris. The subsequent conduct of La Fayette leaves on my mind at least, but little doubt that he meant to favour the operations of the Duke of Brunswick. He was here encamped while his process was going on at Paris; there being an accusation against him in the National Assembly. This questionable movement of his army did not escape the observation of the military men in the Assembly; but his party, or rather the King’s, then prevailed by a majority of near two to one, and he was acquitted. To make this appear more clear, this trial of La Fayette was merely a trial of the strength of party. His acquittal proved, that the *dechéance* of the King could never be effected if brought on at this period in the Assembly, which was the grand object of the Jacobins; they therefore determined to oblige the King to throw himself on the Assembly for protection, by an assault on the palace; then followed the affair of the 10th of August. Commissaries of the National Assembly were immediately sent to the different armies to soften and explain the massacre of the Swiss, and the necessity of taking the *Pouvoir Exécutif* from the King.

‘ The commissaries sent to the army of La Fayette were through his influence arrested by the municipality of Sedan. La Fayette then endeavoured to prevail with his army to march to Paris; not succeeding in this, he saw his ruin was inevitable, if he continued any longer with

with the troops; he therefore emigrated with several other general officers.

' I have said thus much to give an idea how matters stood when we arrived at Sedan, and I must say one word more. I never could account for La Fayette's being detained a prisoner and confined in a dungeon, as he never committed any crime in the dominions of the Austrians or the Prussians; but these things are better understood in Berlin and Vienna than in London. If he had committed any crime in France, he was endeavouring to atone for his offence, and other Emigrés were in the same predicament. If the enemy wished to punish him for overturning the ancient despotic government, why did they not immediately send him back? his head in that case would not have been long upon his shoulders; and what has a man to forfeit in this world more than his life? Some probably may think, and with reason, that death is not so severe a punishment, as to deprive a man of his liberty.'

Col. M. gives an account of a council of war holden by Dumourier, after Longwy had fallen into the hands of the Duke of Brunswick; in which Gen. Dillon argues strongly for marching the whole army to the frontiers of Flanders, then but slenderly provided for a defence, and which he was sure the French would be able to conquer in time to return and cover Paris. This opinion was adopted by Dumourier, and supported by all the other Generals except our author; who, however, agreed to sign with the rest a letter to the executive council recommending the measure, and asking leave to carry it into execution: but he took care that the executive council should know that his signature and his opinion were at variance, and that his brother officers should be convinced that he signed the letter only from complaisance.

The executive council rejected the advice given in this letter; and subsequent events determined Dumourier to remain in Champaign, and make head against the Duke of Brunswick. The sequel of this History shews that the most important events often depend on the slightest circumstance; that the character of a General may be exposed to ruin, and that the fate of a campaign may be decided, by the intelligence which he receives, or does not receive. Our author was appointed by Gen. Dillon to the command of a camp and pass at *Cote de Bienna*, in the forest of Argonne, within five or six miles of St. Meneshould. This pass was of great importance; and, had the Duke taken possession of it before the French arrived, he probably might have accomplished his object of driving them before him to the walls of Paris.

We must refer our readers to the original work for the particulars of the operations of this important campaign, and of the repulse given by our author to the Hessians, who advanced in

in two columns against his post at the pass already mentioned; the account of which he gives with as much modesty as precision; lamenting, however, that neither Gen. Dillon nor Gen. Dumourier made any mention of his name, in stating that event in their dispatches to government. Col. M. is of opinion that the Duke of Brunswick intended, even after the junction of Kellerman and Dumourier, to give the enemy battle instead of retreating, for he began to throw up works, which could not be necessary if he meant to retreat. The Colonel therefore concluded that 'his design was to hold the army of Kellerman in check; while he threw his whole force against Dumourier's right.' He thinks that the Duke, by amusing the latter with the idea of an alliance between France and Prussia, which was thrown out after he began to feel the necessity of retreating; completely over-reached him, and thus facilitated the escape of the allied army. Some people have been astonished at the inaction of the French main army for a considerable time after the departure of the Prussians; the Colonel thinks that this was owing to the apprehension of the French Generals that the Duke only wished to draw them into a less advantageous position, and would then give them battle.

This, it seems, was not the only occasion on which the Duke had recourse to artifice for the purpose of extricating his troops from a perilous situation. The reader will find, by consulting p. 140—145, that, after the French had fairly begun the pursuit, his Highness was indebted to artifice for the preservation of 12,000 of his men, whom the French Generals might have easily cut off.

General Valence arrived in the evening, and took the command of the army. We were here informed, that the enemy was encamped at Pillon, about five English miles from us; the route they had taken was through a deep clay, where they must have experienced every possible difficulty, inasmuch that General Dietman, who was ordered the next day to follow them, after having been all night set fast, without having been able to proceed with his artillery, was obliged to return to the camp. By the information of the peasants, we took another route by Romane; but the avant guard, commanded by General Neuilly and General La Marche, followed the enemy in the direct route, and attacked their rear guard at Mangine, and prevented them from cutting the bridge down over the Artain, which they ought to have done many hours before, and which they had just begun to do, when our avant guard fired on them; this neglect might have occasioned the loss of the whole of the rear guard of the Prussians, if the French generals had not been duped, as will appear by the position the army of Valence and Kellerman occupied that night. Generals Neuilly and La Marche passed the bridge at Mangine, and followed the enemy. As soon as they knew we were near enough to support them; they came up with the Prussians again at Pillon,



Pillon, and there began to cannonade the rear guard. General Manstein came forward with a trumpet, to inform La Marche and Neuilly, that an arrangement was made with General Valence and Kellerman, that the Prussian troops should retire unmolested out of France, and Longwy was to be given up. General La Marche told him, that he knew of no such agreement, and should not cease firing: General Manstein then desired to know, if he would allow time for the Duke of Brunswick to come forward, and confirm what he had asserted. To this La Marche assented; the Duke came and assured La Marche, that the arrangement was made, and that Longwy should be given up. General Valence arrived at this time, and the three generals, Valence, Neuilly, and La Marche, went back with the Duke of Brunswick, dined with him, and the capitulation for the surrender of Longwy was soon after signed: that place was to be delivered to the arms of the Republic, on the 22d of October.

There is scarcely an instance in the annals of military history, where two generals were so completely imposed upon, as events since manifestly proved. These generals so deceived, or rather duped, declared the Prussians no longer the enemies of France. The rear guard of the Prussians, consisting of about 12,000 men, were in a deplorable situation, as I have before observed, from sickness, from the starved condition of their artillery horses, and from the position in which we overtook them in the route from Pillon to Longwy; that is, through a wood and a deep clay, as bad as that through which we had attempted to follow them from the camp at Chamont. The army of Kellerman, consisting of 25,000 men, was at this time on their left flank about a league, and there was no impediment to Kellerman reaching Longwy that night, and entirely cutting off the retreat of the Duke of Brunswick from Longwy.

Valence's army was within speaking distance of their grand guard; in short, our army consisting at this time of about 18,000 men, were within cannon-shot of the Duke of Brunswick's headquarters. Carra and Sillery, two of the commissaries from the National Convention, were with us, and assented to the arrangement made by General Valence, and Kellerman, and were probably the chief promoters of it. It is likely that the sanction they gave to this treaty, is the reason why the Convention took so little notice of it.

Carra slept in my room, and supped with me that night. I had a tête-à-tête with him for two hours; I reprobated the measures taken; he said, the general of the Republic had more at heart the advantage the country would derive from this arrangement, than their own glory; that they wished to gain the friendship of the Prussians, and hoped by this lenity effectually to do so; that there was nothing they wished for more, than an alliance with Prussia, and to crush the house of Austria. A chimerical speculation; but it is natural for people to believe what they most desire.

Omitting the particulars of the pursuit of the Prussians, and of the campaign in Flanders, (in which, by the way, our author had opportunities of distinguishing himself, and of receiving the applause of the troops under his command,) we will

will select one passage, which will serve to shew the different policy pursued by nations on the continent of Europe, and by England, respecting their subjects who go into foreign service; England making such a step a capital offence, while, in other countries, it is not considered as even in the smallest degree criminal. The reader will observe, also, that our author calls the officer, of whom he is speaking, *Lusinian*; his name ought to be written *Lusignan*.

' I have omitted observing, that General La Marche and General Neailly had attacked a post of the Austrians commanded by Colonel Lusinian, a Frenchman by birth, who was then defeated and taken prisoner. One would have supposed, from the spirit of the times, he would have been immediately cut in pieces; on the contrary, he was received with every mark of politeness, which he much merited, for he was the best bred man I ever met with; he afterwards supped with me at Dinant on his way to France on his parole.

' I cannot help observing the different treatment an Englishman would have received, if taken by Englishmen, because he first drew his breath on this island. In foreign service there is not any thing more common than to find two brothers serving in different armies. The Prince de Cobourg has a brother in the service of Prussia, and we may not possibly live to see the two brothers commanding armies against each other. Prince Eugene was a Frenchman, and yet commanded the Imperial army; the British troops have been commanded by a Frenchman, Lord Ligonier, who was taken at the battle of l'AfFelet, and dined the next day with Louis the Fifteenth; and Marshal de Saxe, who was himself a German, and a Protestant, nevertheless commanded the French army.'

Our author speaks in very high terms of the French soldiers, and of some of their Generals: we will select a few traits.

After an affair with the Prussians at Sorine, he thus expresses himself:

' On my return to Dinant, I thought it necessary to thank the men for their good behaviour as I passed them in battalion; I received the same reply from all, " If you are content with us, we are so with you," and they returned in high spirits into town, singing *ça ira* to their music.'

Of Lieut. Gen. Le Veneur, who had served under La Fayette, and disappeared with that officer, and was thought to have emigrated with him, but who returned to the army sometime afterward, and resumed his command without having been questioned for his absence, Col. Money relates the following gallant exploit:

' The siege of Namur was carried on with great vigour; batteries were erected on all sides, and almost every gun in the châteaux were soon dismounted or silenced. One of the most gallant attacks was made here that can be found on record. General Le Veneur, who commanded in the trenches, stormed the redoubt of Vilette, in which

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were between three and four hundred Austrians, a complete work, and mined in various directions. General Le Veneur got to the palisades without being seen by any of the sentinels; indeed for some time none dared shew their heads above the parapets: he ordered his men to pull down the palisades, which they did in an instant; he then mounted the parapet, and found the Austrians all in their casemates; they immediately surrendered themselves prisoners. General Le Veneur to his surprise found he had only sixty men with him, the rest by mistake or design lost their way: he called for the commanding officer of this redoubt, and threatened him with instant death if he did not shew the mines, which he did. Le Veneur having separated the train from the mines, sent for the troops to enter who had missed their way. Every military man with reason considered this as the most gallant act performed the whole of the campaign.'

The following traits will give some idea of the character of French soldiers:

' I shall not omit here a circumstance that will show what kind of subordination or military discipline, if so it may be called, prevailed at that time (Sept. 1792) in this army. I perceived on the march some disorder in the eighth regiment; I rode to see what was the matter. I found a man of that regiment had stolen from a poor woman some wearing apparel, and she had followed him to the corps to which he belonged. I ordered him to deliver what he had stolen, which he did without scruple; but as soon as I had quitted the battalion, the men tore off his lappels, and put him to death. Another man was treated in the same manner the next morning at Vienne le Château; I had always reasons to believe, that the men were extremely delicate in doing injury to the inhabitants. At the camp of Mouzon, I ordered the troops to cut some barley to lay (lie) on, as we had no straw for them, but this they refused, though I offered to pay the owner for it myself. Nothing could persuade them to do it; they said they were come to protect, not to injure the inhabitants, and they would sooner lay (lie) upon the wet ground than cut the corn; but this soon wore off. I will however do them the justice to say, that they frequently thrashed the corn for the inhabitants, to procure straw.' —

' With respect to the troops under my command, one of the battalions, called *L'ami de la patrie*, was in rags; but a complete furniture of cloathing arrived while they were at Dinant. I mention this incident to shew, that the report of the army being almost naked was untrue, as this was the only corps that I saw in the whole army, that was in such a situation: many of the chiefs of this corps were not military men, and from ignorance neglected the troops under their command; their arms were covered with rust, and many of them were without flints. On my arrival at Dinant, I ordered a morning parade, at which I examined myself every man's firelock, and I found they had not seven rounds a man; I ordered them to be furnished with thirty rounds, and sent to Givet for a supply of ball, cartridges, &c. and having redressed all their grievances, as far as lay in my power, I soon perceived I had the entire confidence of the men, which is the first thing an officer ought to obtain, let his command be

great or small; for a few individuals who have confidence in the man who commands them, will beat double the number of those who have no confidence in their leader; in this, most military men will indisputably agree with me.

‘ Having gained the good opinion and confidence of the troops and National guards under my command, I found them more alert on their posts, and my orders more punctually obeyed: and I ventured soon after to confine both men and officers whom I found remiss in their duty.’ —

‘ The next object of my attention was to prevent the troops from annoying the inhabitants, as far as lay in my power; that no forage should be taken from any one without giving a bond; that if any soldier was found marauding, he should be apprehended and sent prisoner to head-quarters, and several were taken, confined, and punished. The only punishment that was allowed at that time, was called *garroter*, viz. shaving their heads and eye-brows on the parade, tearing off their lappels, and dismissing them from the corps with a passport, as a vagabond, and as a man unworthy to serve in the armies of France.

‘ The duty was very severe on the troops, yet they bore it without murmuring; it was a sharp frost, and the snow four inches deep, and no sooner were the men relieved, than they were often obliged to march to Sorine to the advanced post, from the perpetual alarms the enemy occasioned.’ —

‘ After the surrender of Longwy the army marched to Montmedy, from thence to Carignan, and the next day to Sedan. Nothing material happened during our march; the army was very sickly and in want of good shoes, for those furnished by the contractors were so bad that in twenty-four hours they were useless; the soles were very little thicker than the upper leathers, and some of them had paper put between the soles to make them appear strong.

‘ We halted three days at Sedan; here the men were supplied with every thing they had occasion for, and their clothes were mended. Some of the regiments of the line had their depôts here and at Montmedy, and those who wanted either coats, waistcoats, &c. got them. Some of the National guards had also their depôts at the same place. We left Sedan in a tolerable good condition, but the defect of bad shoes could not be supplied. The march of the army from Sedan will never be erased from my memory.—We had during the whole of our progress to proceed along a road that was half a leg deep in mud; the greater part of the men carried their shoes in their hands, the women waded through with their petticoats sliding on the mud; and all this they endured without a murmur. I perceived several waggons loaded with men, and as it was against orders, I inquired if they were sick; they answered, they were not, but by way of apology for a breach of orders, they shewed me their feet covered with blood from the sharpness of the pavement. I had only to comfort them in the best manner I was able, with the hopes of having soon more shoes from Paris, and of finding better roads from Mezieres to Rocroy. This march was the severest the army made: independent of the badness of the road, it rained incessantly the first day, and the wind

wind was in our faces. The distress of the poor women is not to be described: their hearts were almost broken, their suffering was painted in their countenances; the men were silent and fallen; many quitted their corps and went by the fields and bye roads, and there was no venturing to say a word to them. Every one, in short, got as well as he could to his respective cantonment.

The perusal of this History will afford great entertainment, particularly to military readers; who will find two good maps of the forest of Argonne, one containing a plan of the attack made by the Hessians on Gen. Money's quarters; the other, a plan of the position of the opposing armies during the conferences at St. Meneshould. Our author speaks like a man perfectly acquainted with military tactics, and appears to be well qualified for a superior command; his style is easy and unadorned, but clear and expressive; and his accuracy, in general, is beyond the reach of impeachment. Of his principles as a dutiful subject, and a loyal and constitutional Englishman, no man can doubt; though in the midst of a victorious career, and in the high road to preferment in the French service, he renounced all his flattering prospects, threw up his General's commission, and withdrew from the French army, as soon as he found that the arms of France were to be turned against Great Britain; and, when at home, he offered to go to Paris, and to hazard his life in an attempt to save *that* of the unfortunate Monarch who had raised him to the rank of a Major General. There is one point, however, which seems not thoroughly to the honour of our author's principles. He says, p. 163, repeating the words of a friend who objected to the publication of his History in April 1793:—'I am perfectly of your opinion, that no man ought to act the part of a traitor, even if the *loss of his own life* was likely to be in danger;' yet in page 138 we find the following note:

'A jealousy always prevailed betwixt Dillon and Dumourier; or rather the latter was but ill disposed toward the former. I have little doubt but that Dillon might easily have been induced to emigrate; and, indeed, at the gorge of Clermont he said something to me, which amounted to an invitation to accompany him. This, however, I declined; because, having served against the Emperor in Brabant, if I had then gone over to him, my fate would probably have been that of Fayette, and I should now have been lingering in some German prison.'

Now, surely, the Colonel must contend that *deserting* is not an act of treachery, or must allow that he has assigned such a reason for not emigrating with Gen. Dillon, as a court of honour could never be disposed to countenance. The *right* reason, and such as would have squared with the principles laid down by himself in page 168, as above stated, would have been, that  
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a man ought rather to run the hazard of his life than betray a trust reposed in him; whereas it appears that the only reason, given by our author for not emigrating at a moment when his desertion might have decided the fate of France, and perhaps of Europe, by opening the gorge or pass of Clermont to the Hessians, was that, if he had gone over to the Emperor, his fate had probably been that of Fayette.

From this it would appear that, if he had not been afraid of a prison, he would not have been afraid of breaking his faith with the French, by deserting them at the time when they had the greatest dependence on him, and when his desertion might be attended with the most fatal consequences to them. We mean not, however, to press this too far; we have not a doubt that the Colonel is a man of honour; and that, if his work should see another edition, he will either strike out the note in p. 138, or give some addition to it, which will make it speak the same sentiments of pure honour that are certainly to be found in other passages of his book.

ART. XV. *Sermons on several Subjects.* By the Right Rev. Beilby Porteus, D.D. Bishop of London. Vol. II. 8vo. pp. 382. 6s. Boards. Cadell. 1794.

**I**T is certainly one of the highest points of excellence in a preacher to adapt his discourses to the manners of the times in which he lives, and to the particular circumstances and characters of the people whom he addresses. A specific representation of follies and vices, and pointed addresses to the different classes of men, according to their respective civil and moral distinctions, are much more interesting than the most eloquent general harangues on virtue, or the most learned and ingenious discussions of speculative or critical questions. Such practical preaching, to make use of the well-known but very expressive words of Lord Bacon, "is coming home to men's businesses and bosoms."

Perhaps no preacher has been more successful in exhibiting specimens of this very useful species of popular address, than the Right Rev. Author of these discourses. His first volume (published in the year 1783, of which our readers will find an account in the M. R. vol. lxi. p. 398,) contains several discourses which may be ranked among the most perfect examples of pulpit eloquence that our language affords. The Bishop of London appears to have early studied the art of preaching, with great success, in the admirable school of Archbishop Secker; and, while he has excelled his master in correctness and elegance of composition, he has closely and very happily copied the best

feature of his eloquence,—the dignified simplicity and pathos with which he addressed his hearers on topics particularly feasible, as well as universally interesting. We sat down to the perusal of the present volume in high expectation of finding many new compositions after the same excellent model; and our only disappointment is, that the number of practical discourses, whether on general or particular subjects, is smaller than in the former. Several of this kind occur, indeed, which are entitled to the highest praise for a judicious adaptation of general ideas and sentiments to particular characters and circumstances, and for a dignified plainness and solemn energy of address on the most weighty topics. Of this description we mention, as of superior merit, the discourses on the following subjects: ‘Purity of Manners no less necessary to a Christian Character than Benevolence;’—‘The Government of the Passions an indispensable Duty;’ and, ‘The various Opportunities of doing Good.’ Besides these, we find excellent practical sermons on cheerfulness, as a distinguishing feature of the Christian religion; on self-communion; on early piety; and on the one thing needful; and two valuable discourses on the excellence of Christ’s preaching, and the argument for his divine mission drawn from his character.

A very considerable part of this volume, however, is occupied either by sermons formerly published on particular occasions, or by discourses on polemical topics, which afford little scope for the display of the author’s peculiar talent. It is with regret that we find this excellent practical preacher employing two discourses on the necessity of vicarious punishment, or of an atoning sacrifice for sin; in which, without any critical examination of the texts on which this doctrine is supposed to be founded, it is taken for granted that it is the doctrine of the scriptures; an attempt is made to establish it on the principles of reason; and a conjecture is hazarded that the redemption wrought by Christ may extend to many other worlds besides our own. The discourse entitled ‘The Character of David, King of Israel, impartially stated,’ (which was originally preached in 1761, in answer to a pamphlet entitled, “The Man after God’s own Heart,” now, we are told, entirely *forgot*,) though altered to omit the immediate references to that publication, and to render it less polemical, would have had its place well supplied by one of his Lordship’s practical sermons.

The occasional sermons are—At the Anniversary Meeting of the Sons of the Clergy, 1776. Before the House of Lords, January 30, 1778. For the Charity School at St. Paul’s, 1782. On the Thanksgiving for his Majesty’s Recovery, 1789.

## MONTHLY CATALOGUE,

For NOVEMBER, 1794.

## LAW.

Art. 16. *The Charge delivered by the Right Hon. Sir James Eyre, Lord Chief Justice of his Majesty's Court of Common Pleas, and one of the Commissioners in a Special Commission of Oyer and Terminer, issued under the Great Seal, &c. to enquire of certain High Treasons, and Misprisions of Treasons, within the County of Middlesex, to the Grand Jury, at the Session-house on Clerkenwell-green, Oct. 2d, 1794. Published at the Request of the Grand Jury. 4to. 1s. Payne.*

THE crime of high treason alone is considered in the present charge, and nothing is said on the subject of misprision of treason.—The statute 25 Edw. III. declares it to be high treason to compass or imagine the death of the King: this imagination must be evidenced by some step or act in prosecution of such design. These acts are denominated *Overt Acts*, and must be particularly set forth in every indictment for this crime. The Chief Justice,—after having stated the acts of an *immediate and direct* attempt against the life of the King, and also more *remote steps* taken with a view to effectuate the same intention; which, on the authority of adjudged cases, and in the opinion of those two “great masters of the crown law,” Sir Matthew Hale and Sir Michael Forster, equally amount to overt acts of this species of treason,—lays it down as clear law that a conspiracy to subvert the British monarchy, though not in itself a *specific* treason under the above-mentioned statute, ‘involves in it the compassing and imagining the death of the King, and is in truth of its very essence.’—In connection with this opinion, and in consequence of his reasonings on it, the Chief Justice considers that ‘a project of a convention, which should have for its objects the obtaining a parliamentary reform without the authority of parliament, and steps taken upon it, would be high treason in all the actors of it, for this is a conspiracy to overturn the government.’ His Lordship proceeds to state two other cases; which, with his opinion on them, we shall transcribe from his Charge:

‘Whether the project of a convention, having for its object the collecting together a power, which should overawe the legislative body, and exert a parliamentary reform from it, if acted upon, will also amount to HIGH TREASON, and to the specific treason of compassing and imagining the King's death, is a more doubtful question. Thus far is clear; a force upon the Parliament must be immediately directed against the King, who is an integral part of it; it must reach the King, or it can have no effect at all. Laws are enacted in Parliament by the King's Majesty, by and with the advice and consent of the Lords and Commons in parliament assembled. A force meditated against the Parliament, is therefore a force meditated against the King, and seems to fall within the case of a force meditated against the King, to compel him to alter the measures of his government: but, in that case, it does not appear to me that I am warranted by the authorities to state to you, as clear law, that the mere conspiracy



to raise such a force, and the entering into consultations respecting it, will alone, and without actually raising the force, constitute the crime of high treason. What the law is in that case, and what will be the effect of the circumstance of the force being meditated against the King IN PARLIAMENT, against the King in the exercise of the royal function in a point, which is of the very essence of his monarchy, will be fit to be solemnly considered, and determined when the case shall arise.

‘ It may be stated to you as clear, That the project of a convention, having for its sole object a dutiful and peaceable application to the wisdom of Parliament on the subject of a wisdom-for reform, which application should be entitled to weight and credit from the universality of it, but should still leave to the Parliament the freest exercise of its discretion to grant or to refuse the prayer of the petition, (great as the responsibility will be on the persons concerned in it, in respect of the many probable, and all the possible, bad consequences of collecting a great number of people together; with no specific legal powers to be exercised, and under no government but that of their own discretion,) cannot in itself merit to be ranked among that class of offences which we are now assembled to hear and determine.’

These are the principal doctrines inculcated in this Charge on the minds of the jury.

Art. 17. *Curfery Strictures on the Charge delivered by Lord Chief Justice Eyre to the Grand Jury, Oct. 2d, 1794.* 8vo. pp. 52. 1s. Eaton.

The unknown author of these Strictures declares that many new and extraordinary doctrines, on the subject of treason, were delivered in the late Charge; alluding to those which we have noticed at the conclusion of our last article.—These he examines with considerable ability, and censures with great, perhaps unbecoming, asperity; as he considers them to be *new-fangled*\* treasons of the Chief Justice’s creation, unnoticed by the statute of Edward III. and unsupported by any precedents.

Art. 18. *Observations on the Law of Treason:* Wherein it is attempted to be shewn, that conspiring to levy War is not Treason by the Law of England. 8vo. pp. 44. 1s. 6d. Johnson. 1794.

To levy war against the King is declared to be a *substantive* treason. By the statute 25 Edw. III. a conspiracy, however, to levy war has never been determined to amount to this crime under the clause in question. Some doubts, nevertheless, have arisen in the minds of Judges, whether it may not be considered as a sufficient overt-act of imagining the death of the King. In support of the affirmative of this opinion, the case of the regicides reported by Kelyng, p. 20. is adduced; and this authority is strengthened by the concurrence of Sir Matthew Hale, Sir Michael Foster, and Judge Blackstone. Sir Edward Coke, however, (and on his reasoning on the statute of Edw. III. Institute, p. 14. our author chiefly depends,) resists this idea, and says, “ This, namely a conspiracy to levy war, as hath been

\* What is this *sangling* of notions and opinions? We wish the language were rid of such an ill-sounding word.

said,

said, and so resolved, is no treason by this act until it be levied, therefore it is no open act or manifest proof of the compassing of the death of the King within this act—for this were to confound the several classes." Notwithstanding this dictum, contrary determinations have been made, and the current of modern authorities opposes this doctrine.

Art. 19. *A Warning to Judges and Jurors on State Trials*; being an Abstract from an ancient Lilliputian Chronicle; which shews how a Chief Justice was executed in virtue of his own Conclusions, and how the Grand Visir afterwards hanged himself in Despair. 8vo, pp. 50. 1s. Eaton.

The allusion of this contemptible and malignant pamphlet to present circumstances, and modern characters, is sufficiently obvious.

Art. 20. *An Abridgment and concise Explanation of the Laws relating to Riots, Tumults, and Insurrections*, and of the Duty and Power of Magistrates and others respecting such Offences. By Charles Lush, Chief Clerk of the Police Office, Shoreditch. 8vo. pp. 30. 1s. Downes.

The contents of this pamphlet are fairly set out in its title-page.

Art. 21. *Sketches of the Characters of the Hon. Thomas Erskine, and James Mingay, Esq.* interspersed with Anecdotes and professional Strictures. 8vo. pp. 74. 2s. Kearsley. 1794.

This pamphlet, which is intended as a continuation of a work entitled "*Law Characters*," contains a sulsome and ill-written panegyric on the gentlemen introduced in the title-page.—For our opinion of *Law Characters*, see Rev. N. S. vol. iv. p. 81.

Art. 22. *The Trial at large of the Right Hon. Lady Cadogan* for Adultery with the Rev. Mr. Cooper, before Lord Kenyon and a Special Jury, in Westminster Hall. Taken in Short-hand by a Student in the Inner Temple. 8vo. 1s. 6d. Ridgway. 1794.

In this very flagrant case, the jury gave a verdict of two thousand pounds.—An animated speech from Mr. Erskine, in behalf of the plaintiff, adds considerably to the value of this publication,

#### EAST INDIA COMPANY.

Art. 23. *Protest or Dissent of Thomas Hensman, and Randle Jackson, Esquires*, delivered in to the Committee of Bye-laws of the East India Company, against rescinding certain Resolutions for preventing Proprietors from voting upon their own Contracts, or upon Questions in which they have a direct pecuniary Interest; and for securing to the Proprietors at large their Right of Appeal, by way of Ballot, from the Determination of a Majority present at any General Court. With a Sketch of the Debate on the Report of the Committee. By William Woodfall. 4to. 1s. Debrett.

An opinion seems to have gone abroad, and to have taken hold of many proprietors of East India stock, that, by a due attention to economy in the hire of shipping, sufficient savings might be made greatly to increase their yearly dividends. The resolution of the Directory to suspend the progress of any such reform has induced the two above-named patriotic gentlemen to submit to the Committee, whe-

ther such a resolution could have taken place, if a number of persons had not felt in it a *direct pecuniary interest*, far more considerable than their general interest as proprietors of the capital stock of the company; and to impute this inconvenience to the circumstance of *proprietors being allowed to vote upon their own contracts*. To this it has been answered, very concisely, that, "supposing the principle to be good, it cannot be carried into execution;" and a conformable vote having been obtained, these two gentlemen have intimated that they shall not fear an appeal to the legislature of the country.

One of the speakers, Mr. Knox, seems obscurely to have felt, (for the *lucidus ordo* does not greatly prevail in the debate,) that, however the proprietary may be interested in reforms which are liable to prove prejudicial to the directory, the public are still more interested in reforms that are liable to prove prejudicial to the proprietary: for much more may be advanced against tolerating an exclusive company at all, than against the partial distribution of contracts, at too high a rate of profit, by those who are elected for the purpose of distributing them.

## POLITICAL.

Art. 24. *On Peace*. By William Fox. 8vo. 3d. or five for 1s. Gurney.

Mr. W. Fox again takes up the pen of irony\*, to justify the continuance of the present *exterminating war*; for, *as such*, he contends, on the principles of Mr. Burke and Mr. Pitt, it ought to be considered †. We trust that this shrewd writer might have saved himself the trouble of the well-intended little tract now before us; and that a spirit of pacification is already gone forth, which will soon furnish the best defence of our ministry against his severe attack on their conduct, with respect to their perseverance in the present unparalleled war against France: in that case, this publication will be much reduced in its importance, and its author must be contented with the scanty praise of having produced half an hour's harmless amusement.

Art. 25. *His Majesty's most gracious Speech to both Houses of Parliament*, November 25th, 1794. Folio. 3d. Eaton, Printer to the Supreme Majesty of the People.

A tame anticipation, in an ironical style of congratulation on our *great successes*, and the valuable acquisitions which have been lately obtained by the arms of our allies; with exhortations to 'persevere in the glorious struggle.'

Art. 26. *A Letter to the Right Hon. Charles James Fox, from a Westminster Elector*. 8vo. 6d. Eaton.

This declamatory epistle may be considered as a ranting kind of comment on a famous passage in a modern tragedy:

\* See M. Rev. Sept. p. 89, Art. 21.

† 'No situation to which we can be reduced, he (Mr. P. according to Mr. Fox,) says, can justify us in making peace with the Jacobin government of France; and he insists on our continuing the war until our last guinea be spent, and the last man of us has fallen.'

The newspapers assert the entire dereliction of Jacobin principles, and the total dispersion of Jacobin societies, in France.

"When

“ When vice prevails, and impious men bear sway,  
The post of honour is a private station.”

The Westminster Elektor would persuade Mr. Fox that, as all his opposition to present measures is in every instance totally unavailing, it would redound most to his credit to retire from a station in which he is not only uselessly but *ridiculously* employed. ‘Quit, (says he,) a system that is a scourge of humanity!—Leave an assembly that has sophistry for its cloak, and venality for its basis. Degrade yourself no longer. Retire to the bosom of society, and to your constituents in particular: then let the storm come on!’

We do not clearly apprehend what line of conduct this nameless friend would wish his Right Hon. Representative to pursue, supposing the ‘*storm to come on,*’ during his political recess. What kind of storm the letter-writer foresees, we have in vain tried to discover: some political whirlwind, tornado, or hurricane, no doubt. Paine styles this the *Age of Reason*: should he not rather have said the age of *hurricanes*?

Whatever may be the real drift of this questionable performance, we think the Westminster politician’s counsel is conveyed in so wild a strain of language, that it will probably attract very little of Mr. Fox’s attention:—yet it is not wanting in strokes of eloquence, which bespeak the writer’s ability of *expression*, if it does not manifest a *sound judgment* and *good discretion*.

Art. 27. *The Measures of Ministry to prevent a Revolution, the certain Means of bringing it on.* 8vo. pp. 71. 1s. 6d. Eaton. 1794.

Most writers have contented themselves with representing the present war as unnecessary, ruinous, and subversive of the principles of liberty: but the author of this publication goes farther; he describes it by implication as *impious*, as waged not so much against *man*, as against *heaven*; as undertaken in opposition to the will and power of God himself..

‘So fully, (says he,) has every thing I have seen, convinced me of the omnipotence and wisdom of God, and of the weakness and folly of man, that I sought but to be assured, whether what I saw was the capricious doings of a few individuals, or the work of the Almighty, to be persuaded what part I should take: the awful stillness under which this stupendous phenomenon (the French revolution) made its appearance; the force with which its irresistible torrent overwhelms all opposition; and the horror it spreads through all Europe in its course, flashed conviction on my mind, it was the sublime act of the Omnipotent. From that instant I *ceased* all womanish complaint; satisfied it was the act of God, I applied myself to account for what I presumed not to condemn.’

The interference of the Almighty in the general government of the universe is recognized by all who admit a divine providence; and consequently every thing that happens may, in some degree, be said to be the act of God; for whatever is not done by his immediate will, is done at least by his permission. The author, therefore, cannot be said to have given us a very distinct idea of the nature of the French revolution in calling it an act of the Almighty; for he might so call it, though it were a scourge from heaven, as a punishment for the crimes

crimes of men; calamities and blessings coming equally from God. If the Almighty were pleased so to communicate his pleasure to mankind that they could not possibly mistake it, they might then indeed be charged with impiety, if they presumed to resist what they must in that case know to be his will: but, as the Supreme Being has rarely interposed in a supernatural way, and carries on his government of the sublunary world by the agency of human events, which he directs to his own purposes, a nation may, without impiety, resist what it does not know to be the will of heaven, and oppose force to measures in which it sees no other than human agents. We wish the author had pointed out the means by which man might be enabled to discover, to a certainty, in any transaction, the interposition of providence; and to see so clearly *the finger of God* in it, that he must instantly feel an inward sense and conviction of the impiety of an attempt to controul measures originating in the wisdom of the Supreme Being: but here the writer so far disappoints us, that he laughs to scorn the books which Christians of every denomination respect as containing communications of the divine will to man. ‘Strip (says he,) all religions of their ceremonies, of their miracles, of their prophecies, and their revelations; reduce them to a religion of reason, contemplating God’s works, &c. &c.’ Here is a sentence of death passed in a moment on Christianity; which rests its foundation on revelations, prophecies, and miracles:—but our author steps far beyond the destruction of revealed religion; for, in our opinion, if he does not actually attempt to shake the throne of the Almighty, or to rob him of existence, he unquestionably, though perhaps unintentionally, exhibits him in a light which could not render him an object of love and gratitude in the eyes of men. We would ask, has God ever revealed his will? if he has, we ought not to cast away revelation. If he has not revealed himself to his creatures, what would our author make him? a Being regardless of his own works; who created man through mere caprice, for no good purpose which reason alone can discover, and who abandons him to pain of body and mind with the most unfeeling neglect. If God has not revealed his will, man cannot possibly find out why he was created, and consequently can have no other rule of conduct in life than that which is founded on the principle “do as you would be done by;” which, after all that is said in praise of it, is at best but a *selfish* principle, because it teaches men to do good not merely for the sake of good, and to avoid evil not through detestation of it, but because the former may be productive of advantages to us, and the latter may expose us to inconvenience and retaliation. In a word, if God has not revealed himself to us, we cannot, by the mere force of reason, discover what would please or what would displease him; nay that very reason, if all ideas of revelation were abandoned, would tempt men either to deny the existence of a Supreme Being,—or, which would be infinitely more impious and blasphemous, to consider him as the author of moral evil, as a Being who raises up creatures merely that they may suffer hunger, thirst, pain, infirmity, and death, while he looks on un pitying and unmoved. It is in revelation that we find the vindication of God’s goodness; it is there that we find him to be a tender parent, a merciful

ciful as well as a just Deity, who punishes us not for his own gratification but for our good, and who exposes us to sufferings that we may be weaned from worldly enjoyments, and entitled to those in another region, which are worthy of him and of those whom he has created in his own likeness, by endowing them with reason and a spiritual existence capable of eternal duration.

We have said thus much concerning revealed religion, (we speak not of its particular denominations,) for the purpose of shewing that it is of the utmost importance to man and to society; and, consequently, that author would injure both who should endeavour to write it down. We are the more earnest in this matter, as we are in our hearts so devoted to *liberty* that we almost idolize it; the cause of liberty, we know, is injured by attacks on revelation; and we are sorry to observe that most of the public writers, who have lately undertaken to patronize freedom in this country, have made it a point to attack revealed religion as if it were incompatible with liberty; an opinion which both reason and experience dispose us most directly to contradict. As we are convinced also that nineteen-twentieths of the people of England think with us on this head, we are sure that the progress of liberty must necessarily be retarded, when it is represented to be at variance with what man cannot afford to give up—religion; which comforts him in affliction, and enables him patiently and resignedly to bear with the unavoidable ills of this life, by holding out to him the prospect of one in which his sufferings will be turned into never-ending joys. We speak of revealed religion in general; not of any particular creed or form of worship: it is for the *essence*, not for the *civil establishments*, of religion that we are advocates.

The present author tells us, page 5, that ‘when near thirty millions (of individuals) are impelled, this motion is like that of the heavenly bodies, not a subject for criticism or condemnation; they act not from caprice, but from the impulse God has engendered in their frame at the creation, which to arraign is to arraign the Almighty.’ Here is unquestionably the most august foundation on which any writer has ever yet attempted to rest the defence of the French revolution, *the will of heaven*: but unfortunately the author forgets that, by giving to this revolution so celestial an origin, he robs the French of the very thing for which they are contending—liberty: for, if they be pushed forward by the *divine impulse*, they are not *free agents*, and have as little claim to the right of private *will*, as the earth has in its diurnal motion; which it never voluntarily gave to itself, and which it can never stop at pleasure. If this revolution then be *jure divino*, the present war certainly ought no longer to be called what many have hitherto termed it, rash, impolitic, and unnecessary, but downright impious:—but we believe that the *jure divino* doctrines, as applied to temporal affairs, perished with the reign of the Stuarts, and are not likely to be revived.

Passing from the French revolution to our constitution, he says that ‘influence, as it is termed by the courtiers, and corruption, as it is called by the people, has, since the union of the commons and the crown, become the acknowledged spring of the English government, not like the pelican feeding its young with its vital blood, but like an-

natural monsters fattening on the blood of those whom duty ordained they should foster and protect.' He laments the good old times in which the commons, almost constantly at variance with the crown, granted supplies with a very sparing hand; and he contrasts them with those times which have elapsed since the revolution of 1688, when the above salutary variance having ceased, and a coalition having taken place, as he says, between the House of Commons and the Executive Power, supplies were granted with such profusion and extravagance that the nation has been loaded with an enormous debt. The rise and progress of the debt he has, we believe, stated with accuracy.

We lament as sincerely as the author the alarming growth of the influence of the crown: but we cannot agree with him that it ought to be considered as the cause, at least the sole cause, of the present debt of the nation:—some part of it may be attributed to this influence, but by far the greater part of it ought to be set down to other causes. A new system took place all over Europe toward the close of the last century; standing armies were established in all the arbitrary states of Europe; and even those that were free were under the necessity, for their own self-defence, of following their baneful example. Here was a source of expence unknown to our ancestors, but which, with all its bad consequences, was attended with this good one, that it gave the Commons a weight and influence in the government of the country, and a controul over the crown, which they had never before possessed to such a degree. England, it is true, has been engaged in wars of ambition since the revolution: but they have not always been the wars of the crown exclusively; in some instances, as during the administration of Sir Robert Walpole, the crown might be said to have been forced by the *people* into a war with Spain; which, by an almost necessary consequence, brought on one with France, the expences of which were immense. Spain also provoked this country into two expensive preparations for war, in forcibly dispossessing us of Falkland's Islands, and in seizing our ships on the North-west Coast of America, which cost us many millions; and as to the American war, which added to our debt 80,797,221 *l.* truth compels us to say that the people and the crown seemed to contend which should have the merit, as it was then called, of giving it the greater support. The statement, therefore, made by the author, by no means proves his proposition that the national debt has been occasioned by the good understanding that has subsisted since the revolution between the House of Commons and the crown, or by the influence which is supposed to have produced this understanding. That an undue influence has existed no one can pretend to deny; the record of it is to be found in a solemn resolution of the House of Commons.

The writer endeavours to elucidate his proposition by adducing the case of Ireland.

Here several very great objections might be made to his statement, and to the inferences that might be drawn from them, respecting the peculiar circumstances of our sister island: but we are prevented from advancing them, by our want of room.

In page 25, is the following passage: 'Englishmen, suppose yourselves in the situation of the people of France, restored to freedom  
from

from abject slavery and oppression, by a revolution, unexampled for its magnitude, its mildness, and the little blood it has caused to be shed, &c.' We wish the author had fixed some period at which this description could, with truth, be applied to the French revolution; for undoubtedly the man who, speaking *generally* of it, should say that it was unexampled for the *torrents* of blood shed in consequence of it could not be contradicted. We speak not of the French blood spilled by the hands of foreign enemies, but by those of Frenchmen themselves; above 80,000 have perished by the hands of the common hangmen, and more than 250,000 have fallen in the civil war in La Vendée; not to mention the thousands and tens of thousands languishing in exile in foreign lands, and through agony of mind and body drawing toward their end. We wish, therefore, that our political writers would be less forward than they are to make a common cause between liberty and the French revolution in general; they ought to confine themselves, in their comparison, to that period in which an august body of representatives, speaking the sentiments of nineteen out of every twenty of their constituents, were labouring to assert the freedom of their country, and to secure it to their posterity by a wise and excellent constitution. Liberty is not sanguinary; she is disgraced rather than supported by men of blood, and her empire is no where so secure as where the sanguinary effusion is rarely seen; she reigns only in the affections and hearts of mankind, while despotism is obliged to maintain itself by terror, created and constantly fed by executions.

The author's observations respecting a reform in the laws and courts of justice, the abolition of monopolies, and other points relative to commerce, meet our warmest approbation; as well for the principles and sentiments which they express, as for the style in which the observations are conveyed to the public: we refer our readers to p. 33—35.

In page 42 we find a position laid down which reason will necessarily controvert: 'If men were perfectly wise and perfectly virtuous, they would have no occasion for government at all.' It has been a received maxim, because it was founded in truth, that government (we speak not of the species,) must necessarily exist, wherever there is society; a maxim which no man, in our opinion, can decently controvert, at least without supposing that man is not only perfectly virtuous and perfectly wise, but that he is possessed, at the instant of his birth, of as much knowledge, and of as much power of availing himself of it, as at the age of 30 or 40. Nay, though this should be conceded by us, we would still maintain the necessity of a government: but we must decline the task of assigning our reasons, which might lead us too far from our province of reviewing.

In another place, our author says that *protection* seems to be the sole use of government. This surely is contrary to the general experience which tells us that man is governed by his *hopes* as well as by his fears; that encouragements ought to be offered to the ingenious to devise means of bettering the condition of mankind, increasing their comforts, and improving the general state of society. A wise legislator would feel the necessity of *rewards* still stronger, perhaps, than that of *punishments*; the former produce the happiness of society; the latter are calculated only to prevent it from being disturbed.

Though



Though we differ from this author on these points, and on others which we have not mentioned; though we think many of his doctrines, which might lead to good if discussed in an assembly of grave and informed men, might produce much mischief when thus thrown out to the world, to be picked up by those whom education has not qualified so to understand them, as that their meaning and drift should not be perverted; still we must represent him as a very able writer, possessing much information, great powers of reasoning and of eloquence, an energetic and pure style, and a clear and cool head: but his heart is too warm, and his language is, in many places, too impassioned, to warrant his adoption of the signature—A STOIC. If we judge rightly, a Stoic is more capable of reasoning than of *feeling*; our author is capable of both in an eminent degree.

Art. 28. *Observations on the National Character of the Dutch, and the Family Character of the House of Orange: along with the Motives they have to defend their Country at this Time, against French Invasion.* By Robert Walker, F.R.S. Senior Minister of Canongate, &c. 8vo. 1s. Edinburgh, Creech; London, Kay. 1794.

This well-written pamphlet gives a concise view of the national character of the Dutch, of the constitution of their government, civil and ecclesiastical, and of the present state of parties in Holland; together with an estimate of the consequences to be expected from the French invasion of that country. Mr. W.'s decision on the ground of probability is clearly against the invaders: but their successful progress, since this tract was written, seems to bear very hardly on some of his conclusions. This publication will be generally deemed what is called *ministerial*, as it is evidently calculated to keep up the spirits of honest John Bull, and to encourage him to *persevere* in the defence of the United Provinces, in order to save them from being over-run by the French republicans, and to prevent their government from being subjected to the influence of such formidable and turbulent neighbours: the consequence of which may prove extremely unfavourable to the interests of Great Britain.—As Falstaffe said—"Wou'd it were bed-time, Hal, and *all were well*."

Art. 29. *Observations on the Corporation and Test Acts, in a Letter to a Friend: wherein is fully proved that no Dissenter from the Established Church can be admitted into any Office where the Test is required by Law as a Qualification, such Dissenter being inadmissible, though he demand the Sacrament on any Occasion whatever.* To which is prefixed a Short Address to the Junior Council of the Town and County of the Town of Nottingham. By Charles Heathcote, Gentleman. 8vo. pp. 63. 2s. Payne. 1794.

The crime of schism appears to be ranked, in this author's moral catalogue, among the unpardonable sins. The general body of the Dissenters are by him branded as inimical to kingly government; and he speaks of some of their most respectable ministers, by name, with a degree of contempt which is wholly unbecoming a 'gentleman,' and without bringing forward any specific charge against them, which can

can at all amount to a proof of disloyalty, and in defiance of innumerable well known facts on the contrary side. Mr. G. Wakefield, though not a dissenter, for his humane and meritorious exertions to obtain relief for two women, whom the rigour of the spiritual court many years ago sentenced, on a point of conscience, to perpetual imprisonment, is branded with the opprobrious appellations of *insolent* and *scurrilous*; and it is presumptuously enough asserted that, though he pretended to have espoused their cause for the sake of religion and conscience, he was, alas! evidently actuated by very different motives.

On the question concerning the repeal of the corporation and test acts, we find nothing advanced in this pamphlet which, after the full discussion that this subject has formerly undergone, can deserve a moment's attention. Against reformation Mr. H. declaims with great vehemence, but very inconsistently. At one time, he is not politician enough to determine whether a reform in parliament would or would not be in any degree serviceable; and at another, speaking of the spiritual courts, he owns that many of their constitutions are much disliked, and 'some of them, if they could be, one might well enough wish expunged:' yet he gives his decided opinion that the plea for reform, however plausible, is altogether chimerical; and he asserts that 'the idea of the necessity of a reform in *these people*, arises solely from a total ignorance of the principles of the constitution.'

It is late in the evening, and we find ourselves rather sleepy; Mr. Heathcote, we wish you a very good night!

#### MEDICAL.

Art. 30. *A Treatise on the Errors and Defects of Medical Education:* in which are contained Observations on the Means of correcting them. By Thomas Withers, M. D. Physician to the York County Hospital. 8vo. pp. 134. 2s. Dilly, &c.

The title of this pamphlet would probably give an erroneous idea of its contents; since its subject is not so much the existing defects in the present mode of conducting medical education, as a general sketch of what the writer conceives to be the best plan on which it can be conducted. His observations on this head are such as would naturally offer themselves to a man of sense and liberal principles, who should bestow any attention on the subject. Of course, they must in general appear somewhat trite and superficial; nor do we discern any thing in the manner of expressing them that renders them peculiarly interesting. In fact, the destination for a profession, and the mode of preparing a person for it, are subjected so much to particular considerations respecting every individual, that very little advantage can be derived from general directions, which, as far as they are of universal application, are sufficiently obvious.

Art. 31. *The Clinical Guide; or a concise View of the leading Facts on the History, Nature, and Cure of Diseases; to which is subjoined a Pharmacopoeia, in three Parts, viz. Materia Medica, Classification, and Extemporaneous Prescription.* Intended as a Memorandum Book for young Practitioners, particularly the Students of Medicine in their first Attendance at the Hospital. By William Nisbet, M. D. Fellow of the Royal College of Surgeons, Edinburgh. 12mo. pp. 180. 4s. Boards. Kay. 1793.

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The copious title-page of this work will give sufficient information with respect to its general plan. It pretends to a superiority over other medical compendiums on account of a more scientific arrangement. The four classes, into which diseases are here divided, are the inflammatory, nervous, cachectic, and complicated. *Inflammatory* fever is included in the first, *nervous* in the second, and *putrid* in the third. So much for the advantages of *arrangement*!

Of the *practice* to be learned by a compendium, an idea may be formed from the remark 'that the cure of the small-pox depends on the general principles of the antiphlogistic plan;—and that, where putrid symptoms appear, bark and wine will be properly employed.'

Art. 32. *Rules for recovering Persons recently drowned*, in a Letter to the Rev. George Rogers. 8vo. 6d. Longman, &c.

\* This pamphlet contains a judicious statement of the best means to be used for the recovery of persons apparently drowned: the author has introduced into it the latest discoveries on the subject, and has pointed out certain parts of the usual practice, such as great tossing and agitation of the body, rubbing *before* the lungs are inflated, injections of tobacco-glysters, &c. as being always very prejudicial and occasionally even preventing a recovery. We strongly recommend the distribution of this little work; and, as some of the errors noticed by our author are to be found in the printed directions of the Humane Societies, (some of which have been published many years ago,) we doubt not that the managers of those useful institutions will see the propriety of correcting these important mistakes, which we think might be best done by printing and distributing that short portion of this pamphlet which contains a summary of the whole in eleven rules.

#### ANTIQUITIES.

Art. 33. *Account of a rich illuminated Missal executed for John Duke of Bedford, Regent of France under Henry VI. and afterward in the Possession of the late Dukes of Portland.* 4to. pp. 83. 7s. 6d. sewed. Payne. 1794.

This account of a most curious Missal is remarkably well drawn up, and sets in a strong point of view the useless industry of superstition.

#### AMERICA.

Art. 34. *The American Calendar, or United States Register, for the Year 1794.* To be continued annually. Philadelphia printed; London reprinted. 12mo. pp. 287. 2s. 6d. Debrett.

Our English red-books, so called from the usual colour of their binding, are universally known and often consulted by persons of almost every rank and situation. It seems a little extraordinary that the inhabitants of the United States have not sooner been accommodated with a publication of a similar kind. The American press, however, has at length produced—not a "Court Calendar," for their Government has no Court,—but a *Register of the States, &c.* which completely answers all the purposes of our little red volumes,—with considerable additions and improvements of the plan. We have perused many pages of this complement; and we have had the satisfaction of meeting with a variety of important particulars, respecting the

the laws, the police, and the public institutions of this rising empire,—the knowledge of which we could not otherwise have easily obtained.

## THEOLOGY and POLEMICS.

Art. 35. *An Examination of the Age of Reason*, or an Investigation of true and fabulous Theology, by Thomas Paine. By Gilbert Wakefield, B. A. 8vo. pp. 58. 1s. 6d. Kearsley. 1794.

Among the several writers who have already attacked the "*Age of Reason*," Mr. Wakefield is entitled to the first notice, as having been the earliest within the lists, to measure lances with this arch-deist. So far from wishing to treat Mr. Paine and his works with silent contempt, and to answer his representations and arguments by consigning them to the flames, he invites the friends of truth to an examination of that writer's last publication, by pronouncing it deserving of peculiar consideration, from the known intellectual vigor of the author, and from the circumstance of its having been composed in the solitude of a prison, and under the apprehension of a violent death. He seems also to be of opinion that this pamphlet will eventually promote the cause of real Christianity, inasmuch as discussion must necessarily tend to strengthen Truth, and to make her more illustrious; and he enters on the examination of it not with an arrogant presumption of superior knowledge, but with a confidence in the goodness of his cause, and with a consciousness of having taken up the pen from the purest motives:

'The time, (says he,) is come, when all our opinions must be tried at the touchstone of severe enquiry; and, if the *Jewish* and *Christian* Revelations cannot support themselves against the batteries of their assailants, in the estimation of capable and disinterested judges, the out-posts must be abandoned; and a retreat secured to the fortresses of *deism*, already occupied by the patriarchs of old, and the illustrious philosophers of later times. The sway of *creeds* and *councils*, of *hierarchies* and *churches*, whether *Protestant* or *Papish*, over the bodies and consciences of men, is diminishing apace; and the temple of revelation, deprived of the mouldering props, which priestcraft, and tyranny, and superstition had framed for its support, must repose solely on its proper basis, the adamant of TRUTH.'

From such an exordium, it is easy to perceive that Mr. W.'s defence of Christianity will not be approved by the great majority of Christians. No doubt he will be censured for having conceded too much, for having abandoned what was capable of defence; and perhaps his Christianity will be called, by some, Deism in disguise:—an opinion to which we cannot subscribe.

The contest between Mr. P. and Mr. W. does not immediately commence. For a little time they appear rather as friends than as disputants. To some of the first articles of Paine's creed, his examiner is not contented with giving an unqualified assent: he sanctions them by his praise. After a few pages, however, his approbation ceases; and he assumes the mien and tone of an adversary. As soon as Mr. P. attacks revealed religion and the authority of the scriptures, Mr. W. pronounces him frivolous and erroneous, weak and absurd. He indeed proves him to be so; and, though his examination was probably written in haste, it is composed with spirit, and the advocate for

Deism is combated on his own ground with success. Mr. W.'s remarks in behalf of revelation, in opposition to what has been insinuated against its credibility, demand the attention of every deist :

'The system of *Jesus Christ* proceeds upon the very supposition here instituted, that "the way to God is open to every man alike;" as might be proved by many passages in the *Christian* Scriptures. What the *Jews* and *Christians* maintain in behalf of their respective systems, is : that their founders delivered to mankind rational sentiments of the Divine nature, of his existence, and his providential government of the world, at a time, when ignorance and depravation, with respect to these fundamental canons of religious rectitude, were almost universally predominant. With relation to the writings of the *Jews*, it is altogether undeniable, and is a truth of the utmost weight and magnitude, that our accumulated discoveries in science and philosophy, and all our progress in other parts of knowledge, has not enabled the wisest of the moderns to excel the noble sentiments conveyed in the didactics and devotional compositions of the *Old Testament* ; compositions, many of which existed, without dispute, before the earliest writings of heathen antiquity, and at a period, when even those illustrious instructors of mankind, the *Greeks* and *Romans*, were barbarous and unknown. It would gratify me much, I confess, to be informed in what manner the contemners of the *Jews* and of the *Mosaic* system account for this singular *phænomenon* : which indeed might be stated with abundantly more fullness and cogency, if it were necessary on this occasion. Will *Thomas Paine* the deist, or any of our modern *atheists*, undertake the solution of this difficulty ?—Besides, let any man compare the simple morality and the noble precepts of the Gospel, as they relate to the attributes of God and the duties of humanity, with the monstrous theology, with the subtleties and the contradictory schemes of contemporary moralists, among the *Greeks* and *Romans* ; (who nevertheless had, in all probability, profited mediately or immediately by the *Jewish* system, which could not exist without diffusing some influence through the neighbourhood) and reflect at the same time, that a perfect manual of morality may be collected from a few pages in the gospel, but must be picked in *Pagan* writers from a multitude of discordant volumes, and a mass of incoherency and absurdity ; and then condescend to furnish us with an explanation of what must be allowed on all hands a surprising fact ; namely, the existence of such superior intelligence in a *Jewish* carpenter at *Nazareth*. So then, though we concede to Mr. *Paine*, that "the way to God was open to every man alike," we affirm of the *Jewish* and *Christian* dispensations, that *they* only were *this way* to any man desirous of entertaining rational notions of God and human duty. Without the illumination, which has been distributed through the world from these dispensations, *Thomas Paine*, and other *deists* of our own and succeeding ages, who fancy themselves so very philosophical and intelligent in their theology, would have known full as little of the matter, to speak with moderation, as much wiser heads than their's, among the illustrious nations of antiquity, deprived of these advantages, so much contemned and so ungratefully enjoyed. The natural inference from these indubitable positions is clearly, *some degree of supernatural communication, which we stile*

*Revelation*, to the founders of *Judaism* and *Christianity*, *Moses* and *Jesus*; and the denial of such communication leaves a problem, I apprehend, of much more arduous solution; but which we may now expect the wonderful disciples of modern reason to explain in a way, that will leave no further difficulties on the subject.'

With some degree of pleasantry, as well as force, Mr. W. has used the *argumentum ad hominem* against Mr. Paine. This enemy of Revelation decides that the history of Christ must be false, because it is rejected by the Jews. He supposed that, had it been true, they must have admitted it, as it was of so much importance to them. In rebutting this conclusion, the Examiner simply states the situation of the adversary, and makes Mr. P.'s own confession solve the difficulty:

'The subject before us admits of further illustration from the example of Mr. Paine himself. In this country, where his opposition to the corruptions of government has raised him so many adversaries, and such a swarm of unprincipled hirelings have exerted themselves in blackening his character and in misrepresenting all the transactions and incidents of his life; will it not be a most difficult, nay, an impossible task, for posterity, after a lapse of 1700 years, if such a wreck of modern literature, as that of the ancient, should intervene, to identify the real circumstances, moral and civil, of the man? And would a true historian, such as the *evangelists*, be credited at that future period against such a predominant incredulity, without large and weighty accessions of collateral attestation? And how transcendently extraordinary, I had almost said *miraculous*, will it be esteemed, by candid and reasonable minds, that a writer, whose object was, a melioration of condition to the common people, and their deliverance from oppression, poverty, and wretchedness, to the numberless blessings of upright and equal government, should be reviled, persecuted, and burned in effigy, with every circumstance of insult and execration, by these very objects of his benevolent intentions, in every corner of the kingdom?

'Upon the whole, we find no difficulty in declaring, that what has astonished Mr. Paine so long, should astonish him no longer: as no species of reasoning is more common and more legitimate, than that which proves the truth of a circumstance from the evidence of corrupt and interested witnesses, who assert it to be false. The very denial of such a people as the *Jews* is no mean presumption in favour of the character of *Jesus*. Indeed, Mr. Paine pleads this cause with so much ability in our favour and against himself, that I should be unpardonable in withholding the next paragraph, replete with cogency and good sense, from the notice of the reader.

"That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He preached most excellent morality, and the equality of man; but he preached also against the corruptions and avarice of the Jewish priests; and this brought upon him the hatred and vengeance of the whole order of the priesthood."

Mr. W. exposes Mr. P.'s ignorance, comments on many objectionable passages to be found in the "Age of Reason," and invites

Deists to a consideration of the present state of the Jews, as an incontrovertible proof of the truth of Scripture history.

Art. 36. *The Age of Infidelity*: in answer to Thomas Paine's *Age of Reason*. By a Layman. 8vo. pp. 76. 1s. 6d. Button.

This Layman does not make such ample concessions to the author of the "*Age of Reason*," nor agree with him in so many points, as the above-noticed Examiner. Though no advocate for ecclesiastical establishments, religious tests, and human creeds, he does not mean, he owns, to compliment the enemies of Christianity with a surrender of its principal doctrines and mysteries. He contends that all the books, commonly received among us as Holy Scripture, were written by inspiration; and he does not join with the Deist and the Unitarian Christian in their ridicule of the story of Jonah and the whale.

His pamphlet consists of two parts: A Sketch or Summary of the Evidences of Christianity,—and A Review of Mr. P.'s objections to it. The Strictures on the "*Age of Reason*" are arranged under three heads, containing replies to Mr. P.'s objections to *any* revelation—to the *Christian* revelation—and to the *three principal means* employed, as he says, to impose it on mankind, viz. *Mystery, Miracles, and Prophecy*.

Many of the Layman's remarks are sensible and judicious: but, viewing his pamphlet as intended for the meridian of *Infidelity*, we doubt whether he has not undertaken to prove too much, even more than the establishment of the Gospel evidence required. By insisting, for instance, that such books as the *Kings* and *Chronicles* were written under the influence of inspiration, does he not attempt more than the most complete proof of the divine origin of Christianity demands? In reasoning with Deists, we should avoid overloading our argument.

Art. 37. *Paine's Age of Reason measured by the Standard of Truth. Wakefield's Examination of, and A Layman's Answer to, The Age of Reason, both weighed in the Balance and found wanting*. By Michael Nash. 8vo. pp. 83. 1s. 6d. Mathews.

Before this gentleman enters on the high office of adjusting things by divine weights and measures, he should shew his commission: but this only appears in the title-page, and in wild and confident assertions scattered through his enthusiastic pages. He is as much offended with Mr. W. and the Layman as with the arch-deist. As for himself, 'the Spirit of God has taken him by the hand;' and he insists that spiritual illumination is as necessary to the explanation of the Scriptures as to their original composition. If this be the case, Examiners and Reviewers have only to repair to Mr. Nash, or to some other illuminated modern, for help in time of need. No! this will not do. Hudibras calls this knowledge

"The dark lanthorn of the Spirit,  
That none see by but those that bear it."

So we have found it in the present instance. We have perused, with attention, every word of Mr. Nash's pamphlet: but, not holding his *dark lanthorn*, we cannot perceive the profound spiritual wisdom on the strength of which he assumes so great a superiority. He has our full permission to reprobate our blindness, provided he will allow us, instead

stead of looking at his pamphlet through the medium of Methodism, to read it with our old spectacles—*common sense* and *rational criticism*. Through these it appears to have no great merit. A considerable part of it is spiritual cant and dogmatism, not at all relevant to the matter at issue; and the little that is to the purpose is rather an apology for Deism than a condemnation of it; for he tells us that ‘all infidelity is a passive evil.’ Yet he ranks Paine with atheists and demons; and as to his answerers, they are only persons ‘who would be thought disciples of Christ.’ Notwithstanding Mr. Nash may know, according to his own account, the very moment and the very place in the field in which he was, to use his own expression, ‘*quickened in the womb of God’s eternal love,*’ yet those spiritual advantages confer on him no authority to be illiberal.

Art. 38. *A short View of the Evidences, Doctrines, and Duties of the Christian Religion.* By the Rev. John Nichol, Minister of Warrford, Northumberland. 12mo. pp. 68. 1s. Law.

The sensible observations which this author makes in his preface may be the properest recommendation of his work:

‘To accommodate instruction to the situation of the bulk of mankind requires much discernment. To encounter the inattention of the careless, the resistance of the obstinate, and the ridicule of the prophane, requires great resolution. No difficulties should discourage, no dangers terrify those who wish to promote knowledge and virtue. Much has been done. Much may yet be accomplished. Every attempt to diffuse the knowledge of the gospel, is an effort to co-operate with Divine Providence; to follow the example of Jesus Christ, and to promote the highest interest of the human race. In this ‘labour of love,’ all men according to their power and opportunity ought to concur. Especially the public teachers of religion, and those who are parents, should exert themselves with peculiar ardor. But instruction and argument only ought to be employed. The most important end cannot justify the use of improper means. The opinions of men must not be taught for the doctrines of Christ; nor should the clearest and most momentous truths of religion be propagated by the arts of sophistry, or by the instruments of violence. No solicitude to spread the doctrines of the gospel can exculpate the smallest violation of its mild and gentle spirit. No zeal for truth can excuse the want of benevolence. No knowledge can compensate the breach of charity.

‘To facilitate the acquisition of religious knowledge to youth, and to those who cannot afford the labour and expence of extensive reading, is the design of this publication. For this purpose great brevity has been studied; and matters of doubtful disputation and questions that gender strife, as far as possible avoided. The plainest and most simple truths of religion, as the foundation of higher attainments, should undoubtedly be first taught. This is the method of all men in teaching any art or science. This was the plan of the greatest of all teachers, in publishing the gospel.

‘The quotations of scripture are intended to confirm what is here advanced, and also to lead the reader to consult revelation, that he may be able to judge for himself, and ‘that his faith may not stand in the wisdom of men, but in the power of God.’ The mode of instruc-



tion here adopted has been found from experience to be well calculated for general utility. It tends to rouse the attention, to exercise the understanding, and to assist the memory. It is not the design of the author to support the interest, nor to censure the tenets of any sect or party among Christians; but to promote the general cause of Christianity; and if this great end be, in any measure, attained, he will think himself sufficiently rewarded.'

We have only to remark that the performance seems to us to correspond with the above account.—In respect to *short* texts of scripture, which are at times introduced, Mr. Nichol very properly advises the reader to consult the whole passage of which they make a part.—The work is written in the Socratic method of question and answer.

Art. 39. *Two Sermons, on particular Occasions*: the former on the Duty of considering our latter End; the latter on the Love of our Brother. 8vo. pp. 49. Printed at Edinburgh; London, Miller.

The first of these discourses was occasioned by the sudden death of a young nobleman in the north of Scotland; an event which the preacher very wisely and properly endeavoured to apply to the admonition and improvement of his hearers. The second is considered as a sequel to the former, being the recommendation of a virtue for which, it is said, the nobleman was eminently conspicuous. The diffident and modest author withdraws his name from the public eye:—the sermons, we apprehend, afford no real cause for this reserve; the language is, on the whole, correct and proper, the sentiments are just and important, the general subjects are well explained and illustrated, and an attention to them is enforced by proper arguments. Farther observation and experience will doubtless strengthen the writer's judgment, and improve his ability:—but no sufficient reason appears for any disapprobation of the present discourses.

Art. 40. *A Christian Catechism*. 12mo. 3d. Dilly. 1793.

As far as brevity recommends, this merit belongs to the publication before us: the author's preface employs the greater number of its pages. He laments, justly, that the followers of *Jesus* should have assumed any name but that of *Christians*: he insists on one article of faith alone as fundamental in the gospel, which is, 'that Jesus Christ is the Messiah, the Son of God:' other opinions, he apprehends, each person is to form for himself by a diligent attention to the Scriptures, with an unprejudiced understanding, always allowing his neighbour the right of doing the same. Much injury, he thinks, has been effected by the generality of catechisms: by the impressions hereby left, some become bigotted or superstitious, while others are led to reject both their catechism and the Scriptures: 'Hence, (says he,) much of the immorality, and most of the deism among us!'—On such considerations, the writer drew up this short catechism, to acquaint *his own* children with the first principles of natural and revealed religion, and he now publishes it for more general benefit.—It is to be wished that all persons might read his preface.

Art. 41. *A serious and plain Discourse concerning Baptism in its Connection with the first Principles and Spirit of Christianity*: wherein the Rite itself is carefully and distinctly pointed out, its scriptural Subjects

Subjects are clearly and full ascertained, and its Import and Design, or the Doctrine it implies or represents, calmly and honestly delineated: written originally in the Welsh Language, and addressed to the candid, the dispassionate, and the inquisitive of the Pædobaptists of the Principality: now rendered into English with some Additions. By William Richards. 8vo. pp. 54. 1s. Ash. 1793.

This performance is little more than a recapitulation of topics and arguments which have been repeatedly offered to public notice, and we might add, as to numbers, satisfactorily answered. Compilations of this sort may be formed with ease.—There might be some reason for publishing such a work in the Welsh language, but its translation into English appears to us a matter of little necessity.

Art. 42. *Essay on the Happiness of the Life to come.* 8vo. pp. 192. 3s. 6d. Boards. Dilly. 1793.

Human curiosity,—so much, often so impertinently, employed on the subjects of the *present* time and world,—it may be naturally supposed, will occasionally at least be excited concerning the *future*. Christianity, which has enlightened and revealed topics that were before enveloped in clouds and darkness, for wise reasons withholds particular information as to the employments and pursuits of that expected state.—The tract now before us proposes to prove ‘that the knowledge we have of the nature of the universe, and of the ways of God, as revealed to us in the gospel, may furnish us with strong reasons to be persuaded that we shall possess in heaven our present faculties, and enjoy many of our present pleasures, though improved and refined beyond all human conception.’

This performance is translated from the French of M. C. L. de Villette: some parts the editor has omitted, and he has made farther alterations and additions:—we consider it, on the whole, as a pious, sensible, and useful essay, which few persons can peruse without reaping some advantage, though they should not concur in every sentiment advanced. The translator’s motto is, in the words of our great poet,

—————“What if Earth  
Be but the shadow of Heaven, and things therein  
Each to other like, more than on Earth is thought!”

Art. 43. *The True Churchman*; being a general, free, and dispassionate Enquiry into the Propriety of written Worship, peculiarly respecting the Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church of England. By a late Member of the same. 8vo. 1s. Eaton. 1794.

We have frequently had occasion to express our earnest wish that the established formulary of worship might be revised, and adapted to the present state of religious knowledge, so as to obviate the weighty objections which have been made to it by many true friends of religion both within and without the Church;—and, though this good work has never yet been undertaken, we are more than ever convinced of its necessity, and more desirous of seeing it accomplished, as the only way to preserve the dignity, and to perpetuate the usefulness,  
of

of the national establishment.—We are not, however, such violent advocates for ecclesiastical reform as to adopt the low abuse of the English liturgy, which we find in this ill-written pamphlet. Of the main grounds of dissatisfaction with these ancient forms, the writer appears to have no conception; and his objections are, for the most part, the effect either of weak enthusiasm, or of sheer ignorance.

Art. 44. *Two Sermons*: preached at the Assizes, holden at Hereford, on March 24, and July 24, 1793. By John Keyfall, A. M. Chaplain in Ordinary to his Majesty, &c. 8vo. 1s. 6d. Owen.

The author of these discourses has preferred the easier task of declaiming against wild and delusive theories, and in praise of established systems, to the more difficult undertaking of refuting, by strict reasoning, the tenets which he disapproves, and of exposing, by a solid appeal to facts, the futility of the pleas which have been lately urged in favour of civil and ecclesiastical reforms. His harangues are eloquent: but the eloquence is of the kind which rather floats on the surface than penetrates to the bottom of the subject.

Art. 45. *Catholic Baptism examined*, or Thought on the Ground and Extent of Baptismal Administration; wherein Mr. Booth's Publications on Baptism are noticed, so far as deemed material to the Object of Enquiry in this Work. By William Miller. 8vo. pp. 159. 3s. Boards. Trapp. 1793.

We have for some time been inclined to suspect that Mr. Booth may possibly appear to some of his readers to be rather more the zealous friend of a party, than the impartial inquirer after truth. The author of this volume seems to entertain somewhat like this opinion. He acknowledges, however, the utility of Mr. B.'s publication, even, in a degree, respecting the cause of Pædobaptism; and he offers some admonitions and remarks to which, he persuades himself, the prudent and consistent peruser of Mr. B.'s work will not fail to attend; after which he apprehends that 'a small part, compared with the *bulk of the whole*, can be considered as immediately to the purpose, and adapted to the cause he would defend, or against the cause he would oppose.'—We cannot enter into a particular account of the view which this writer takes of the subject. He appears to be a sensible, ingenious, and candid controversialist: one who writes from a regard to truth, and with the full conviction of his own mind.—We have thought that he is sometimes rather verbose and tedious, but that, on the whole, he may have reason and truth on his side.—His general plea is that baptism is a significant sign of that *blessing* conferred by the coming of the Messiah on *all the nations or kindreds of the earth*, and therefore *all* adults or children are its proper subjects; agreeably to the commission, *Go, disciple all nations, baptizing them, &c.*

Art. 46. *The History of the Life and Death of our blessed Saviour*. By Mrs. Catherine D'Oyly. 8vo. pp. 716. 9s. Boards. Law. 1794.

This lady gives an account of her work in the following terms:—  
'Having much leisure and wishing to employ it as usefully as possible, she some years ago took on herself the superintendence of one of those private charitable establishments which have been instituted in various parts of the kingdom, for the increase of religion and encouragement of

of industry among the children of the poor : and that she might perform this voluntary duty so as to make a lasting impression on the minds of her pupils, she determined attentively to peruse the sacred Scriptures, with the several excellent commentaries, and to intersperse such observations of her own as might enable her to fulfil that pleasing duty.—Such being her object, her readers will not, she trusts, be disappointed, should they find the present work rather a selection from the voluminous performances of others, than an original.—To the publications of Poole, Stanhope, Sherlock, and various other learned divines and commentators, she confesses herself indebted for the best part of what she now offers to the public.'—Thus, we find, the first intention was the service of the poor ; and it is added—' Her partial, perhaps too partial friends have encouraged her to believe that others, particularly among the younger part of mankind, and also among those who undertake similar employments, may derive some benefit from her labour : as in the pursuit of knowledge for others she has acquired some edification herself.—Flattered with the idea of contributing, though in ever so slight a degree, to the increase of religious knowledge among her fellow-Christians, she humbly submits the following pages to the candor of the public, trusting, that should they find but little to commend, they will, in consideration of her motive, forbear censure.'

To this account, it will not be requisite for us to make any great addition ; much praise is due to Mrs. D'Oyly for her exertions to assist her readers in the knowledge of the Scriptures, and to excite them to apply their knowledge to its only valuable purpose, the improvement of the mind and temper, and the due regulation and government of our conduct. Several sensible and judicious remarks are here exhibited ; together with many excellent admonitions to enforce a diligent cultivation of all right dispositions, and the exercise of every branch of piety and virtue. Historical relations are employed to instill and support whatever is honourable and beneficial in public and private life.

Yet, while we applaud the intention of the writer, and allow all the merit of her industry and benevolence, we could point out instances in which the performance might have been improved, without enlarging its bulk. Besides the few names given above, Mrs. D'Oyly tells us that she has consulted *various other divines and commentators*. Ignorant who *these* are, we still apprehend that there are such as would have enabled her farther to assist the reader by obviating some difficulties, or illustrating some passages to advantage. Professedly attached to our English establishment, Mrs. D'Oyly, throughout the volume, maintains the *divinity* of our Lord, in a strict Trinitarian or Athanasian sense. All well-meaning persons have a right to maintain their own opinions ; yet, before we venture to assert that this belief is necessary to salvation, or that ' to profess Christianity and dispute this point, appears a contradiction,' we ought certainly to investigate the subject *very deeply* ;—which, by what can be gathered from the contents of the present work, does not seem to have been the case of this worthy lady ; whose laudable attempt is, nevertheless, entitled to our respectful acknowledgement,

Art.

**Art. 47.** *On the Excellence of the Christian Religion.* Written originally in French. By the Rev. James Bernard, M. A. formerly Professor of Mathematics and Philosophy in the University of Leyden. To which is prefixed the Life of the Author. With Notes by the Translator, Mr. Bernard of Doncaster. 8vo. pp. 587. 6s. Boards. Rivingtons. 1793.

The original of this publication has been long before the public. The author, a man of considerable celebrity, was a native of Nions in Dauphiné, and a student in Geneva under Turretin. For some years he was a Protestant minister at Vinsobres, but was obliged to seek a retreat from persecution, first in Switzerland, and afterward in Holland. He was the author of *Histoire Abrégée de l'Europe*, printed in 1688, and of *Lettres Historiques*, published monthly from 1692 to 1698. He continued Le Clerc's *Bibliothèque Universelle* from 1691 to 1693; was the Editor of *Actes & Negotiations de la Paix de Ryswick*, in 1693; and he published, with his name, a Review, under the title of *Nouvelles de la République des Lettres*, begun in 1698 and continued till 1710; resumed and continued after his death, in 1718. While he was minister of the Walloon church, and Professor of mathematics and philosophy in the University of Leyden, he wrote two practical treatises, one on Repentance, the other on the excellence of Religion:—this last his grandson has now translated and published by subscription.

The work is a practical illustration of the excellence of the doctrine, precepts, and sanctions, of the Christian religion. It is written in a diffuse style, and may fairly be supposed to have been originally a course of sermons preached to a popular audience. The author does not undertake to prove the truth either of natural or revealed religion, nor to establish the peculiar doctrines of Christianity: but, taking these for granted through his whole treatise, he declaims at large on a great variety of topics, all tending to shew that religion is of vast use and importance to mankind, both with respect to this life and the next. The truth of what are commonly called the mysteries of religion is confidently asserted. The mystery of the Trinity, in particular, is zealously defended; and, notwithstanding the admitted incomprehensibility of the doctrine, it is maintained that we can very well comprehend that one God in three persons, and three persons in one God, are not a contradictory thing.—On other controverted points, the author is not more argumentative. He inveighs strenuously against Socinians and infidels: but we apprehend that his work is much better adapted to keep alive the flame of religious zeal in believers, than to promote the conversion of heretics.—On practical subjects, however, the reader will find much useful and animated discourse, well adapted to produce a strong impression in favour of virtue and piety.

**Art. 48.** *The Truth, Inspiration, Authority, and End of the Scriptures considered and defended,* in Eight Sermons preached before the University of Oxford, in 1793, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By James Williamson, B. D. of Queen's College, Oxford; Prebendary of Lincoln, &c. 8vo. pp. 239. 4s. Boards. Robinsons. 1793.

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In a course of lectures delivered before an university by special appointment, and in consequence of a liberal endowment, the public may be thought to have a right to expect something more than a general repetition of trite arguments, such as might pass with tolerable credit on ordinary occasions, and before a common audience. A designation of this kind is a call on the preacher to employ his best learning and industry, as well as to exert his utmost oratorical powers, in the cause for which he becomes, in this situation, an *advocate extraordinary*. Such exertions are the more necessary, when, as in the present case, the lecturer is confined to certain topics, on which not only his immediate predecessors, but many of the most illustrious ornaments of the church, have exerted their best abilities.

Whether the author of this volume has been so fully sensible either of the difficulty or of the importance of his situation, as to put forth his utmost strength on the occasion, we cannot determine. We shall only say that, on the perusal of these sermons, we have not found all that indefatigable diligence of investigation, that ingenious application of learning, nor that vigorous exercise of the powers of ratiocination, which, from the nature of the undertaking, we were induced to expect.

The first sermon illustrates, by general considerations, the importance of religious truth, and suggests useful but obvious cautions against the occasions and sources of error. The free, but modest, exercise of reason is here strongly recommended.

The truth of the scriptures is established in the second sermon, by an appeal to the external evidence of miracles and prophecy, and from the consideration of the agreement of its parts with right reason. The preacher here offers a reply to the objection that our Saviour foretold that his second appearance would take place before the extinction of the generation then in existence; the substance of which is, that, since we see much of this prophecy already fulfilled in the destruction of Jerusalem and the dispersion of the Jews, and have such abundant testimony that Christ will hereafter come in glory, we should rather think that the words, which respect the time of this event, ought to be understood in some other sense, which at the last day will be proved to be consistent with the rest, than that our Saviour and his Apostles were mistaken, or taught their followers what they did not know to be true. In discoursing on the internal evidence, Mr. Williamson animadverts, we think, with very little necessity, and with as little effect, on some remarks made by the author of "Essays philosophical, historical, and literary," on systems and system-makers.

In the third sermon, the author professes to treat on the inspiration of the scriptures: but, instead of a full and accurate discussion of the subject, he goes into a defence of particular portions of the Old Testament; against which, infidel writers have raised objections.

The design of the fourth sermon is to prove that the authority of the scriptures is supreme and decisive in all religious questions. This the writer deduces as a corollary from the established doctrine of divine inspiration, and from the uniform consistency and agreement of the scriptures in points of doctrine.

The doctrine of the atonement of Christ is the subject of the fifth and sixth sermons. Here the objections, urged by Dr. Priestley and others,

others, are examined, and the usual texts of scripture are quoted in support of this doctrine : but the author neither distinctly explains what the doctrine is which he asserts to be taught in scripture, nor enters with any degree of accuracy into critical discussions.

In the seventh discourse, a few popular observations are made on the nature of faith ; and a comparison is drawn between the doctrines of the church of England and those of its adversaries, to shew that the former are most agreeable to the holy scriptures.

A practical discourse on obedience concludes the volume.

On the whole, as a summary view of the evidence of revealed religion, these lectures may be entitled to praise from the friends of christianity ; and, as a popular defence of some of the leading doctrines of the church of England, they may be acceptable to those who are zealously attached to the established system : but the learned reader, we apprehend, will find in them little to attract his attention ; nor will the accurate inquirer derive from them much assistance in his researches.

Art. 49. *A Charge given at the Visitation of the Archdeaconry of Salop, in the Diocese of Hereford, in 1794.* By Joseph Plymley, M. A. Archdeacon. 4to. 1s. Longman.

This Charge is written, with a truly liberal and Christian spirit, on the universal ground of Christian morality. The writer, considering the spirit of party as a contamination of the clerical character, declines entering into the war of politics ; and his leading object is to inculcate on the clergy a more zealous attention to the propagation of the practical principles and genuine spirit of Christianity. Mr. Archdeacon Plymley is a friend to political reformation, but is of opinion that the first step toward it is the general establishment of religious principles. Great care ought, he thinks, to be taken by the clergy, that political information in the multitude does not outgo their knowledge of religious restraints ; and that their zeal for religion in general, or for any of its institutions, should be the result of knowledge. These points are illustrated with some peculiarity of language, but with great strength of thought. The Charge will be perused with pleasure and benefit by those clergymen who are more concerned to promote the general cause of virtue and religion, than to be the professed champions of any religious sect or political party.

#### EDUCATION.

Art. 50. *Principles of English Grammar* : with critical Remarks, and Exercises of false Construction. 3d Edit. By John Knowles. 12mo. 1s. 6d. bound. Sold by the Author in Liverpool.

This grammar, intended for the use of schools, is very compendious and complete. It may even deserve to supersede those of Lowth and Priestley ; because it endeavours to familiarize that improvement in the theory of language which is introduced by "The Diversions of Purley." Still, however, the doctrines patronized by this author are in some instances liable to controversy. He ranks *less, fore, worse*, among comparatives,—others among positives,—making their respective comparatives to be *lesser, foremore* or *former*, and *worser*. He presents the superlatives, *bindermost, netbermost, outermost*, instead of *bandmost, nethemost, outmost* ; for they should evidently be formed from

from the obsolete positives. In the list of irregular verbs, a few of those participles in *en* are omitted, which Middleton took the pains to revive. The expressions, aversion *to* a thing, abhorrence *to* a thing, are quoted as improper; and the preposition *from* is recommended in the first instance, *of* in the second: but we do not recollect any instance of the second impropriety here pointed out. The use of *to* in English for *κατά*, *secundum*, as *to*, is so very frequent in our purest writers, that it is scarcely worth while to supplant it by a latinism of very recent introduction.

Art. 51. *A Catechism for Children and Youth*: or a brief Formulary of the Principles and Duties of the Christian Religion, drawn up on the Plan of the Catechism of the Church of England. 8vo. 6d. Johnson.

The composer of this little formulary has the sanction of general custom for attempting to propagate his religious principles by exhibiting them in the form of a catechism for *children*; yet it must have suggested itself to him, (for he is certainly a person of reflection,) that he is hereby inviting children to believe previously to examination; and that, while this is objected to orthodoxy, it is an expedient that should not be adopted for the propagation of heterodoxy. This gentleman follows the plan of the Church Catechism: but, in following it, he reminds us of the painter who *mended the ten commandments, made a new belief, and repaired the Lord's prayer*. He professes to have formed what is called in the Liturgy the Apostle's Creed on the principles of pure *humanitarianism*, to have *christianized* the decalogue; and to have banished *personal allusion* from the Eucharist: yet he retains the name of *Lord's Supper* for this institution\*, and admits that it was to preserve the remembrance of fundamental *facts*. Now these facts must necessarily be the prominent circumstances in the life and death of Christ; and if these are to be the subject of recollection, Christ must be the grateful object of this institution. Nor do we perceive how, by making him such, the affections and meditations of communicants are alienated from their proper object. The gratitude of the communicant to Christ will not hinder, but will rather accelerate, his love and piety to God.

Art. 52. *A remarkable and important commercial Point brought to light* by the first-annexed Double Entry Plan, the Operation of which points out to Arithmeticians to forsake the Deduction Rule in balancing Partnership Effects; otherwise the Shares of Profit and Loss will prove unequally divided, &c. By Reina, senior, Honorary Professor of the Arithmetical Science, York-row, Kennington, Surrey. Folio. pp. 12.

Conceiving it important that the theory even of book-keeping should become an object of philosophy, we announce this publication, but acknowledge ourselves not sufficiently initiated into the mysteries of Double Entry to decide. Surely the data are insufficient; and the amounts concerted by the contending parties are not all laid before the reader.

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\* To the question, What is the meaning of a positive institution, he has given a loose answer: A positive institution is a duty or obligation created by a positive command.

Art.



## POETRY.

Art. 53. *The Poems of Anna Maria.* 8vo. pp. 68. 1l. 1s. Printed at Calcutta, 1793. London, Cadell and Davies.

This elegant volume was chiefly composed in the East Indies. The decorations and imagery, however, have been but little influenced by the local habitation of the author; who, on the banks of the Hoogly, still talks as she would have done in Europe, of *green-hair'd Tritons and their Nymphs*, of *Elves*, and of the *Muse*. In a word, it is with recollected terms, well selected and united, and not with imitations of Nature, that this ingenious young Poetess has endeavoured 'to merit the applause of a polished people.' The sonnet to *Echo* will be a sufficient specimen.

' I saw her in the fleeting wind,  
I heard her on the sounding shore;  
The fairy nymph of shadowy kind,  
That oft derides the winter's roar:  
I heard her lash from rock to rock,  
With shrill repeating solemn shock;  
I met her in the twilight's shade  
As sitting o'er my pensive glade;  
O'er yonder tepid lake she flew,  
Her mantle gemm'd with silver dew;  
The bursting note swept through the sky  
As the young vallies pass'd the sigh:  
In accents varied as the passions change,  
The nymph, wild Echo, sweeps the hallow'd range.'

The English reader may be surprized at the high price at which this pamphlet, printed in the East Indies, is marked;—the circumstance arises, perhaps, from the great difference in the value of money between Calcutta and London. The title-page says—"one gold mohur:" which is more than an English guinea.

Art. 54. *The Solitary Frenchman on the Banks of the Thames*, to a Friend in Switzerland. A Poem. Translated by the Rev. John Gregg. 8vo. 1s. 6d. Debrett.

An unfortunate emigrant here laments the reverse in the present state of France, compared with her former circumstances. If the sentiments may be applauded, the poetry cannot claim much praise.

Art. 55. *The Poetical Farrago*: being a Miscellaneous Assemblage of Epigrams and other Jeux d'Esprit, selected from the most approved Writers. 12mo. 2 Vols. 7s. 6d. Boards. Deighton. 1794.

This collection of satirical and humorous epigrams, versified bon-mots, witty songs, and other small pieces of light poetical amusement, has not been made without taste and judgment, as well as industry. It is pity, however, that the editor did not exercise his discriminating talent with greater rigour. There are few collectors of poetical miscellanies who might not profit by the old adage that half is better than the whole.

Νῆς κινεῖ δὲ ἴσασιν ὅσω πλεον ἤμισυ πάντες. HESIOD.

Art.

Art. 56. *Selico; an African Tale*, translated into English Verse, from the French Prose of M. de Florian. 8vo. 1s. 6d. Wilkie.

We are as unwilling to extend any severity of censure to this translation as we are unable to bestow on it any great praise. When an old gentleman of seventy (such is the age of the translator,) undertakes to play with the Muses, he can only be expected to do it in a mild and quiet way.

For an account of the prose translation of the Tales of M. Florian, see our xliith vol. *New Series*, p. 212.

## NOVELS.

Art. 57. *Ivey Castle*, containing Interesting Memoirs of Two Ladies, late Nuns in a French abolished Convent. 12mo. 2 Volumes. 6s. 3s. sewed. Owen. 1794.

What has been satirically said of some women may be truly said of many novels, that they have no character. Their incidents are so trite, and their language is so hackneyed, that to undertake to delineate them by any discriminating features were a hopeless task. This is the case with respect to *Ivey Castle*; in which Cupid, as usual, plays at cross purposes, till, tired with teasing and fretting his votaries, he at last kindly condescends to make them happy. The tale is on the whole amusing, and in its general tendency we observe nothing improper:—but we have remarked two or three instances in which the author has treated infamous characters with a degree of lenity not much adapted to promote the love of virtue:—for instance, a heinous criminal, who having committed a forgery on the bank of England is brought to justice on the day of his marriage, is called the *fortunate* Edward. Of the writer's erudition, some idea may be formed from the following curious description of a young man's studies at Oxford:—'At the University, few liked him; he was honest, but poor; sensible and well read, but indolent and rough of speech. The classics were his constant companions. At twenty-two he had digested Newton and *Bolingbroke*.' It is not expected that every novel writer should understand the meaning of the term University education: but every writer should have the discretion to keep within the limits of his own knowledge.

Art. 58. *Amantus and Elmira: or Ingratitude exemplified in the Character of Ingratus*. By George Hutten. 12mo. pp. 173. 3s. sewed. Crosby. 1794.

Nothing can be urged against the design of this publication, which is to expose the odious features and mischievous effects of ingratitude: but, with all the candour which we wish to exercise toward the first productions of a young writer, we cannot justly commend the execution. We find the character of *Ingratus*, indeed, sufficiently loaded with criminality to excite the reader's disgust: but we are unable to discover, either in the incidents of the piece, or in the manner in which they are related, many traces of that rising genius which would promise, on farther maturity of judgment, productions more acceptable to the public. The story abounds with absurdities, and the style is incorrect.

Art. 59. *The Tales of Elam*. 12mo. 2 Vols. 6s. sewed. Lane. 1794.

It may perhaps admit of debate whether the pleasure, which is taken in the extravagance and impossibility of Eastern fictions, be not the effect of childish taste, of the same kind with that which has given popularity to the stories of George and the Dragon, and Jack the Giant-killer; and whether they ought not therefore to be rejected with contempt by maturity of judgment. However this be, it seems very certain that, where imaginary beings are introduced merely to do what might as well be done by the ordinary powers of nature, they are entirely superfluous. This we apprehend to be very much the case with the machinery of these tales. It was not necessary to bring down from Heaven the GENIUS OF REPROOF, in a storm and earthquake, that he might communicate to Elam, the hermit of Bazoub, a sacred volume, containing the "Fables of Virtue and Truth;" when these fables are nothing more than a few plain moral truths illustrated by stories, the essential incidents of which lie within the ordinary limits of human affairs. Mahlum, whom the author employs to exemplify the fatal effects of ambition and envy, might have been led through the same series of misfortunes, and have been taught the same lessons, without the help of an INFERNAL POWER; who appears in the form of an old woman, and is afterward changed into a GENIUS of horrible magnitude and form, and conducts him to Magrals the prince of demons, to be instructed in the pursuit of glory. Solyman the sultan might have been taught prudence by the reflections of his own mind, on the events through which he passed, without visiting the blue mountains of the Genii, and obtaining the glass of Gabriel, which by its brightness conducted him in the path of truth. The same may be said concerning the rest of the supernatural fictions in these volumes. If all this, however, be considered as superfluous, the stories must still be allowed a considerable share of merit, from the variety of incident and character which they present, well suited to gratify the reader's curiosity, to impress his mind with pleasing images and sentiments, and to furnish him with useful lessons of moral wisdom.

Art. 60. *History of May Flower, a Fairy Tale*. 12mo. pp. 196. 2s. 6d. sewed. Wilkie. 1793.

Fairy Tales, in their essential character, so extravagantly deviate from nature, and so violate probability, that it is scarcely possible to lay down any consistent rules of criticism concerning them. Perhaps the most decisive test of their merit is their actual effect on the reader. An eccentric work of fancy, which affords a temporary amusement by the novelty of its combinations, without leaving any injurious impression on the mind, we may be allowed to admire, without too scrupulously inquiring why we are pleased, or whether we ought to be so. We therefore recommend the pretty tale of May Flower to the perusal of such of our readers as are disposed to enjoy an hour's light amusement, without calling themselves too strictly to account, when it is past. The work is elegantly translated, with some variations, from the *Fleur d'Epine* of Count Hamilton, author of the *Memoirs of Grammont*.

MISCELLANEOUS.

## MISCELLANEOUS.

**Art. 61.** *Travels through Switzerland, Italy, Sicily, the Greek Islands to Constantinople; through Part of Greece, Ragusa, and the Dalmatian Isles; in a Series of Letters to Pennoyre Watkins, Esq. from Thomas Watkins, A.M. F.R.S. in the Years 1787, 1788, 1789.* Second Edition. 2 Vols. 8vo. pp. 463. 376. 14s. Boards. Owen. 1794.

With regard to the present amusing and instructive travels, we refer our readers to the account given of them when first published\*. As on that occasion we proceeded to the extent of our usual limits, we have only to observe, with respect to this second edition, that the author, in his preface, has acquainted the public that he has corrected the errors of the former impression, and that he recommends the second volume, which contains his description of Sicily and Greece, as the most interesting to the classical reader, and to the antiquary.

**Art. 62.** *Remarks on the General Orders of the Duke of York to his Army on June 7, 1794.* By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. 8vo. pp. 33. 1s. Kearsley.

Great poignancy of feeling is one of the leading characters of Mr. Wakefield's writings. On the present occasion, his feelings appear to have been stimulated to an unusual degree of irritation; and throughout the whole of his remarks he seems to say, "I do well to be angry."—The immediate object of his indignation is the present *war against opinion*, or what he calls the sacrilegious attempts of the combined powers to extinguish freedom in France. He admits the atrocity of the decree which occasioned the general orders of the Duke of York, and commends the language of humanity expressed in these orders: but he traces up all the horrors exhibited in France to that system of policy which has 'menaced their government and governors with extirpation.'—He even asserts that ferocity, perfectly similar in kind, and only requiring similar circumstances to render it equal even in degree, to that which has been practiced in France, has been shewn at home in the manner in which some supposed political delinquents have lately been treated. On the different manner in which similar actions have been repayed, he thus remarks:

'The different judgments, which national acrimony, deluded interest, and ignorant prejudice, incline us to pass on actions virtually congenial and correspondent, resemble that diversity of fortune attendant on the lives of characters intrinsically the same;

' *Committunt eadem diverso crimina fato;*

' *Ille crucem sceleris pretium tulit, hic diadema.*

' Ah! how unlike, reformers! is your fate:

' This to *New Holland*, to th' *Exchequer* that!'

In opposition to the insatiation of the French, speaking of the Duke of York's orders, Mr. Wakefield holds forth another kind of insatiation, manifested by Englishmen: 'Once, (says he,) the votaries of freedom, and asserters of the rights of man: alas! how changed!

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\* Review, New Series, vol. xi. June 1793.

the degenerate race can view, not with a tameness only, but approbation, that suspension of laws, which makes them slaves of arbitrary power: they can contemplate with inactivity and unconcern, the magnanimous struggles of the Poles for life and liberty, against two of the most profligate tyrants that were ever let loose to scourge mankind: they can hate, defame and persecute, in the midst of poverty and distress occasioned by ministerial prodigality and corruption, the friends of constitutional reformation; men, whose primary object is the moral and political melioration of the lower orders of society, depressed by the arrogance and injustice of the reigning system to the ignominious condition of a mere brutish multitude.

The rest of the pamphlet is in the same strain: declaiming with some reason, perhaps, as to the matter of the complaint, but with a degree of violence and rudeness in the manner which no provocation can justify.

Art. 63. *A Guide to Domestic Happiness. In a Series of Letters.* 12mo. Fourth Edition enlarged. 2s. 6d. Boards. Dilly. 1793.

Our recommendation of this work, on its first appearance, will be found in our 55th vol. p. 402. The performance appears, from the multiplicity of its impressions, to have met with that good reception from the public to which it seems justly entitled by its merit.—The present edition is largely augmented by a very important "Letter to Mellissa," in answer to the following question: "Whether, in forming a matrimonial connexion, it be absolutely the lady's duty to give her hand to the man whom she has reason to consider as a true Christian; or whether, without incurring the Divine displeasure, it may not be given to one who is only *seemingly* such, provided his character and conduct in other respects be fair and respectable?"—The question is discussed at great length, to the amount of nearly one-third of the whole book; and the answer is totally in favour of the CHRISTIAN character.

Art. 64. *The Visit for a Week; or Hints on the Improvement of Time.* Containing original Tales, Anecdotes from Natural and Moral History, &c. Designed for the Amusement of Youth. By (Miss Peacock) the Author of the Six Princesses of Babylon, &c. 12mo. pp. 330. 3s. 6d. Boards. Hookham. 1794.

It is a preface in favour of the next generation, that the present times furnish such a variety of books for the use of young persons, which so happily unite amusement with instruction, that they can scarcely fail to entice them into the love of knowledge and virtue. The volume before us is entitled to some distinction in this class. It represents an elderly lady, endued with good sense, and well acquainted with many branches of knowledge, industriously employing herself, during the course of a week's visit, in giving her young nephew and niece instruction in moral principles and sentiments, in natural and civil history, &c. by means of miscellaneous conversation drawn from casual occurrences, extracts from useful books, and original tales. The articles of information are well selected for the purpose of exciting a thirst of knowledge, being, for the most part, curious and surprising; such as the occupation of the bee, the spider, and the silk-worm. In a few instances, the  
author

author has, perhaps, taken too much pains to amuse the young reader with marvellous tales;—for example; in the story of a cat that fostered a chicken; of a party of rats that conveyed eggs from a chamber at the top of the house to the bottom; and of another company of the same kind of animals, who regaled themselves with oil out of Florence flasks, by the following ingenious stratagem: One stood on the edge of the box, while another mounted his back, dipped his tail into the neck of the flask, and then presented it to the third to lick: they then changed places, all each, in his turn, had been supplied.

Art. 65. *Paradise reviewed*; containing a Series of Essays: In which are deduced our Duties in Life, from Man's Nature and Origin, and in which is attempted to be described, the universal Power of Beauty; with a Philosophical Essay on Love. 12mo. pp. 47. 1s. Hamilton.

This rambling writer is commendable as an advocate for love and marriage; and so far we consider him as an advocate for virtue. Amid his fancies and unconnected wanderings, the reader may find some just observations on this topic, which may be applied to useful purposes. In one part, we find a chapter intitled *Cupid*; in another, a Dialogue between a married couple, translated from the French; and, at the close, some passages taken from *Rousseau's* works, which many will consider as constituting the best part of his performance.

Art. 66. *The Declaration and Confession of Robert Watt*, written, subscribed, and delivered by himself, the Evening before his Execution for *High Treason*, at Edinburgh, Oct. 15, 1794. Attested by the Rev. Dr. Baird, Principal of the University of Edinburgh; and the Rev. T. Jones, one of the Ministers of Lady Glenorchie's Chapel. 8vo. 4s. Bell and Bradfute, Edinburgh; Robinsons, London.

From the authentic account here given, this miserable plotter appears to have been a strange sort of half-crazy character. We have no doubt that society is well rid of a dangerous member. It appears that the out-line of an actual conspiracy against Government was drawn, in which a considerable number of people, neither wiser nor better informed than himself, seem to have been associated with him; and from which the work of consequences to the public might have ensued, had not the contrivers been happily, and in good time, discovered. A print of Watt is prefixed.

Art. 67. *The Crimps*, or the Death of Poor Howe; a Tragedy in one Act, as lately performed at a House of Ill-fame, or what is called *A Recruiting Office*, in London, with universal Execration. Written by Henry Martin Saunders. 8vo. 6d. Eaton.

If this small piece were not written chiefly with a view to excite popular resentment, it may perhaps be considered merely as a catch-penny production. It is founded on the violent death of a person of the name of Howe, who is said to have been kidnapped by a recruiting party, and to have lost his life by endeavouring to escape through the window of a chamber in which he was confined, and most inhumanly treated. The writer seems to have supposed that the offenders have been screened from that exemplary punishment which, according to

this detail of the transaction, they justly merited.—Of the *riots* which ensued, none who see the newspapers can be ignorant.—The style of this little composition is not ill adapted to the occasion, and the ungrammatical vulgarisms of the London *cantaille* are well copied; but they throw an air of ridicule over some of the scenes, which seems inconsistent with *Tragedy*, and with the catastrophe of the piece.

Art. 68. *A Modern Sabbath, or a Sunday's Ramble, or a Sabbath-day Journey, circuitous and descriptive, in and about the Cities of London and Westminster, &c. Describing, in an agreeable Manner, the various interesting Scenes which are weekly to be met with at the Coffeehouses, Taverns, Places of Public Worship, Ordinaries, Public Gardens, &c.*—The whole illustrated with a great Variety of original Characters, Anecdotes, and Memoirs of Persons in real Life. Intended to shew, in their proper Light, the Follies of the present Age. 12mo. 1s. Crosby. 1794.

Tom Brown's *Comical View of London and Westminster*, or Ned Ward's *London Spy*, or both, may have furnished the hint of the present piece of popular humour; which is written much in the spirit of those minor wits of the last age, and may, perhaps, attract as many admirers.

Art. 69. *Pleasant Melancholy, or a Walk among the Tombs in a Country Church Yard, in the Style and Manner of Harvey's Meditations; to which are added Epitaphs, Elegies, and Inscriptions in Prose and Verse.* By G. Wright, Esq. 8vo. pp. 208. 2s. 6d. Bound. Chapman. 1793.

Among the long list of travellers drawn up by our old friend Sterne, we believe that he forgets, for we cannot suppose that he designedly omits, the *pious* traveller. We will not judge so ill of the world as to suppose that this kind of travellers is not sufficiently numerous to form a distinct class;—and in this class we can have no hesitation in giving the editor of this volume a place of distinction. Leaving to the Antiquary the gratification of decyphering, with invincible patience, the half effaced inscription on the mouldering tomb; and to the petty wit the amusement of rambling through church-yards in search of *comical* rhymes; this traveller visits the mansions of the dead to gather lessons of piety, and presents them to his fellow mortals as a *memento mori*. In this view, the collection may be as useful, though it be neither so learned nor so entertaining, as Hacket's Epitaphs. Serious Reflections on mortality, interspersed with fictitious characters and narratives, are prefixed.

Art. 70. *The absurd Notion of Fortune in Marriage refuted.* By Joseph Taylor. 8vo. pp. 45. 1s. 1793.

Joseph Taylor is very right in expecting that *some* of his readers will condemn these sheets as a composition of nonsense.

Art. 71. *A Father's Advice to his Daughters respecting Marriage.* 12mo. 6d. Baldwin.

Plain, affectionate, and pious; such as any good father on so interesting a subject would naturally give; and such as no good daughter, who consulted her parent's happiness and her own, would neglect to follow.

## SINGLE SERMONS.

Art. 72. *Steadfastness in Religion and Loyalty recommended.* Preached before the Legislature of his Majesty's Province of Nova Scotia; at Halifax, April 7<sup>th</sup> 1793. By the Right Rev. Charles, Bishop of Nova Scotia. 8vo. 1s. Stockdale.

The distinct obligations of religion and loyalty, and their mutual connection with and joint influence on personal and public prosperity, are treated in this discourse, but in a loose and trite kind of declamation, which gives us no very high opinion of the talents of the Right Reverend Preacher, and affords us no inducement to lay before our readers any specimen of his eloquence. The Bishop surely indulges too much partiality to the colony, over whose spiritual concerns he presides, when he calls it a land possessed of as many natural advantages as any colony or province on the continent of America.

Art. 73. *The Duties of a Soldier, illustrated and enforced.* Preached at the Consecration of the Colours of the Somerset Light Dragoons, 6th August 1794, in the Church of St. Mary Magdalen, Taunton. By the Rev. John Gardiner, Curate of the above Church, &c. Published at the Request of the Corps. 4to. pp. 37. 1s. 6d. Rivingtons.

No doctrine appears more rational and sublime than that of Divine Providence; while it is expressed in general terms, and regarded as an universal truth:—but, when it comes to be applied to particular cases, whether by individuals or nations, there is always great danger lest it should be debased and perverted, in subservience to human weakness and partiality. The same appearances in nature, which indicate the existence of a Supreme Being, also manifest his superintendence of the universe. Nothing, therefore, can be more reasonable than to acknowledge his directing hand in the great events which occur among men, particularly in the changes which take place in civil society. The fundamental doctrine of the discourse now before us will be generally admitted without controversy,—that the affairs of war are under the divine direction; and that, if glory and success be the portion of one party, and ruin and defeat be that of another, they are both to be attributed to the same cause, operating for the wisest and best purposes. Great caution, however, ought to be used in pronouncing any particular cause, in which the sword is drawn, to be the cause of God, and on that account expecting His favour and protection. There appears to us to be some degree of rashness and presumption in the manner in which the author of this sermon calls on the soldiers, to whom his discourse is addressed, to set up their banners in the name of the Lord, “to be displayed because of the truth,” and in instructing them that they are impelled to action, not only as servants of their King, and defenders of their country, but as champions in the cause of Christ. To put the present war on this footing may tend to revive the superstition and phrenzy of the ancient crusades, and to renew all the horrors of persecution:—but though, on this ground, the present discourse appears materially questionable, we think it entitled to praise as an eloquent address to the soldiery, suitable to the occasion, and well adapted to impress on their minds sentiments of piety, subordination, and moral regularity.

Art.



Art. 74. *Seasonable Reflections on Religious Fasts*. Delivered April 13th, 1794, in the Chapel, Frog-lane, Bath. By Daniel Jardine: 8vo. 6d. Dilly.

The observance of days of public fast and humiliation, though not perhaps legally obligatory,—especially among dissenters, whose places of worship are not particularly specified in regal proclamations for this purpose,—has generally prevailed among religious sects; doubtless from a persuasion that such days are adapted to strengthen the influence of the religious principle on the minds of men. Mr. Jardine, however, differs from the generality of his brethren in this particular; and, from the preface to this sermon, it appears that he has been censured for having neglected to comply with the general practice on the last fast-day. The grounds of this instance of non-conformity are stated in this discourse: which is intended to shew that the practice of fasting is inconsistent with reason and Christianity. This practice is said to have been rather discouraged than countenanced by the Jewish legislator; and our Saviour's language on this subject, in the sermon on the mount, is construed into a full and pointed condemnation of the religious practice of consecrating, publicly, certain seasons, to bodily mortifications and external humiliation. How far this representation may be correct, and this author's arguments against fasting decisive, is not our business to inquire. As they are doubtless satisfactory to himself, they will at least be sufficient, in the eyes of all candid people, to screen him from the charge of political disaffection on account of the omission which occasioned these reflections.

## CORRESPONDENCE.

\*.\* A Devonshire correspondent, who signs *Saintfort*, advises a translation of Scheyers's work on Practical Hydraulics, reviewed in our last Appendix, p. 540. having no doubt that it 'would meet with a favourable reception among the practical millers and farmers of this country.' We should be glad to see such a publication: but we know not any gentleman to whom, at present, we could recommend the task.

††† We do not imagine that Mr. Hesse has any good ground for complaint: we know that he is wrong in his suspicion: but we have not yet been able to transmit his letter to the gentleman more immediately concerned in it. Should he deem any farther answer necessary, it shall be given.

††† The obliging letter of *Agricola* is just come to hand.

‡‡‡ To M. H.—Our account of Mr. Grose's valuable *Antiquities of Ireland* will appear in the next Review.

††† Citizen Harrison's Letter to Mr. Dundas was reviewed in our Number for September last.



# THE MONTHLY REVIEW,

For DECEMBER, 1794.

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ART. I. *An History of the principal Rivers of Great Britain.* Vol. I.  
*An History of the River Thames.* Folio. pp. 312. Plates 46.  
5l. 7s. Boards. Boydell. 1794.

**I**N so highly cultivated a country as England, a well-executed history of its rivers must be a very interesting work. Dr. Campbell has observed, in his Political Survey of Great Britain, &c. that no other island in the world is watered by so many fine streams; and if we consider that a capacious river is not only one of the noblest works of nature, regarded merely as an object of sight, but that its usefulness, in affording subsistence to plants and animals, is so great as scarcely to be comprehended in its fullest extent, even by the most enlarged intellect, we may almost be ready to exclaim with the sublime Pindar, that **WATER** is the best gift of Heaven!

This element is therefore highly worthy of our best attention; and it is a distinguishing property of man that, by a judicious application of his powers, he is enabled to improve many of the various blessings conferred on him by a beneficent Creator. Water, when left to itself, might stagnate in marshes, and spend its principles of life in giving nourishment to useless plants, [*useless to man,*] and to noxious animals: but by human industry it may be taught to direct its course through meadows covered with flocks and herds, to spread its fertilizing influence over orchards and gardens, and, by affording an abundant supply of the most necessary article of life, give birth to towns and cities that may be raised on its banks\*. Among the numberless advantages to the human race, which ingenuity and labour may produce from this inexpressibly useful element, it is not one of the least that it promotes an easy communication between the distant parts of a country; and, for the purposes of

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\* We pretend not here to trace the origin and maturity of rivers; the inquiry would certainly lead us beyond our limits,—and, possibly, beyond our learning.

navigation, it seems to be universally allowed that no rivers in Europe are comparable to the English.

Of this superiority we have an example in the Severn, which is navigable without a lock from Welchpool to its mouth; traversing, in that vast extent of country, the beautiful provinces of Salop, Worcester, and Gloucester. The navigation of the Trent, the Ouse, and the Thames, likewise, well deserves our notice and distinction; exclusive of the great number of *canals* which intersect the midland and northern parts of the kingdom.

Besides these benefits, which are contemplated with pleasure by the philosopher and the politician, Rivers are regarded by the poet and the painter as contributing much to landscape-beauty, when placid and gentle; and, when wild and tumultuous, they are known to impress the mind with that awful terror which is a principal ingredient in our conception of the sublime.—In these views, principally, the ingenious and learned author of the work before us seems to regard his subject: though it must be remarked that he does not over-look the history and antiquities of the towns that are situated on the banks of the Thames, and in its vicinity. He likewise enlarges on the many beautiful edifices with which the margin of that noble river is so frequently adorned; and which afford him ample subjects for the exercise of his powers of description. In the magnificence of our buildings, the ablest architects have exerted their skill; and the taste displayed in the disposition of parks and pleasure-grounds has given occasion to a celebrated writer, of the present age, to observe that the landscapes of Claude Lorraine and the descriptions of Milton were realized in some of the country mansions of England.

Having intimated sufficiently, as we apprehend, the importance of the subject of this splendid and expensive work, we are now to take notice of the manner in which it is executed.

In this first volume, (which is all that has yet been published, though the second, we are informed, is in forwardness,) the course of the Thames is traced from the spring-head, in the parish of Cotes, in the county of Gloucester, through Cricklade, Fairford, and Lechlade, where it is joined to the Severn by a canal which has lately been cut with great expence and labour:—it then enters Berkshire, and, dividing that county from Oxfordshire, passes through Oxford, Abingdon, Wallingford, Henley, and Maidenhead:—it next directs its course to Windsor and Kingston; and here the author concludes, observing that so far the Thames has borne us on its stream *to* the tide, and that in the succeeding volume it will bear us *on* its tide to the Sea. He does not, however, confine himself wholly to the Thames.

Thames. He gives us an interesting account of its tributary streams, the Churn, Coln, Windrush, Evenlode, Cherwell, Tame, Kennet, Loddon, Wick, Wey, and Mole; and this relation includes the towns, pleasant villages, and the habitations of gentlemen that are situated on the banks of these rivers, illustrated by large coloured engravings, the delineations of which are recommended to us by the celebrated name of Farrington.

We shall now select some passages to enable the reader to judge of the entertainment which the work furnishes.—Among the more interesting parts, we have particularly remarked the canal which joins the Thames and the Severn; and concerning this we shall here give an extract:

• After many unsuccessful attempts to make the Stroudwater river navigable, a canal had been formed under an act of parliament, obtained in 1775, from the Severn to Wallbridge near Stroud; and in 1782, that very able and distinguished engineer, Mr. Robert Whitworth, was employed at the desire of several opulent and public-spirited gentlemen, chiefly merchants of London, to form a plan and estimate of a canal to communicate with the Thames; and in the following year, an act passed for carrying this patriotic and beneficial project into execution.

• This navigable canal begins at Wallbridge, where the Stroud navigation ends, and proceeds to the immediate vicinity of Lechlade, where it joins the Thames; taking a course of thirty miles, seven chains and a half, exact measurement. From Stroud to Sapperton, comprehends a length of seven miles and three furlongs, with a rise of two hundred and forty-one feet three inches; from Sapperton Tunnel to Upper Siddington, including the branch to Cirencester, nine miles eight chains and an half, and is perfectly level; and from Upper Siddington to the Thames near Lechlade, it continues a course of thirteen miles four furlongs and nine chains, with a fall of one hundred and thirty feet six inches: the general breadth of the canal is forty-two feet at the top, and thirty feet at the bottom. In many places, where the ground is, to use the mechanical expression, a dead level, it is considerably wider; the banks and towing-paths being made entirely with the soil dug from the canal. The tunnel, or subterraneous passage excavated beneath Sapperton-hill, is nearly two miles and a half in length, being lined with masonry, and arched over at the top, with an inverted arch at the bottom, except in some few places, where it was practicable to make a regular excavation out of the solid rock. The boats are twelve feet wide, and eighty feet in length; when loaded they draw four feet water, and are capable of carrying seventy tons. This canal was executed in a most complete and masterly manner in the space of seven years. Nor should it be omitted, that warehouses are constructed in every requisite station on its banks, with all necessary engines for lading and un-lading, and a successive apparatus of lock-work, to remedy the various levels of the country through which it takes its course. On the 20th day of April 1789, Mr. Clowes, the acting engineer, employed to con-

duct this important business by Mr. Whitworth, who was then engaged on the Forth and Clyde canal in Scotland, passed through the tunnel, for the first time, at Sapperton, in a vessel of 30 tons burden; and on the 19th of November, in the same year, the first vessel passed from the Severn to the Thames, in the presence of a large concourse of people, who came from all the adjacent parts of the country to behold and exult in a ceremonial, which was considered as the harbinger of inexpressible advantage to themselves and their posterity. Of the bridges that form the various passages over the canal, the principal is near the Thames-head, from whose springs an engine, of great mechanic power, raises a very large body of water to supply the navigation. This bridge, with the adjacent buildings, the engines beyond it, and the spire rising from the embowered village of Kemble in the distance, combined with the accidental and varying accompaniments of the navigation, form an interesting and pleasant picture. From thence the canal continues its course, and having received another accession of water from the Churn, by means of the cut which branches off to Cirencester, it proceeds by the town of Cricklade to its junction with the Thames at that spot. This important junction is formed very near but a little below the village of Inglesham, about a mile above Lechlade. A round tower, called the Wharf-house, which, with the adjoining bridge, is a very pleasing embellishment of the scene, has been erected here as a precautionary deposit for coals brought by the canal, in case the navigation should be at any time obstructed by the severity of frosts, or an accidental deficiency of water.

The author is very diffuse in his account of Blenheim. His admiration of that magnificent seat carries him so far as to induce him to vindicate Sir John Vanbrugh, whose *substantial* taste in building was so conspicuous as to become almost proverbial; and which procured for him the following well-known epitaph:

“ Lie heavy on him, Earth, for he  
“ Laid many a heavy load on thee.”

Let us attend to what is here boldly urged in his favour:

\* Sir John Vanbrugh has long been the subject of censure, both serious and epigrammatic, for the form and decorations of the immense structure which he designed and completed. That the architect considered it as a monument of national gratitude to the hero who had raised his country to the summit of glory, and therefore gave it a monumental strength and durability, has been an apology made by those, who did not possess the requisite judgement to form a right estimation of the stupendous work. This princely pile is constructed on a plan of the most perfect regularity; and though its various parts may not have been governed by the rules, or its proportions regulated by the scale of Palladian science, they produce, notwithstanding, in their combined state, a magnificent whole, which finds no rival, under that idea, in any of our largest edifices, whose form and decorations are strictly conformable to the symmetry and designs of the Greek and Roman architecture. Nor do we fear to hazard an opinion that the eye, which descends from the general effect of this superb effort

effort of Vanbrugh's genius, to rest upon minute and distinct defects, does not belong to a frame that is animated by a comprehensive mind.'

Whether the writer will make many converts to his opinion of the merit of Sir John's *architectural* works, it is not for us to predict.

Our author enlarges on the popular history of Fair Rosamond; which, as he remarks, has been the subject of antient ditty, has been woven into romance, and has successfully occupied the modern stage; nor is there any thing, in his opinion, either unnatural or improbable, in the principal circumstances which are said to compose it.

That a young monarch should become enamoured of transcendent beauty; and that the tenderness or the vanity of the female heart might render it an easy conquest to a royal lover, are events, which it requires but little knowledge of the human passions to consider as of the most natural occurrence. That the deserted or neglected Queen should feel the resentful pangs of jealousy at such an infringement of her conjugal rights, and that, with her violent temper and active mind, she should meditate revenge, is so true to nature, that the understanding meets it with a willing belief. Nor is it less credible, that, during the absence of the enamoured monarch, engaged in distant wars, she should let loose her impatient revenge on the unhappy object of her jealous fury. Nothing, surely, can be found in these circumstances of the story to check belief; and there is every thing in its catastrophe to call forth those emotions of pity, which at once pain and please the tender heart. The bard of former times has sung the fate of Rosamond, and it is, perhaps, to his unpolished muse that we are chiefly indebted for the bowl which concluded it, as well as the mazy labyrinth that was formed; but formed in vain, to protect her from it. Her story is to be found among those ancient ballads which composed so much of the poetry, and no small part of the vulgar history, of the times when they were written. Popular belief, which incuriously rests on popular traditions, has continued to embrace, with equal reliance, the facts as well as the machinery of these ditties; and leaves the task of separating the one from the other to those solemn enquirers, who, superior to sentiment and disdainful of nature, never fail to disbelieve where authority is silent. We shall consider it, however, as a natural transition from circumstance to belief, when we represent the fountain which flows perennial on the site of the palace, recorded to have been the habitation of Rosamond, as having furnished the beverage of her table, supplied the cistern in which she bathed, or formed a crystal mirror that sometimes reflected her charms. But should this spring be thought too fanciful a source of moral influence; if it cannot be supposed that the fair one who beholds it, may seriously reflect on the fate of fallen beauty; or that the youth, as he stands on the margin, may shudder at the crime of seduction:—still, as it possesses a certain traditional power to turn, awhile, the attention of the traveller from the splendid water that flows by it, and to awaken those tender sympathies, which if they exist but for a moment, for that moment, im-

prove the heart, we cannot but wish to consider it as having administered to the service of the distinguished beauty from whom it derives its name.'

The ingenious writer gives a long, and, on the whole, a just and pleasing description of Oxford and its vicinity. He traces the antiquity of that university, as a place of education, to the establishment of Christianity in Britain; an opinion which, he observes, receives no inconsiderable accession of probability from the peculiar attention which the truly great Alfred bestowed on that city: for no other, at least no better, reason can be assigned for his choice of it, as the metropolis of learning, than its existing character of the most antient and celebrated seminary in his kingdom. We are also informed that he commenced his laudable design with removing the schools, whatever their condition might have been, from their defenceless situation into the fortified part of the city; in order to secure them from any future incursions of the Danes, by whose ravaging hostilities they had been disturbed and desolated. He then invited the most celebrated scholars from other parts of Europe, to instruct the rising generation in every branch of divine and human learning; he prepared for them every necessary accommodation; and he provided adequate endowments for their maintenance and support.

The author is particularly delighted with Nuneham, the seat of Earl Harcourt; and he employs at least twenty pages in a lavish, but not unmerited, description of its various beauties. Of his enraptured style, on this occasion, the reader may form some judgment from the observations which he makes on a small part of the premises,—*the Flower Garden*.

'It will scarcely be believed, (he says,) that this nest of sweets, this hoard of floral beauties, this example of consummate taste, occupies little more than an acre of ground: but such is the irregularity of its surface, the disposition of its trees, the arrangement of its flowers, the succession of its artificial embellishments, and the judicious conduct of its surrounding path, that it becomes apparently magnified into ample extent. The patches of flowers and clumps of shrubs are of various shapes and unequal dimensions; and its trees are of a growth and figure, which at once harmonize with, and give variety to, the scenery of the place. To the bustos already mentioned, may be added those of Cato, of Cowley, and of Locke; every therm also has its motto or its poetry; and every building its inscription: all happily selected, to heighten or suggest appropriate sentiment, and aid the moral influence of the garden. In this description it may, indeed, appear that the artificial objects are too numerous for the small limits of the spot which they adorn: but they are so managed as to be seen only in unexpected succession, or in such careless glimpses of them, as to avoid the least appearance of ostentation, while they enrich the composition of the scene. In a flower garden, where

where all is bloom and fragrance, and where nature appears in her gayest embroidery, picturesque embellishment demands all the elegance that art can bestow: but taste alone could not have formed the picture which we have so inadequately described. Such an Arcadian scene must have been produced by an Arcadian imagination. Indeed, so much is there of invention and original fancy in the piece, that the genius of poetry could alone compose it. Nuneham is a place of the first beauty. Nuneham, however, in the course of varying opinion, may have an equal: but its flower garden transcends all rivalry, and is itself alone.

From the foregoing extract, the reader will form some idea of the author's turn and talents for *flowery* description. As a specimen of a different cast, and in justice to a humane and benevolent institution, we shall add his pleasing account of the SPINNING FEAST—established by Lord and Lady Harcourt, at Nuneham:—but we give it *a little* abridged, in favour of our inadequate limits:

‘About twenty years since, Lord and Lady Harcourt formed a design to encourage industry among the women of the parish, by giving annual prizes to a certain number of the best spinners of thread. An idea afterwards suggested itself, that to the prizes of industry, might be added prizes of merit; so that, at length, the importance of the annual festival being increased by the addition of its object and influence, it has gradually risen into an institution, which, besides its moral interest, is a most delightful spectacle, considered merely in the character of village festivity. An history of the day on which it is celebrated, will best explain the object and effect of this admirable establishment. It must, however, be premised, that the persons of either sex deserving the prizes of merit are named sometime previous to the festival, by an assembly of those villagers who have already obtained it. The prizes of industry are contended for on the day, and on the spot, when and where they are distributed. The morning is appropriated to the prizes of merit; the noon to the village banquet; the afternoon to the contest for prizes of industry; an early portion of the evening to the distribution of those prizes; and the subsequent part to the festivity of all.

‘The villagers, who have obtained the prize of merit in former years, followed the rector of the parish to the church through the garden; the rest of them repaired thither by the common approach: and such as had already been successful competitors for the prizes of industry, wore them on the occasion. These consist of useful articles of dress, with some small peculiarity of form, or trifling decoration, just sufficient to render the distinction conspicuous. The family attended in the tribune, and the morning-service was celebrated with proper psalms and lessons, selected for the occasion. The service was succeeded by a discourse from the pulpit, in the close of which the persons who had been chosen to receive the prize of merit for the year, and who were conspicuously seated in the centre of the church, were separately addressed by name, with a particular specification of those meritorious actions, and that virtuous conduct, for which they were



elected to receive their present distinction. At the conclusion of the service, Lord Harcourt descended from the tribune, and presented the usual prize for the men to the clergyman, who transferred it to the attending claimants. It consists of an hat, whose only distinction is the buckle that fastens the band, which has the name of the person to whom it is destined, with the date of the year, and the words "Prize of Merit" engraved upon it. The prizes for the women were presented by Lady Harcourt in the same manner; and consist of straw hats decorated with scarlet riband. The names of the happy and distinguished villagers were then hung up in the church, under the date of the year, among those who at former periods have been found to deserve that honour.

The three groups of stately elms that range in the park front of the house, seem to have been placed there to serve the purposes of this festival. Beneath the shade of the central grove, dinner was served at two separate tables. The upper table was occupied by those who had at different periods obtained the prize of merit; the lower one was set apart for the several candidates for the prizes of industry, both of them plentifully, as well as suitably spread; and the happy guests arrived in procession, preceded by a village band of music, to partake of the banquet prepared for them. All the domestic servants attended with assiduity upon the village guests; and that they might not be interrupted in the duties of the feast, the family partook of a cold repast. Nor is this all; for these good people not only appeared to be happy, but at their ease; and were rather enlivened into cheerfulness, than restrained into solemnity, by the well-ordered presence of the noble persons to whom they were indebted for the felicity of the day.

At an early hour of the afternoon, all the candidates for the prizes of industry assemble beneath the trees of the large clump to the left of the house. They are divided into two classes of females, under the age of sixteen, and above it. The spinners were ranged in semicircle, the elder class on the right, and the younger on the left. We then heard the whirring, and saw the motion of forty-two wheels, with the various countenances of as many competitors who governed them; a scene which, abstracted from all ideas of moral influence, displayed an uncommon example of picturesque effect. After a certain period, the signal is given, when the wheels stop, and each spinner reels off her thread. Lady Harcourt herself then collected the skeins, and attached the written name of every candidate, carefully folded up, to her respective skein. Those of the elder class were then spread on a table, and a master weaver determined upon that which was of the best manufacture. Lady Harcourt, who continued to preside, unfolded the name attached to the distinguished skein, when the successful candidate was called, and offered her choice of the various prizes; a scarlet knot was, at the same time, affixed to a conspicuous part of her dress. This ceremony continues till the prizes are all obtained. The skill of the second class underwent the same trial, and received similar rewards. The far greater part of the competitors obtained prizes according to the merit of their respective work, and the few whose endeavours were not crowned with success, were dismissed with words of encouragement and favour.

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The group of elms to the right of the house contains a more spacious as well as more regular area than either of the others, and was, on this occasion, formed into a ball-room of no common elegance. A moveable colonnade inclosed a space of 90 feet long and 45 feet in breadth. It was sufficient to reserve the place for the purposes to which it is allotted; while the intercolumniations admitted the gazers of the neighbouring villages to view the ceremonies and amusements of the scene. In the centre on the right, was a Doric pavilion, elevated on a flight of steps; for the reception of the family, and decorated with allusive symbols, and wreaths of artificial flowers. On the opposite side of the area was an alcove, where the prizes were hung in gay arrangement, and it afterwards became an orchestra for the music. At the upper end of the room, the architectural elevation assumed a more enriched appearance. Two porticos, with pediments, were connected by an intermediate range of columns, with large China vases, filled with flowers, placed between them; and beneath each pediment was a transparent emblematic painting representing a Nuneham cottage. The one was a cheerful picture of industry and plenty; the other, a dismal scene of idleness and want: over the latter hang a wreath of nettles, and above the former was seen a chaplet of various flowers. The floor of the room was the turf, and its roof the spreading branches of the elms that grew around. The whole was bright with lamps, arranged in all the elegance of illumination.

When the evening advanced, Lady Harcourt entered the ball-room, preceded by the music, and followed by a procession of the villagers; and, after making a circuit of the area, entered the alcove, where the prizes were distributed from her hand, not unaccompanied by graceful gratulations. When this charming ceremony was concluded, the music occupied the place, nor did any long interval ensue before the commencement of the dance; and as all persons of a certain appearance were promiscuously admitted, the closing scene of the festival assumed the gay semblance of elegant pleasure. It has been our lot to see much of the splendid ceremonials of the world: but we never saw such a day as this; nor do we ever remember to have beheld so much festive happiness, that bore the promise of so much future good. From the noble inhabitants of Nuneham-house, down to the lowest servant in it, all were zealously and anxiously occupied in attending to the innocent enjoyments and laudable objects of the festival.

This article being now advanced to sufficient length, we must here put a period to our extracts; and we shall conclude with a few words on the general as well as particular merits of this elegant volume.

That part of the work which relates to history and antiquities, in our opinion, will particularly reflect honour on the abilities of the writer. The antiquary will certainly not be displeased with the circumstantial history of Cirencester, and of the abbeys of Osney and Rewley. In the author's laboured descriptions of seats, and of rural prospects, the style may be thought to be rather over-loaded with ornament. Language—

easy, neat, and correct, may be deemed more suitable to the plain and manly elegance of the impression, as it proceeds from the justly distinguished press of Bulmer and Co. Such a splendid work, considered as A WHOLE, might thus appear with that uniform dignity which must command universal approbation \*.

Perhaps it may be truly observed that the report of a Literary Reviewer, on productions of this mixed kind,—where the sister arts have united the powers of the pen and of the pencil,—must necessarily be incomplete; as so much of their characteristic merit consists in their *mechanical beauty*,—the super-excellence of the paper and press-work, and the picturesque ornaments furnished by the delineator and the engraver.—Of these, the critic in literature can produce no specimens to illustrate his remarks: he can only *talk* on the subject; what he says may not always perfectly convey his ideas; and opinion is here a matter of ever-varying and indefinite *taste*. With respect, therefore, to the pleasing and numerous *acqua tinta* plates which decorate this work, and to the peculiar mode of colouring them in imitation of drawings, we shall leave their excellencies to be appreciated by the *cognoscenti*.

Though, in common with all the best efforts of human genius, this volume may discover imperfection, it is a work which, in our imagination, highly merits such patronage from a generous and fostering public, as will not fail to encourage Mr. Farrington and his ingenious coadjutor, the anonymous writer, to proceed in this noble undertaking with undimi-

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\* We shall point out one or two trivial inaccuracies:

P. 276, Sir *George Yonge*, proprietor of a delightful villa situated on an island in the Thames, near Clifden, is called Sir *William Young*; and, in the description of this place, it is said, ‘the towering woods of Clifden overshadow it to the north.’ To the best of our recollection,—for we, too, “have been in Arcadia,”—Clifden-woods are situated to the *east* of Sir George’s domain.

In speaking of Clifden-spring, which ‘pours down a gentle but pebbly descent into the Thames,’ the writer observes that ‘poetry might consider it as a crystal tribute from the Dryads of the woods to the Naiads of the stream.’ Dryads are supposed to inhabit the woods, and to protect the trees: but, when they are made to preside over springs, they cease to be Dryads, and are, properly speaking, Naiads.

There seems to be an anachronism, where we are told that, ‘in 1024, Canute assembled a council of the nation at Oxford, when the laws of Edward the Confessor were translated into Latin, and presented to the common obedience of all the subjects of the kingdom, both Danes and English.’ Edward the Confessor did not ascend the English throne till twenty years *after* the time here mentioned, and when Canute had descended to the grave.

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nished ardour.—With respect to the proprietors, Messrs. Boydell, their spirited and munificent plans are too well known to the public to require the aid of any encomium that we could bestow on them.

ART. II. Mrs. Piozzi's *British Synonymy*, &c.

[Article concluded from p. 251.]

WHERE shall we find the work, in which genius and fire do or do not take the lead, that is *perfect*?—The production before us is certainly not a “*faultless monster*.” We have therefore been so ungallant, in proof of Mr. Burke's assertion that “all chivalry is gone,” as to point out some imperfections in it, though the work of a lady. Indeed, when we first saw the *British Synonymy* advertized, we began to consider what were the necessary requisites for the undertaking, and framed in our own minds certain *criteria* by which to judge of its excellence. We imagined the qualifications, necessary to compose an indisputable and complete Synonymy of any cultivated language, which shall be admitted as a standard of discrimination, to be something like the following: classical learning, with a certain portion of logic and philosophy; much reading; and still more conversation, not only with the learned, but with the well-educated and most polished persons of the superior ranks, whose language is equally free from ignorance, vulgarity, affectation, and pedantry. Though our ingenious female philologist may not possess *all* these requisites, she cannot be denied the major part of them. Indeed she has modestly deprecated severity in the following passage: (p. 233, vol. I.)

‘If in the course of this little work *some few* defects may be discovered, let not the faults be magnified into offences. Some mistakes will always happen from negligence, and some from error; but candid readers of every nation will be willing enough to weigh general usefulness against partial deficiency; and whatever censure may be suffered from *Italian* criticism, *one* is sure at least to escape derision; that modification of superiority, which hurts so many and reforms so few.’

This same *derision* our authoress herself has applied, somewhat unfairly, in the article MISTAKE, ERROR, MISCONCEPTION, vol. II. p. 29; in which, in the dialogue between a nobleman and his architect, she discovers herself to be *mistaken*, and to have formed an *erroneous* opinion of the nobility of this country; while her *misconception* on the subject may lead the inhabitants of other countries to suppose the Nobles to be the most ignorant and fatuitous set of beings in our island. Why, it may be asked, are *Lords*, only, to be ignorant of drawing? This sarcasm, and from so determined an Aristocrate, comes with the worse grace as it has no foundation in truth. We are

not remarkably partial to Lords: but, if they have a chance for understanding any one thing better than another, it is certainly what concerns *virtù*, and the fine arts. There are few of our nobility who do not visit Italy, where they cannot avoid seeing fine buildings, statues, pictures, and drawings; and where they scarcely can help becoming admirers and smatterers, at least, in these affairs. The late Earls of Burlington and Leicester, and the late Duke of Northumberland, in spite of all the disadvantage of being nobles, distinguished themselves by their good taste and judgment in architecture, and consequently in *drawings* and designs of buildings, beyond most gentlemen of their time. We therefore deem this dialogue unnatural, and the satire of it harsh and ill-applied.

We always expected from this Lady's pen emanations of genius, seasoned with wit, humour, and learned allusions: but we were fearful that she would not submit to the trammels of good taste and sound judgment. She has frequent flashes, but no steadiness in her fire; its fuel, like green wood, crackles, and produces coruscations which alarm, but which afford neither light nor heat of long duration. The work, however, must be allowed to be written with spirit; to manifest a considerable extent of reading and knowledge; and to be much more replete with entertainment than the title promises.

We shall select a few more articles from the 11d vol. in confirmation of this opinion:

‘ NARRATION, ACCOUNT, RECITAL.

‘ In order to give a good ACCOUNT of the fact (say we) ’tis necessary to hear a clear RECITAL of the circumstances; but if we mean to make a pleasing NARRATION, those circumstances should not be dwelt on too minutely, but rather one selected from the rest, to set in a full light. Whoever means to please in conversation, seeing no person more attended to than he who tells an agreeable story, concludes too hastily that his own fame will be firmly established by a like means; and so gives his time up to the collection and RECITAL of anecdotes. Here, however, is our adventurer likely enough to fail; for either his fact is too notorious, and he sees his audience turn even involuntarily away from a tale told them yesterday perhaps by a more pleasing narrator; or it is too obscure, and incapable of interesting his hearers. Were we to investigate the reason why narratives please better in a mixed company, than sentiment; we might discover that he who draws from his own mind to entertain his circle will soon be tempted to dogmatize, and assume the air, with the powers of a teacher; while the man, who is ever ready to tell one somewhat unknown before, adds an idea to the listener's stock, without forcing on us that of our own inferiority—He is in possession of a fact more than we are—that's all; and he communicates that fact for our amusement.’

Mrs.

Mrs. P. having been educated a Tory, not to say a Jacobite, and a high church-woman, is naturally a sworn foe to Democrats and Sectarists. There is scarcely an article in these two volumes which does not breathe the spirit of loyalty and what is called *orthodoxy*. Indeed a female confirmed Tory is more likely to be an *alarmist*, than the male whigs who have lately deserted their former friends and principles. The following article may serve as a specimen :

‘PARTY, DIVISION IN THE STATE, FACTION.

‘These cannot be supposed naturally and necessarily synonymous, whilst each PARTY in its turn calls the opposite one a FACTION, with intent to disgrace it in the eye of such as lament those DIVISIONS IN A STATE which force them into the lists on either side. When England was rent with commotions in the latter end of king Charles the First’s reign, the first appellative of scorn was thrown by those who flocked round the royal standard at their republican opponents, whom the *cavaliers* now first called *round-heads*, from their manner of wearing their hair cut short, or at most curled in one row about the neck behind ; and ’tis observable, the rigid Protestants of Germany still hope some merit may be claimed by being seen out of powder with sleek *round heads*, and for the most part a bright brass comb stuck behind ; while gentlemen in Italy and Spain are yet going by the name of *cavalieri* since the holy war, to which *they* went on horseback, while plebeians walked on foot. But a new distinction soon broke out in Britain, where the last-mentioned called themselves petitioners, and the loyalists, abhorers, from their repeated expressions of the *abhorrence* they felt against men who disturbed their sovereign’s and the public’s tranquillity. Into the abusive names of *whig* and *tory* however all others soon dropped, and by these names the aristocrates and democrates of our country have till now been known. Of these Rapin says, “The *moderate tories* are the true Englishmen—have frequently saved the state, and *will save it again* (prophetic may his words prove !) whenever it shall be in danger either of despotism from the efforts of the very violent tories, or of republicanism from the very violent whigs ; for,” continues he, “the moderate state-whigs with little more than to maintain with unremitted attention the privileges of parliament, and only lean in every dispute to the popular side ; while the tories watch with equal care over the royal prerogative, regardful of its rights and jealous of its infringements. Episcopalians and puritans in like manner softened down their distinctions, and were best known in the succeeding reigns by name of high and low churchmen ; the first being most strenuous to support the hierarchy ; the second, vigilant to prevent any stretch of ecclesiastical power.” Till these unhappy times, however, *anarchists* professedly so called were never heard of in any church or state. Lord Bolingbroke, who will not be suspected easily I imagine of an hypocritical regard for our holy religion, says in this manner : “Some men there are, the pests of society I think them, who take every opportunity of declaiming against that church establishment which is received in Britain ; and just so the other men of whom I have been speaking, affect a kindness for liberty in general,

ral, but dislike so much the system of liberty established here, that they are incessant in their endeavours to puzzle the plainest thing in the world, and to refine and distinguish away the life and strength of our constitution in favour of the little present momentary turns *which they are retained to serve*. And what would be the consequence I would know, if their endeavours should succeed? I am persuaded," continues he, "that the great politicians, divines, philosophers, and lawyers, who exert them, have not yet prepared and agreed upon the plans of a *new religion*, and of *new constitutions in church and state*. We should find ourselves therefore without any form of religion, or any civil government. The first set of these missionaries would hasten to remove all restraints of religion from the governed, and the latter set would remove or render ineffectual all the limitations and controuls which liberty has prescribed to those that govern, and thus disjoint the whole frame of our constitution. Entire dissolution of manners, confusion, anarchy, or at best absolute monarchy, must follow; for it is probable that in a state like this, amidst such a rout of lawless savages, men would choose *that* government, rather than no government at all." Thus far the elegant and spirited dissertation upon PARTIES bears testimony to a necessity for religious and civil subordination, in these days openly denied and combated, to the terror of every sect, the astonishment of every party. Against the present FACTION, then, let all modifications of christianity and civilization hasten to unite; when even this last quoted infidel would, were he now alive, lend his assistance to crush these professors of atheism and violence, these traitors to human kind, who under a show of regard rob them of their dearest rights, and render the royal, the parental, the marital authority—for each is connected with the other—a jest for fools, a shadow of a shade.'

Though Mrs. P. has been a great traveller,

*Quæ mores hominum multorum vidit, et urbes,*

she still retains a partiality for her native country, its religion, and government, as the following article seems to testify:

#### \* RURAL and RUSTIC

\* Must necessarily seem synonymous to foreigners, who see them used perpetually for each other in our best authors—or think they do—because the words are commonly appropriated with a selection exact enough. England, say we, affords more situations that one may justly term RURAL, than any nation or country in Europe; for in France, Italy, and Germany, at least, you are always too near (to), or too far from a great city; so that the prominent features of every landscape exhibit either wildness approaching to barbarity, or else cultivation resembling a garden more than fields:—whereas in Great Britain, where opulence is more diffused, and knowledge less concentrated, Nature accepts the character of individuals, and every place possesses some agreeable ornaments which tend to its embellishment—though no spot is by the accumulation of such ornaments made more splendid than beautiful. RURAL elegance is the pride and pleasure of our happy island, whence RUSTIC grossness and rough scenery are so nearly expelled, that you seek for them in vain at a great

great distance from the capital, among the lakes of Westmoreland, or along the sea-coasts of Devonshire. Whence our fastidious travellers, perhaps,

Tir'd of the tedious and disrelish'd good,  
Seek for their solace in acknowledg'd ill,

Danger, and toil, and pain. GRAHAM'S TELEMACHUS.

We climb the Alps of Switzerland and Savoy, or journey round the Hebrides, in search of contrast and variety, delighting to penetrate the hidden recesses of Nature, and

Call her where she sits alone,  
Majestic on her craggy throne.

Such views indeed produce magnificent ideas in the mind, but they are ideas of God, not man. *He* always seems debased on such a theatre, and, to say true, generally acts his part upon them with RUSTICITY enough: while foreigners are often heard to admire our peasantry both in the north and west of England, each with his watch, his little shelf of books, trimmed hedge, clean shirt, and planted garden; enjoying that RURAL simplicity, and elegant competence—glory of Britons!—great and enviable result of equal laws and mild administration!

Let them remember then those laws, those rights,  
That generous plan of pow'r deliver'd down  
From age to age by their renown'd forefathers,  
So dearly bought, the price of so much blood.

ADDISON'S CATO.

With the following articles, which we consider as good specimens of the writer's mental and literary powers, we shall terminate our extracts:

TASTE, INTELLECTUAL RELISH, NICE PERCEPTION OF EXCELLENCE, FINE DISCERNMENT.

The first is the true word, which in a breath expresses what all the rest, although synonymous, describe by circumlocution.—The first is the word profaned by so many coxcombs, who repeating opinions from men wiser than themselves, profess a TASTE for what they do not even understand—poetry, painting, or the beauties of nature, which 'tis the peculiar province of poets and painters to describe. Italians have, however, little need of counsel here: they never, I think, pretend to have a TASTE for any thing they do not sincerely delight in, and have no notion of valuing themselves on their nice PERCEPTIONS of Raffaele's excellence, or Petrarch's sonnets; and they wonder rationally enough how Englishmen become endowed with such fine DISCERNMENT of matters which depend exceedingly upon habits of life, on customs peculiar to every country: they do not think it necessary to admire Pope or Shakespeare as a proof of their TASTE, and they are in the right. Pope gives them no real pleasure as a poet; and they think truly enough, that, as a moralist, Seneca gives better precepts. Shakespeare is intelligible to them only in the parts they like least. A man with bad eyes looking at a picture of Rembrandt, is on the footing of a foreigner reading our histo-

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rical plays—Whatever is brightly illuminated, says he, seems coarse, and the rest I cannot discern. A British reader, were he equally honest, would confess that Dante he does not understand, and that Petrarch gives back to his mind no image of his own, but one as romantic and grotesque as that of Amadis de Gaul; where the love is no more unnatural (as he would call it), and the adventures more diverting. A Tuscan meantime is entertained by the one, and enchanted by the other, only because he understands and feels both, as we understand the Dunciad and feel the invocation—Oh for a muse of fire! &c. even into our very bones.

‘ Consult the genius of the *place* in all.

‘ Tis folly to fix any other criterion of true TASTE; for although many people from many places may agree in praise of one poet, one painter, one style in music, dress, or gardening—’tis still some accident directs the congress, because, on a strict scrutiny, you will find all their opinions instinctively different. National character admits modification doubtless, yet is it never altered fundamentally; you see the indelible impression made by the hand of nature at the beginning scarce ever totally effaced. Laws may unite kingdoms in one common interest,

‘ But minds will still look back to their own choice; nor can adventitious circumstances destroy the germ of difference. This germ is most visible in TASTE, I think. A Scot or Frenchman will no more think like the Englishman within thirty miles of whom he was born and bred, than will the salt of one plant be mistaken for that of another growing close to it, even after they have both been tortured into various forms and shapes by the operations of chymistry.

‘ Even from the tomb the voice of nature cries,  
Even in our ashes live their wonted fires.

The native of a warm climate delights to loiter in a vast but trim garden, where a full but gentle river glides slowly down a broad green slope, into a dark oblivious lake at the bottom, almost without appearing to disturb it; while such a tranquil scene soothes the suspended faculties of reason, and induces a disposition towards calming all restless thoughts from the consideration of Time’s eternal flux—and the sweet verse

‘ *Labitur et labetur in omne volubilis ævum*

is the only poetry capable of deepening the impression of such a landscape.

‘ Meantime Mr. Gilpin would soon tell us, and truly too, that the characteristic beauty of a waterfall is not its glossy smoothness:—“no; a rapid stream broken by rocks,” says he, “and forcing its way through them with impetuous and ill restrained fury, is the interesting feature in a scene removed from mortal tread. A cascade like that described but now, has no merit at all; the lake would be better without it, and every painter would be of my opinion.” He would no doubt, Mr. Gilpin; but the inhabitant of that warm climate I was mentioning, did not retire there with an intent to *paint* the view, but to *enjoy* it. Descriptions vary according to the describer’s turn of mind;

mind; whilst each arraigns the TASTE of him who spoke last upon the subject, though perhaps all are right.'

' VARIETY, DIVERSITY, FLUCTUATION, CHANGE, MUTABILITY, VICISSITUDE.

' Among these words though analogy may be found, synonymy can hardly be sought: the propriety depends upon the place in which they stand: we may therefore, in order to bring them close together, observe, how through the numberless VICISSITUDES in nature and in life, there is yet less real CHANGE than FLUCTUATION of events, less true DIVERSITY perhaps than unremarked revolution. Even in the tossings of that sea, whence the third substantive upon our list is derived, I have thought there was not so much MUTABILITY as a light observer would imagine. The same waves probably for many years wash the same coasts—The shells they leave behind them exhibit no VARIETY. Fish of the same kind haunt the same shores, and no sight of time brings turtle to the bay of Dublin, or salmon to Genoa:—I mean, not in sufficient quantity to disprove this observation; for now and then an extraordinary thing will happen, and flying-fishes from the Pacific Ocean are at this hour digging out of a mountain near Verona. Pennant will tell us, that the same swallow occupies the same nest every year; and Doctor Johnson said, that no poet could *invent* a series or combination of incidents the *præcognita* of which might not be found in Homer: and should we claim an exception or two in favour of Shakespeare and Ariosto, those exceptions would only prove the rule.

' Herschel informs us, that all nature's works are rotatory: if then each star, however firmly fixed, has in itself a motion round its own axis, the solid contents of every such globe may be supposed to participate this spirit of rotation. In our own we see truth and error, land and sea shifting their stations with more VICISSITUDE than actual CHANGE; and while the natural sun rises to one half of us mortals, while it sets to the others, we discern in like manner whole regions immersed in darkness at beginning, now brightly illuminated with Revelation's beam; and the tracts of country first irradiated, sunk into sad opacity.

' This seems indeed the evening of our Earth's natural day—

' Night succeeds impervious night.

What those dreadful glooms conceal,

Fancy's glass can ne'er reveal:

When shall Light the scene improve?

When shall Time the veil remove?

When shall Truth my doubts dispel?

Awful period! who can tell!

HAWKSWORTH.'

' WORLD, EARTH, GLOBE, UNIVERSE,

' Are so far from being philosophically synonymous, that conversation language admitting of incredible hyperbole, would say the very EARTH was filled with books written to prove their difference. Popularly speaking, however, we say that a man's knowledge of the WORLD, means his acquaintance with the common forms and ceremonies of life, not ill called by Frenchmen, the *savoir vivre*, since

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he who is ignorant of the WORLD even in this limited sense, will soon be in a figurative sense warned to go out of it; so indispensably necessary is that knowledge, to every day's observation and practice; nor have I often read a more humorous picture of manners, than in some play of Mr. Cumberland's—I forget its name—where two brothers disputing upon a point of propriety, one says, truly enough as I remember, “Dear brother! you know nothing of the WORLD.” “Will you tell me *that*?” replies his incensed antagonist, “when I have traversed the GLOBE so often! crossed the line twice, and felt the frosts within the arctic circle: a man bred in London, and living always in its environs, has an admirable assurance when he uses that expression to *me*, who have been wrecked on the coasts of Barbary, and stuck fast in the quicksands of Terra del Fuego, &c. &c.” My quotation is from memory, and twenty-five years at least have elapsed since I looked into the comedy by mere chance in a bookseller's shop at Brighthelmstone. But the pleasantry of two men taking the word WORLD in a different way, with some degree of right on both sides, struck me as comical and pretty, because within the bounds of credibility. *That* grace alone is wanting to a dialogue once shewn to me in manuscript, written by the learned James Harris, of Salisbury, who makes one of two friends walking in St. James's Park, say of a third that passes by,—“There goes a man eminent for his knowledge of the WORLD.” To which the other replies, “Ay, that indeed is a desirable companion, a person whose acquaintance I should particularly value, as he no doubt could settle the point between Tycho and Riccioli, concerning the sun's horizontal parallax, in which those two so great astronomers contrive to differ, at least *two minutes and a half*. He too could perhaps help us to decide upon the controversy whether this UNIVERSE is bounded by the grand concameration or firmament forming a visible arch, or whether 'tis stretched into an immensurable space, occupied however at due distances by a variety of revolving GLOBES, differing in magnitude: some brilliant, as suns, rich in inherent fire; some opaque, and habitable, as EARTHS, attended by satellites of inferior lustre and dignity.” When his companion stopping him, protests that the man in question knows nothing of these matters. “Oh then,” replies the other, “he confines his knowledge perhaps merely to our own planet, where doubtless much matter is afforded for reflection.—*There*, however, master of the historical, geographical, and political WORLD, *he* can give account of all the discoveries, revolutions, and productions, contained in those four continents at least, which compose this terraqueous GLOBE; and leaving out marine enquiries—it is from *him* we must hope to obtain the clearest reasoning upon the distinctions made by nature and education betwixt man and man; the cause of their different colours, and their so sudden, or sometimes silent lapses from perfection to decay. His information now would be above all times desirable, as we are yet much perplexed concerning some customs of the old inhabitants of China; and it would be well for him at his leisure hours, to collate some obscure passages of the *Veidam* with the *Edda*, &c.” When this topic is exhausted, and others examined in turn, and the friend finds out that the gentleman passing by knew the WORLD only as a fruiterer

fruiterer in St. James's-street is capable of knowing it—from repeatedly hearing the debts, intrigues, connections, and situations of a few fashionable gentlemen and ladies, he ends the dialogue in disgust, that a creature superior, as he observes, in no mental qualification to the chairman who carries him home from his club of an evening, should thus be celebrated for so sublime a science as knowledge of the world.

' Let me not close this article without protesting that I never read the dialogue in my life but once, above thirty years ago, and that I only quote the turn of it, and must not be expected to remember words, or even periods. My imitation would be then *too* great a disgrace to his name whom I was early instructed to hold in the highest veneration: the design was too striking to be ever forgotten, and for the design alone do I mean to be answerable;—'twas done by me merely to gratify my recollection of past times and studies, whilst it served well enough besides to bring in our synonymy.

' Mr. Harris delighted much in writing dialogues. Those at the end of David Simple are his, and exquisite are they in their kind. There are some in the world of his and Floyer Sydenham's both, I believe, which have never been printed certainly—perhaps never destroyed.'

' TO WREST, TO DISTORT, TO PERVERT,

' If meant of language naturally enough follow the last article\*, yet will ignorance often show powers of this kind as plainly as science herself. Newspapers, magazines, and other periodical publications, are surprizingly skilful in the art of DISTORTING metaphor, and PERVERTING in its turn every figure of grammar and rhetoric; nor would it be difficult to WREST all their common places into a short passage by less violence than they are daily doing to their mother tongue, were we to say in imitation of a herd of novel-writers, Ricardo was a young fellow of *fine hopes*, and made it *his point* to cut a *figure* in the *treasury line*. His uncle being a man who saw things in a *right light*, undertook to put his boy upon as *respectable a foot* as any of his young companions of the *same stamp*;—on this head therefore, little more *needs be understood*, than that Ricardo under such *circumstances* was very happy, and soon drew aside the bright eyes of Miss Julia, daughter to his uncle's friend, a man of the *same description*—a *rough diamond*, but who, &c. Of such twisted, such DISTORTED, such dislocated language, every morning's literary hash presents us an example: nor is it necessary to look in print for these stored up allusions; every counting-house exhibits choice of metaphor, beyond all that Sancho's proverbs can pretend to; and I once was witness to a conversation of that kind, where a string of disjointed metonymy sent me out of the room to laugh, when I had heard what follows.

" Milo is expected to become a bankrupt soon,—have you endeavoured to get that money from him which is owing to our house?"

' *Ans.* " Why, sir, that fellow *did run upon a rope* to be sure, till at length he came to a *stand-still*; and they say will now very soon *sick in the mud*: when I heard that, being determined to *strike a great stroke*, you may be sure I thought it proper to *purge him pretty briskly*;

\* ON WRANGLING.

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but finding that the *gray mare was the better horse*, I resolved to wait till this morning, and then begin to *plough with the beifer*; which I shall most certainly set about directly *tooth and nail*."

' This jargon, which I defy a solitary scholar to construe, meant only that Milo had been expensive, and was in consequence of his extravagance expected to stop payment: that the clerk had tormented him for the money, but that Milo leaving his pecuniary affairs in the hand of his wife, the clerk resolved to call on *her* next morning, and either fright or persuade her to discharge the debt, by every method in his power.'

Many more articles are ably composed, and nearly all are rendered interesting; and we must own that, with all its defects as to depth of thought and accuracy of expression, we are acquainted with very few females, and not with many males, who are able to write such a book.

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ART. III. *Experiments on the Generation of Air from Water*; to which are prefixed Experiments relating to the Decomposition of Dephlogisticated and Inflammable Air, (*from the Philosophical Transactions, Vol. lxxxi. p. 213.*) By Joseph Priestley, L.L.D. F.R.S. &c. 8vo. pp. 49. 1s. Johnson. 1793.

**T**HIS little performance is the first, relating to science, which Dr. Priestley has given to the world since his philosophical labours were interrupted by the disgraceful riots at Birmingham in the summer of 1791. It is addressed to his valued friends, Messrs. Boulton, Watt, Keir, Withering, Galton, and Johnson, members of the Lunar Society at Birmingham; so called because it met every month, for the sake of convenience, on the Monday nearest to the full moon. From its size and imperfect state, this discourse seemed better calculated for a place in the *Philosophical Transactions* than for a separate publication:—but, in addition to the numberless mortifications which have wantonly been heaped on this respectable philosopher, the Royal Society (we are here told,) has shewn a determination to reject candidates merely on account of their supposed political principles, however strongly such persons have been recommended, or however distinguished by talents and virtues; and Dr. Priestley judges, from this sample, that his communications will no longer be acceptable to that learned body. It is thus that we find, in this as well as in other instances, that every public institution is liable to degenerate into an engine of party, and to defeat the ends for which it was originally formed. The corporation spirit is equally pernicious in science and in the arts.

As the first part of this essay has appeared already in the *Philosophical Transactions*, we need not review it again\*. In

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\* See Rev. for Sept. 1789, and Jan. 1792.

the second part, which attempts to prove the *generation* of air from water, we perceive Dr. Priestley's usual skill and assiduity in conducting experiments: but it is with regret that we are obliged to remark the same hasty conclusions, into which the ardour of his mind so often betrays him. He sets out with asserting that heat in a latent or fixed state is *essential* to all kinds of air; an ambiguous proposition, pretty generally admitted at present, yet founded on false theory and overstrained analogy. That the ærial substances in their ordinary state contain more of the element of heat than an equal quantity of solid matter, is a fact which comes under a more general principle; namely, that the portions of heat contained in different bodies follow some intermediate ratio between their masses and their bulks:—but, though the strong attraction for heat be a proper characteristic of the elastic fluids, it were rash thence to conclude that these derive their constitution from the addition of heat. It has never been proved, and indeed the contrary is evinced by very conclusive arguments, that heat combines chemically with bodies. As an agent to form new combinations among elementary bodies, heat, or rather a high temperature, is frequently employed; and it produces the effect by exerting a temporary repulsion that deranges the ordinary system of affinities, and gives birth to recent compounds which henceforth subsist by their own attractions and suffer the heat to circulate freely. From this view of the matter, it is evident that such permanent changes can never be effected, unless the substance subjected to the action of heat consist of at least more than two elements. When water, for instance, is converted into steam, under the ordinary pressure of the atmosphere, it requires, notwithstanding it consists of two ingredients, the continual application of heat to maintain its elastic form: if a third substance, such as red-hot iron, be interposed, a permanent resolution takes place, and hydrogenous gas is extricated.

An increased attraction for heat is the invariable consequence of dilatation, from whatever cause this proceeds; and so far is the application of heat from universally producing this effect, that it sometimes occasions quite the reverse. If a piece of clay be burned in a furnace, the humidity, which imparted somewhat of its rarity and held the argillaceous particles asunder, being expelled, the substance suffers a considerable contraction and a very sensible diminution of its attraction for heat.

We cannot help observing, on this occasion, that the doctrine of *latent* heat, whatever merit it be supposed by some to possess, has not only spread an air of paradox on chemical theories, but has created much confusion, and given rise to several essential mistakes. The disciples of Boerhaave asserted,

as an undoubted principle, that heat diffuses itself *equally* among bodies :—but when this was afterward discovered to be inconsistent with some striking facts, the philosopher, to whom chemistry owes so much, did not venture to reject the received hypothesis ; he admitted it in its full extent, and contented himself with introducing a distinction or annexing a supplementary clause. Instead of concluding, with Irvine and Wilcke, who took a comprehensive view of the subject, that heat tends to maintain merely its *equilibrium* among bodies according to their peculiar constitution and properties ; he ascribed a double office to heat, and represented one portion of it only as loose and cognizable by the senses, and the remaining portion as in a state of combination with the containing substance. This artificial and groundless distinction was evidently occasioned by a singular mistake ; viz. that the thermometer affords a proper measure of the heat of the body to which that instrument is applied ; whereas nothing can be plainer than that it only indicates the heat contained in its own bulb. Nor is the assumed hypothesis adequate to the explication of the phenomena ; for, to confine ourselves to the example so often urged, it is not enough that a quantity of heat becomes latent on the conversion of ice into water ; a certain portion of that element must combine with the water at each succeeding increase of temperature ; and consequently, however uniform in appearance, water must be perpetually changing its constitution ; a proposition which it seems difficult to admit :—but, if we were permitted to enlarge, we might bring forward some considerations which would set the matter beyond dispute. We return to Dr. Priestley.

Having observed that, after long and incessant boiling, water still continues to yield air, the Doctor was induced to suspect that the air is not merely extricated but actually formed by heat. His general method of conducting the experiments was to make the steam issue from the end of a tube of glass, or copper, under a glass receiver containing water ; when each bubble of steam collapsed into a small bubble of permanent air, nearly of the same standard with that of the atmosphere. Light was found to have no effect in the production of the air. Admitting these to be facts, Dr. Priestley concludes that ‘ the whole atmosphere may have been originally formed from water by means of heat, and that at present air may be produced by the action of the sun on the vapour of the upper region of the atmosphere.’ He infers, likewise, that water contains azote and oxygene, the two elements of atmospheric air ; and he seems not a little pleased at giving the final blow, as he imagines, to the system of the French chemists,

Notwithstanding

Notwithstanding the deference due to the opinions of this eminent experimenter, we can perceive nothing in the facts which he adduces that is not perfectly consistent with the received principles. Between air and water there is a strong mutual affinity; nor is the air detached from water, unless the application of heat, or the removal of pressure for a certain time, by communicating or restoring its elasticity, enables it to overcome the attraction of the water. The bulk of air, which Dr. Priestley obtained by boiling, at different times, the same quantity of water, varied extremely. Does not this shew that the air proceeded not from the boiling water, but from the water contained in the recipient?—but, to put this conjecture beyond all doubt, scarcely any air was obtained when the steam was received under mercury. In vain will it be urged that the water contained in the receiver was previously boiled, since in so large a quantity of water there would still adhere a portion of air sufficient for producing the effect. Even the apparent caprices of the experiment, which Dr. Priestley confesses himself unable to explain, serve to corroborate our general observation. 'If the steam be suffered to issue in a basin of water, more or less air is always formed:—but if the pipe be covered with water, so that the steam shall be condensed before it reaches the orifice, little or no air is produced; and the result is the same whether the tube be of copper or of glass, provided it do not exceed about one sixth of an inch in diameter. If it be above half an inch wide, air will always be formed, though the steam be condensed within it.' The reason is that, when the tube is very narrow, the heat evolved by the condensation of the steam is exerted in its full force only on the small thread of water nearly confined within the tube, and therefore scarcely any air is extricated: but, when the tube is sufficiently wide to admit a renewal of different portions of the fluid, each of them, coming in succession to be intensely heated, discharges its residuum of air, which collects at the top of the receiver.

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ART. IV. *Sectionum Conicarum Libri septem. Accedit Tractatus de Sectionibus Conicis, et de Scripturis qui earum doctrinam tradiderunt.*  
*Auctore* Abramo Robertson, A.M. ex Aede Christi Oxon. 4to.  
 pp. 376. 11. 1s. sewed. Elmsley.

OUR attention has unavoidably been too long diverted from this valuable work; which comprehends every thing that is of essential importance in the science concerning which it treats, and does credit to the judgment and application of the author. The learner will easily acquire, from this elaborate performance, a competent knowledge of the most useful properties of the conic sections; and those who have made a greater proficiency



in mathematical studies will derive, from various parts of it, no inconsiderable degree of satisfaction and improvement. The first four books, which contain those propositions that may be denominated the elements of conic sections, are more immediately adapted to the use of the learner; while the other three books will engage the attention of those who are desirous of making farther progress in the science, and of being sufficiently prepared for understanding the Newtonian philosophy.

The author begins, in the manner that has always appeared to us the most natural and scientific, with deducing the properties of the several sections from the nature of the cone, and from the various relations that subsist between lines that cut or touch its surface, or the surfaces of opposite cones. Having investigated these relations in a series of propositions, which the student will easily apprehend, he applies them to the demonstration of the more general affections of the curves, as they are exhibited on a plane. Many obvious advantages accrue from this arrangement; and the author has very judiciously adopted it. He has also, in conformity to the example of ancient mathematicians, pursued the geometrical method of reasoning; which is certainly preferable to those analytical processes, to which several modern writers of acknowledged eminence have resorted.

Having laid down the fundamental principles of the science in the first book, Mr. R. proceeds, in the three following books, to demonstrate the peculiar properties of the parabola, ellipse, and hyperbola. The fifth book discusses, more at large than could be conveniently done in the preceding books, the several properties relating to the diameters, foci, and directrices of the different sections. In the sixth book, the author demonstrates several properties that are common to the diameters of a parabola and lines parallel to the asymptotes of an hyperbola. He also investigates the properties of asymptotic parabolas, of trapezia inscribed in the conic sections, and of circles which cut or touch the sections. The subjects of the seventh book are similar sections, lines harmonically divided, circles having the same curvature with the sections, and the description of curves through given points. This book terminates with an explication of the method of finding two mean proportionals between two given right lines, by a parabola and circle, and of trisecting a given angle by an equilateral hyperbola and its asymptotes.

It will naturally occur to those who peruse this work with attention, that it was the primary design of the author to accommodate it to the apprehension of learners. This will be a sufficient apology for that minuteness and prolixity which cannot

not escape observation:—though this circumstance has unfortunately contributed to increase the bulk and expence of the work, without adding to its value in the estimation of proficients in the science of conic sections. A more compendious treatise on our author's plan is still wanted; and such might, we apprehend, be formed without much difficulty, by a judicious use of the materials contained in this comprehensive and elaborate work: if such a treatise were written in English, it would be still more acceptable; as there are many persons, desirous of acquainting themselves with this branch of mathematical science, who would wish to study it in a language that is most intelligible and familiar to them.

The Appendix contains an instructive history,—a history that, with respect to the collection and arrangement of matter, is new,—of the rise and progress of the science of conic sections, as well as of the discoveries of the most distinguished writers on this subject. It is divided into three chapters. The first gives an account of the knowledge which had been acquired before the time of Apollonius. The foundation of this science was probably laid by Menechmus, a disciple of Eudoxus, in his attempts for solving the famous Delian problem on the duplication of the cube; and it was farther extended by Aristæus, Euclid, Conon, and Archimedes. It is not easy to ascertain, at this distance of time and by means of the few authentic records which remain, what are the appropriate discoveries of each of these antient mathematicians. Menechmus, however, is said to have solved the Delian problem in two different ways; one of which was by means of two parabolas, and the other by a parabola and hyperbola with its asymptotes. This circumstance leads us to conclude that he must have had a considerable degree of acquaintance with the properties of these curves; and it is not unreasonable to imagine that others, whose writings and whose names are lost, might have preceded him in their attention to this science. Aristæus is said to have written five books on the conic sections; of which Euclid, his immediate successor, and, as some say, his disciple and friend, might probably avail himself in the four books which he wrote on the same subject. These were afterward collected and completed by Apollonius, who added four books, written by himself. Conon was also a writer on this subject, and is said to have discovered some properties of the conic sections, which were afterward more largely explained and more correctly demonstrated by Apollonius. Of the claims of Archimedes to several valuable improvements in this science, none who are acquainted with his writings can entertain a doubt; though they should not incline to acquiesce in the testimony of Heraclitus, his biographer,

pher, who ascribes the origin of this science to him ; and who asserts, without sufficient evidence and even in contradiction to Archimedes's own acknowledgement, that Apollonius availed himself of what he had written, and published the work of Archimedes as his own. It would lead us far beyond our proper limits to enumerate the various discoveries, besides the quadrature of the parabola, which occur in the writings of this antient mathematician. They are recorded in his works, to which every one may have access ; and our author has done ample justice to his merit. It is most probable that this science, like many others, was gradually augmented and improved ; and that each of those antient mathematicians, whose names we have mentioned, and others whose writings are lost, contributed to advance it to the state in which Apollonius found it. It has been commonly asserted, and very generally believed, that the terms parabola, ellipse, and hyperbola, were first introduced by Apollonius :—our author controverts this position :—but we still incline to adopt the opinion of those who think that, though the appellations of parabola and ellipse occur in the works of Archimedes, they were inserted after the time of Apollonius. They are found so seldom, and the periphrasis of the sections of right-angled, of acute-angled, and of obtuse-angled cones is so generally used, when it is natural to suppose that the other more concise appellations would have been substituted for them if they had been known, that we are disposed to acquiesce in the sentiments of Dr. Wallis, (see his Works, vol. i. p. 293.) and of others who ascribe the origin of them to Apollonius.

In the second chapter of his Appendix, our author proceeds to describe the different methods by which writers on this subject have investigated the principal properties of the various sections of the cone. Some have deduced them from the description of the several curves on a plane : others have considered them as they result from the section of the cone itself. This latter method Mr. R. very justly prefers. The antients also seem to have adopted it. Those who preceded Apollonius used only the right cone ; and, allowing no other method of cutting it besides that which supposes the intersecting plane to be perpendicular to one of its sides, they were under a necessity of having recourse to three different cones, viz. those whose vertical angles are right, acute, and obtuse, in order to obtain the curves that are now denominated the parabola, ellipse, and hyperbola. Apollonius first shewed that the three curves might be deduced from the same cone, either right or scalene, by merely varying the inclination of the intersecting plane with respect to one of its sides. This was a very important and useful discovery, and gradually led to the extension of this science,

science, and to the easy investigation of the many properties of the several curves. Apollonius was born at Perga in Pamphylia, and lived in the time of Ptolemy Evergetes, king of Egypt, whose reign commenced in the year 247 before Christ. He was therefore about 40 years later than Archimedes. He learned geometry of one who was taught by Euclid himself; and he published eight books on the conic sections, four of which remain in the original Greek. The other four were lost for many ages, but three of them were recovered by means of Arabian manuscripts; so that there are now seven books extant. Dr. Halley has published these, with a Latin translation, in his valuable edition of Apollonius's Conics, printed at Oxford in 1710; and he has attempted to supply the eighth book, concerning which he says. (see his preface, p. 3.) that, if it does not perfectly agree with the original, it is not very different from it. So highly esteemed was Apollonius's treatise among his contemporaries, that he was denominated, on account of it, "the great Geometer." How much it was valued by the Greeks appears by the commentaries of Pappus, Hypatia, Serenus, and Eutocius; nor was it in less esteem among the Arabians and Persians.—The first person in later times, who directed any particular attention to the science of conic sections, was Mydorgius, who published two books on the subject at Paris in 1631, and two other books in 1641. It was his intention to have added four other books, but it does not appear that he ever completed his plan. De la Hire, Regius Professor of Mathematics at Paris, was the next writer who distinguished himself by his labours in this department of science. His *Commentarii de Sectionibus Conicis* were published at three different periods, viz. in 1673, 1679, and 1685. The last edition was his principal work, and is divided into nine books. The general principle, on which his whole system is founded, is demonstrated in the 4th proposition of the 2d book. It is this—that all parallel right lines, howsoever drawn and terminated on both sides, either by a single section or by opposite sections, are bisected by a right line, which is called the diameter of the section of these parallels.—James Milnes, A. M. in a work entitled *Sectionum Conicarum Elementa Nova Metodo demonstrata*, and published at Oxford in 1702, availed himself of the treatise of De la Hire, though he differs from him and other writers in his method of deducing the primary properties of the curves. The general principles which he adopts are demonstrated, in all the sections, by means of the asymptotes of an hyperbola.—Of all the writers, who derive the fundamental properties of the several sections from the cone, our author gives the preference to Dr. Hamilton; of whose excellent treatise he has made very considerable

considerable use, without introducing any alterations in the primary propositions, besides those that were thought necessary for adapting them to the apprehension of learners. The method which Dr. Hamilton adopts was first proposed by Guarinus, and published at Turin in 1771; and the propositions which illustrate it were recited in Jones's *Synopsis Palmariorum Matheseos*, published at London in 1706. Our author, however, acquits Dr. Hamilton of plagiarism, and considers him as no less an original discoverer than Guarinus, who does not seem to have perceived the extensive application and use of the principles which he had discovered.

The first person, who deduced the primary properties of the conic sections from a description of the curves on a plane, was Dr. Wallis, in a treatise published at Oxford in 1655, and reprinted in the 1st volume of the collection of his works, p. 291—354. The first part of this treatise investigates some of the principal properties of the curves from a view of them, as sections of the cone. The second part comprehends an illustration of the new method which he proposes of deducing their properties from the fundamental equation of each curve, as it is described on a plane. The fundamental equation expresses in algebraic terms the primary property of each curve, or that from which its appropriate name was deduced by Apollonius; and from these equations respectively Dr. Wallis investigates, by an analytical process, the other principal affections of the curves. De Chales, in his *Cursus Mathematicus*, published at Lyons in 1674, pursues a similar method, and assumes the equations, expressing the relation between the abscisses of the diameter and their corresponding ordinates, as definitions of the curves; and from these principles he investigates the other properties by a method more geometrical than that of Dr. Wallis. In this connection Mr. R. refers to a treatise of the famous John de Witt, published at Amsterdam in 1659, and intitled *Elementa Linearum Conicarum*; in which he proposes, by a variety of lines and by a very complicated motion of them, not at all adapted to the conception of learners, to describe the several curves on a plane. This work, executed by the ingenious writer at the age of 23, does great honour to his abilities: but his method of constructing the curves, and of deducing their several properties, is so abstruse as to afford little advantage to those who are not proficient in this science. De la Hire, in his *Nouveaux Elements des Sections Coniques*, published at Paris in 1679, supplied the defects of De Witt's treatise, and, pursuing the general principles suggested by that writer, rendered them more intelligible, and more capable of general application. He considers each curve as described on  
a plane:

a plane: but his method of actually describing it, and of investigating its properties, is much more simple and easy than that of De Witt. In describing the parabola, he uses two equal lines, meeting in the same point of the curve, one of which is drawn to the focus and the other at right angles to the directrix. The principles which he adopts for describing the ellipse and hyperbola are well-known properties of these curves; viz. that in the former the sum, and in the latter the difference of two lines, drawn from the foci to any point in the curve, will be equal to the transverse axis. From these plain and easy methods of construction, he deduces the primary affections of the curves. Many of our most approved writers have adopted his method.

In the third chapter, Mr. R. recites several discoveries and improvements both of the antients and moderns, relating to the axes, foci, directrices, asymptotes of the hyperbola, similar sections, the quadrature of the sections, osculatory circles, and the description of the sections on a plane, which he had not noticed in the former chapters. In this part of the appendix, he has taken occasion to pay a just tribute of respect to those who have enlarged our acquaintance with the properties of the conic sections: but for farther particulars we must refer to the work itself, which the mathematical reader will peruse with pleasure and advantage.

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ART. V. *The Poems of Baron Haller.* Translated into English by Mrs. Howorth. 12mo. 2s. 6d. sewed. Bell, Oxford-street.

THE merit of Haller as a physiologist has placed him high among the benefactors of his species. An almost superstitious goodness endeared him to his neighbours. It is interesting to study the minds of such men in their moments of relaxation, and to contemplate the occupations of their leisure. Although poetry was with him a secondary pursuit, and although he was very eminent in this walk only while the sectators of the Muses were few in Germany, yet his productions are far from wanting that interest which great powers of language, a knowledge of nature the most varied and accurate, and a warm moral zeal, cannot fail to bestow. They farther recommend themselves to the English reader by an industrious resemblance to those of Pope, whose didactic works were Haller's favourite study.—The volume before us contains the principal but not all the poems of Haller; an elegy on the death of his second wife, several fables, some inscriptions, and other compositions of no great importance, being omitted. Four of the pieces are given in verse, and the remainder in prose: the latter appear to us the most successfully rendered.

As

As the Doris passes for the most beautiful, and the Alps for the most sublime, of Haller's poems, we shall insert a fragment of each. The opening of the first of these poems, rendered literally, would run thus:

"The light of day is grown dim: the purple, that sparkled in the west, fades to a fallow grey. The moon lifts her silver horns, the cool night strews her poppy-kernels, and flakes the thirsty world with dew. Come, Doris, come to yon beech-trees; let us visit the silent glade, where nothing stirs; save when the amorous breath of Zephyr animates the weak leaves of the boughs, and beckons thee," &c.

These lines are thus elegantly paraphrased by the translator:

'Now falls the splendour of the day!  
In the west a vapour grey  
Succeeds the clouds of glowing red  
Which Phœbus' parting glance had spread.  
The Moon, of eastern waves new-born,  
Shews on high her silver'd horn,  
And beneath her doubtful light  
Sheds the sober-mantled Night,  
Her poppies, and her pearly dew,  
Exhausted nature to renew.  
'Come forth, O Doris, lovely maid!  
Here let us seek the beechen shade.  
Soft Zephyrus' carefing gale  
Calls us to this hidden vale,  
Where its breathings, full of love,  
Softly through the light leaves move.'

Surely, however, the exquisite *Wo nichts sich regt als eich und du* of the original should not have been wholly passed over.

The following picture is from the Alps:

'An old man, whose venerable looks add an interest to all he utters, describes the battles he has seen, counts the colours which were borne away, marks the trenches where the enemy retired, and repeats the name of each several engagement. Our grandfathers formerly bore witness to his valour: the weight of a whole century has bowed down his body, and elevated his soul: he is the living image of his ancestors, whose arms wielded thunder, and who bore their God in their bosoms. The young men listen to him with astonishment, and discover by their gestures a noble emulation even to surpass his deeds.

'That man, alike venerable for his age, is the living law and the oracle of the people. He makes former occurrences pass in review before their eyes; and shews them degenerate nations presenting their necks to the yoke, and the vain splendour of courts devouring the subsistence of the people. He describes the brave Tell trampling under foot the oppressive sceptre, whose sway is still acknowledged by half Europe. "Despotism," cries this rural philosopher, "is the parent

parent of want: the lands of Italy, formerly so fertile, are now insufficient to clothe their miserable inhabitants; while a less favoured region, strengthened by liberty and internal union, maintains itself in opulence and safety, unassisted by numerous forces."

In rendering one more of the German poets accessible to English readers, Mrs. Howorth has bestowed considerable service on literature.

ART. VI. *The Antiquities of Ireland*. By Francis Grose, Esq. F. A. S. Vol. I. Super-Royal 4to. 5l. 14s. Boards.—Imperial 8vo. 4l. 2s. Boards. Hooper. 1794.

IT may be necessary to introduce this splendid work to our readers, by transcribing part of the preface of Mr. Ledwich, the ingenious editor:

“When the late Captain Grose had finished the *Antiquities of England, Wales, and Scotland*, he turned his eyes to Ireland, *who* seem'd to invite him to her hospitable shore, to save from impending oblivion her mouldering monuments, and to unite her, as she ever should be, in closest association with the British Isles.—The Captain arrived in Dublin in May 1791, with the fairest prospect of completing the noblest literary design attempted in this century. As I had then just published a large collection of *Essays on the remoter antiquities of Ireland*, he naturally sought my acquaintance on his coming to this city (Dublin). His good sense, easy manners, and sportive hilarity, always made an instantaneous and decisive impression in his favour.—I confess I was pleased and flattered by his application, and permitted him to draw freely on the little stores I possessed: but, alas! death closed all our pleasing hopes before the end of the month, and left the world to lament the loss of the eminent abilities and social qualities of this amiable and excellent man.

“The worthy and spirited publisher, who has also paid the great debt of nature, immediately solicited my aid to carry on the work, Captain Grose having written and printed but seven pages of descriptions. He reminded me of the promise I had made to his deceased friend, and stated the large sums he had already expended in paper and engravings; and that it would be no small instance of patriotism to stand forward on this occasion. I acquiesced; although, besides the fatal interruption which this engagement gave to the history of Ireland on the plan of Dr. Henry's *History of England*, in which I had made some progress, I was well aware of the difficulty of the undertaking. Ireland, the seat of turbulence and discord for five centuries, and attached to barbarous municipal laws and usages, which occasioned a perpetual fluctuation of property, preserved, except imperfect traditions, but few memorials of her ecclesiastical and military structures: those, that survived the ruins of time and internal convulsions, being sparingly scattered in worm-eaten records, and on the pages of history: the labour of collecting these, was greater than those who have not made the experiment will believe; and after all, for the reasons assigned, the result was by no means satisfactory: I speak particularly



particularly of the history of the castles.—Imperfect as these accounts are, they will be found of some value to the antiquary and historian, while they open an untrodden path to future and more successful inquirers. In the Introduction to the Pagan and Monastic antiquities, I have in a great measure abridged what I before gave in the *Essays*, because my most careful researches supplied nothing more apposite or authentic; the Introduction to the military antiquities never before appeared.—Prefixed to the succeeding volume will be an historical account of our ancient architecture and sepulchral monuments.\*

As we have already paid a respectful attention to Mr. Ledwich's *Essays* on the remoter antiquities of Ireland, (see our XIth vol. p. 30. 197.) whence the introduction to the Pagan and Monastic Antiquities, which form the commencement of this volume, is chiefly taken, we now proceed to his account of the military antiquities; which contains many curious and interesting particulars:

\* One of the strongest proofs (says our author) that can be alleged of the uncivilized state of the ancient Irish, is our little knowledge of their military affairs; few memorials of them survive, and these are widely dispersed.—Our antiquaries seem to have relinquished this as a hopeless subject, for the best and latest of them give us but little on this curious topic; yet, that greater industry and minuter application could effect more than has hitherto been done, the following pages will probably evince. I shall consider the art military, as practised by the various colonies who possessed Ireland.

\* The Celtes, the primeval inhabitants of this isle, were a timid and unwarlike race. At first, few in number, they wandered over the country without infringing the bounds, or exciting the jealousy of their neighbours. As they multiplied, contentions arose, terminating in acts of violence and petty warfare. Offensive weapons of some sort must have been used, but what these were, neither remains, nor the language of the people, enable us positively to determine. Of *metals* they were totally ignorant.—The Irish call a sword *colg*, and *gen*, neither conveying any appropriate idea, but the general one of cutting and hurting, which is applicable to every offensive weapon, whether of wood, stone, or metal. *Claidbeamb* and *duibgeann*, other names for the same instrument, are the Latin *gladium* and the Danish sword; and *lann*, a lance or spear, is the Latin *lancea*. Even the stone-hatchet or axe, in Irish *tuadh* and *tuagh*, is obviously the Teutonic *tuygh*; and yet this weapon is the only one to which the Celtes could, from its shape and material, lay any just claim. This word means arms of any kind, *biail*, the other name of the hatchet, is the Swedish *beyel*. These instances sufficiently instruct us, that the military weapons of the Celtes were of wood or stone, and that they lost their names when those of metal were introduced by the next colony. The stone-hatchet and stone spear-head certainly belong to the Celtic period.

\* The fortifications of the Celtes were such as might be expected among woodlanders, a spot surrounded by felled trees, or a ditch; they have no word in their language expressive of a work of lime and stone.

stone. Lhuyd, in his *Synonymes to Castellum*, gives *tonnach, babbun, daingean*, all denoting earth defences surmounted with stakes.'—

'The *Firbolgs*, or second colony, arrived here in a remote age, from the continent, and extended their power almost over the isle, yet by such slow degrees as not entirely to extinguish the Celtic language or manners, though greatly altering both from their pure original. Skilled in metallurgy, and long celebrated for the fabrication of warlike weapons, they gave Teutonic names to metals, which were adopted into the Celtic vocabulary, and remain to this day incontrovertible proofs of the source from whence they were derived.'

Mr. Ledwich justly ridicules Keating for his pompous account of the national militia of the *Firbolgs*, which amounted in time of peace to 9000 well-disciplined men, commanded by Colonels, Captains, Lieutenants, and Serjeants; and no soldier was to be received who had not a poetical genius, and was well acquainted with the twelve books of poetry!

'If these wonderful legions were established seven centuries before the Christian *Æra* by Seadhna our monarch, how came a few Belgic adventurers, many ages after, to make a lasting settlement in this kingdom, and possess the whole province of Connaught? Where were the *Fine-Eirion*, or national militia, when, in the eighth and ninth centuries, the Ostmen over-ran the country? or in the twelfth, when sixteen hundred Welchmen marched triumphant through every part, and laid the foundation of the English government?

'From the particular history of the Munster monarchy, minutely detailed, and from the political constitution of Ireland at the arrival of the English, it is evident the latter was military or feudal. A Brehon law expressly mentions the connection between a Prince and his chief warriors; and the same subsisted between the Toparch and his tenants,'—'To secure themselves, and extend their possessions, our *Firbolgs* instituted the policy of their native country, establishing a feudal tenantry throughout their conquests: necessity obliged the Celtes to pursue the same plan. When the heads of clans or tribes mustered their soldiers, before they set out on a campaign, they elected a *firthoga* or leader, exactly similar to the Anglo-Saxon *heretoga*.'—'The Irish army was composed of cavalry, infantry, and war chariots; the two first are noticed by Giraldus Cambrensis at the coming of the English, but not the last.—The infantry were divided into heavy and light armed.'

As the Belgæ, who opposed Cæsar's invasion of Britain, had chariots, the *Firbolgs*, a part of the same people, could not be without them.

'Let us then, (continues Mr. L.) examine the arms of our *Firbolgian* ancestors. These at first were imitations in metal of the Celtic weapons. Bishop Lyttleton and our best antiquaries are decidedly of opinion, that hatchets and spear-heads of stone were the arms of the aboriginal inhabitants of these isles, and they have been discovered in every corner of them; and Doctor Lort very justly conceives the brazen Celts or hatchets are copies of the stone ones, for they exactly agree.'

The Firbolgs, as was before hinted, were well acquainted with the manipulation of metals, and the armourers art: however a few weapons were alone necessary for an uncivilized people. Giraldus Cambrensis, who with his countrymen bore a part in the Irish wars towards the conclusion of the twelfth century, is our best authority for the military weapons of the ancient Irish. He says they had long lances, two darts, broad axes, and threw stones with great quickness, force, and effect.'—

'The forts common in this period will be seen to be perfectly consistent with the rude state of the military art among the Firbolgs, though very superior to those of the Celtes. The Irish, who retained the customs of the latter, Cambrensis tells us, had no castles, their woods served them for camps, and their marthes for ditches. However they learned from the Firbolgs to take refuge on hills, as Cæsar says the Britons did. These were conical rising grounds, which were encircled with a single, double, or triple entrenchment, and which afforded ample protection; such were the infinite number of high round forts every where to be met with, and by Cambrensis expressly ascribed to the Ostmen.—The size of these earthen forts varied with the number and power of the clan; some are but eighteen or twenty yards in diameter, others cover as many acres.'—

'One curious and unnoticed circumstance in the history of these Ostmen is, their introduction of cement in buildings in the ninth century. Thurges, Torges, or Thorgils, whose history has been disembarassed from the obscurity in which national writers have involved it, after subduing Ireland, castellated it throughout, placing garrisons in every part to secure the obedience of the natives. Not relying solely on earthen works, he formed many of lime and stone, and with such fortifications the Ostmen particularly strengthened their maritime cities. Thus in Waterford they had Turgis's, Magnus's, and Reginald's towers, names fully indicative of Norwegian or Danish origin.'—

'During this Firbelgian period, which extends above fourteen centuries, so numerous were the Celtes in this isle, and consequently so strong the tincture of their customs and manners, that notwithstanding the many improvements practised daily by foreigners among them; they slowly adopted the useful and necessary arts, which make life comfortable and adorn society. A very singular system of municipal laws excluded civilization, and perpetuated ignorance and barbarism among the natives. From these it was impossible for them ever to emerge; so that the greatest blessing Providence could bestow on this isle, was the granting it to a people, whose policy and manners were quite unlike those of the Irish; and this people WERE THE ENGLISH OR NORMANS.'

From these quotations from the Introduction to the military Antiquities of Ireland, we doubt not that our readers will form a favourable opinion of the learning and judgment of the author, which will be confirmed by the entire perusal of the work.

In this volume, we have 140 engravings of antient abbies, castles, and some pagan antiquities, the greater part of which are in a very ruinous state; yet some of them exhibit specimens of a noble

noble style of architecture,—among which we may reckon Boyle Abbey in the county of Roscommon, founded in 1161 by Maurice O'Dubhay, for the Cistercians.

Lusk Church, about 12 miles north of Dublin, is very curious and uncommon. This structure consists of two long aisles, divided by a range of seven arches. The east end is the parish church. At the west end, is a handsome square steeple, three angles of which are supported by round towers; and near to the fourth angle is an insulated round tower, in good preservation, which rises several feet above the battlements of the steeple.

The Cathedral Church of St. Canice, in the county of Kilkenny, is said to have been begun in 1180: Bishop Mapilton, in 1233, and St. Leger, who succeeded him, completed the fabric: the latter died toward the end of the reign of Edward the First, when the prevailing taste was *immoderate length in the windows*, rising as high as the vaulting, and ornamented with coloured glass. The windows of this cathedral are in this style, but have been shortened. Bishop Ledred, in 1318, fitted up the windows of the cathedral, and particularly the eastern window, in so elegant a manner, and adorned it with such curious workmanship, that he left it unrivalled in the kingdom. Rinuccini Archbishop of Firmo, (and Nuncio from the Pope to the confederate Catholics in 1645,) who came from the natal soil of the fine arts, was so much attracted by its beauty, that he offered for it the large sum of 700l. and esteemed it not unworthy of Rome itself, whither he intended to send it: but neither the high rank and influence of the Prince of Firmo, nor the distresses of the times, could prevail on the Bishop or Chapter to part with this ornament of the country. The window contained the history of Christ from his birth to his ascension; the other windows, though much inferior, were enriched with various figures and emblems. This exquisite piece of art at length fell a sacrifice to the barbarism of the times; being demolished by the Fanatics in 1650.

The Abbies of Ballintubber and Buryshool, in the county of Mayo, may be considered as very noble ruins; and on entering the present remains of Dunbrody Abbey, in the county of Wexford, the mind is impressed with a reverential awe, to which the solitude and wildness of the place contribute. The walls of the church are nearly entire, as is the chancel: in the church are three chapels vaulted and groined: the great aisle is divided into three parts by a double row of arches, supported by square piers; the inside of the arches have a moulding which springs from beautiful consoles. The tower is rather low in proportion to the building, and is supported by a

grand arch, very little inferior to that of Boyle and Ballintubber. The foundation of the spacious cloisters alone remains.

We must refrain from mentioning many magnificent ruins, perhaps equally deserving notice with those which we have particularized: but we shall extract the account of MacDermot's Castle, which will probably gratify those of our readers who are fond of the romantic:

' This Castle stands in MacDermot's Island, in Lough Key, county of Roscommon: the island is circular, and fortified with a wall fourteen or fifteen feet thick, so that there is no landing on the isle but at a breach in this wall. It contains, with much wood, a square castle, so covered with ivy that not a stone can be seen on the outside; and the inside is so ruinous, that no judgment can be formed of the mode of building or workmanship. It obtained its present name from one of the ancient toparchs of this country, who through jealousy always confined his wife in this sequestered island while engaged in warlike expeditions: her lover, however, despising every obstacle that sea and walls presented, swam frequently from the main land to visit his insular fair one.'

We must now, for the present, take our leave of this interesting and very elegant work; not without expressing our approbation of it in unqualified terms, and most sincerely wishing that, in the prosecution of this laborious undertaking, those who are concerned in it may meet with the encouragement which the abilities, learning, and ingenuity displayed in the present volume so well deserve.

The plates, generally speaking, possess great merit, in respect both of drawing and engraving; and they reflect no discredit on the justly admired works of the celebrated Captain Grose, to whose primary design, and actual commencement of the execution, this noble view of the Antiquities of Ireland owes its existence.

We shall close this account with a transcript of a passage relative to the ORIGINAL AUTHOR of the design; who was interred in the church of Drumcondra, near Dublin, viz. ' On the 18th of May 1791, were deposited here the remains of the much lamented Francis Grose, Esquire; whose mental endowments and social qualities had long procured him the admiration of the public, and endeared him to a numerous circle of friends. The idea of illustrating the history and antiquities of the British isles, by existing monuments, was noble and magnificent; while it shewed the vast capacity of his mind, the execution of it demonstrated that talents only like his were adequate to so arduous an undertaking. The lovers of the fine arts in Ireland, with a generosity becoming a brave and enlightened people, are about to erect a monument to his memory, and an account of his life and writings is preparing for the public.'

*"Semper homines, nomenque tuum laudesque manebant."*

ART.

ART. VII. *Elements of the Art of Dyeing*. By M. Berthollet, Doctor of Medicine, of the Faculties of Paris and Turin, &c. &c. Translated from the French by William Hamilton, M. D. Physician to the London Hospital, and Lecturer on Chemistry. In 2 Vols. 8vo. 10s. Boards. Johnson. 1791.

OUR attention has been so long detained from this publication, by others which the circumstances of the times seemed to render more immediately interesting, that our intended account of it may now with propriety be greatly abridged; especially as another work has been recently advertised, which must soon bring the subject again under our consideration\*.

M. Berthollet is justly esteemed one of the best chemists of this or any other age; and an elementary treatise from him, on a subject so truly chemical, can scarcely fail of obtaining that general notice to which we think the present work eminently intitled. The author has here explained the abstruse operations and wonderful effects of this curious art, according to the new system of chemistry; and we think that he has applied its principles, with a few exceptions, sagaciously and justly to these objects, so as to afford much useful instruction both to the philosopher and the artist: who will find many of the effects of different gases, especially of vital air or oxygene, in producing as well as in varying different colours, clearly and satisfactorily stated; though we suspect that the author must have been mistaken in ascribing the destruction and the decays of colours, so generally as he has done, to a *combustion*, which he supposes the latter of these airs to produce, by combining with the several colouring matters.

M. Berthollet has given a very accurate and sufficiently copious history of the chemical agents employed in dyeing; and he has improved the history of the art itself by some facts which were new to us:—but he must have committed an error in stating that the first collection of processes used in dyeing had been printed at Venice, under the title of “*Maniegola del Arte di i Tintori*,” so early as the year 1429, because the art of printing was not discovered until some years afterward.

We feel no hesitation in pronouncing M. Berthollet's work to be greatly superior to every thing before published on the subject; and we think that Dr. Hamilton's translation has in general been well executed. It has, besides, the advantage of a copious index, (which the original wants,) together with

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\* *Experimental Researches concerning the Philosophy of Permanent Colours*; by Dr. Bancroft. We shall speedily give an account of this work.

explanations of the new chemical terms employed by the author ; and also a description and drawing of an apparatus, recommended by the translator, for distilling the oxygenated muriatic and other acids.

ART. VIII. Dr. Crumpe's *Essay on providing Employment for the People, &c.*

[Article concluded from p. 298.]

**T**HE two great sources of employment for man Dr. C. states to be *commerce* and *agriculture* ; and he considers by what means the system, on which each ought to be conducted, may be rendered most beneficial to society. Under the title *COMMERCE*, he treats of manufactures, imports, and exports ; and he shews the impolicy of high duties on articles of importation : which, though they may favour a particular branch of trade or manufacture, do not promote general industry, nor increase the general capital of a country.

Speaking of the restraints laid on the importation of articles from different countries, he most unequivocally condemns the system by which one nation is treated with more favour than another : it savours more, he says, of the petty shopkeeper's practice, " give me *your* custom and I will give you *mine*," than of the wisdom of an enlightened people with enlarged understandings. He thus expresses himself on the subject :

' Although it were certain, in the first place, that what has been called the balance of trade between any two countries, supposing their commerce free from all restrictions, was in favour of one of them, it by no means follows that the trade with such a nation would be unfavourable to the other ; or that the *general* balance of its commerce would be thereby turned more against itself than if the usual restrictions on importation were adopted. On the contrary, " if the wines of France, for example, are better and cheaper than those of Portugal, or its linens than those of Germany, it would be more advantageous for Great Britain to purchase both the wine and the foreign linen which it has occasion for, from France, than of Portugal and Germany ; though the value of the annual importations from France would be thereby greatly augmented," and the amount of the apparent balance of trade in its favour increased, " the value of the *whole* annual importations" into Great Britain, " would be diminished, in proportion as the French goods of the same quality were cheaper than those of the other two countries ;" and of consequence the general capital of Great Britain, the general fund for the employment of its inhabitants, would be increased in proportion to the sum saved by purchasing certain articles cheap in one country rather than dear in another.'

Commerce, with all its advantages and all its manufactures, Dr. C. considers only as the handmaid of *agriculture* ; it is the latter,

latter, he says, that sets the active powers of a nation in motion, furnishes the greatest share of employment to the people, and lays the foundation of that species of wealth which even war itself can scarcely ever destroy. He illustrates and supports this doctrine by the following statement, which history shews to be true :

‘ The Netherlands in general, and the province of Flanders in particular, though now cultivated and improved to the utmost, afforded at one period a very different prospect. The vast forest of Ardennes, of which some small but ornamental remains still continue, overspread and rendered useless almost its whole extent. The Counts of Flanders were, on this account, stiled the Foresters of Flanders. The country was, beside, covered with marshes and stagnant waters. The Scheld, unrestrained by the hand of man, overflowed its level banks, deluged the neighbouring plains, and rendered them at once both desolate and unhealthy. Agriculture has effected the wonderful change now observable : introduced first by the Monks, and adopted afterwards by the peasants; it made rapid advances to perfection, in proportion as the latter were relieved from the feudal oppression, and secured from the rapacity of their lords. The manufactures afterwards established in the cities of Flanders afforded additional encouragement to the cultivation of the country. They doubly promoted its progress to perfection: the husbandman, secure of a ready market for his productions, in the rising consumption of the crowded towns, was invited to increase his exertions; and, by augmenting his capital, was enabled more effectually to execute the necessary improvements in his farm. The adventurous merchant, not finding sufficient scope for the employment of his wealth in commerce, or allured by the natural attractions of the country, exerted the same spirit in cultivation he did in trade, and, by securing his riches in the soil, rendered their benefits permanent to future generations. The princes of Flanders afforded peculiar encouragement to these exertions, and judiciously bestowed premiums on those who excelled in the most useful of all occupations. The effects of so fortunate a combination of circumstances soon became visible. As early as the twelfth century, the forests of Flanders were extirpated; canals were formed, which at once drained the country, and opened a communication between its most distant districts. The Scheld, restrained to its proper bed by the necessary precautions, no longer desolated the country it should enrich; the soil was laid open to the beneficial influence of the atmosphere; and Flanders became the most fertile and cultivated portion of Europe.

‘ A variety of well-known causes, not here necessary to be enumerated, have deprived those countries of the commerce which they once possessed; their agriculture, however, feels no decay, and still affords employment to the numerous inhabitants. The manufactures of Louvain have disappeared; the trade of Antwerp is extinct; and many of its other cities have been depopulated; but the fields of Flanders retain their fertility: their population is augmented almost beyond parallel, and they afford an irrefragable proof, that agri-



culture is the most solid basis of national prosperity. Even the ravages of war are not able to deprive agriculture of the firm possession of the soil which it once obtains. In the sixteenth century, a period the most unprosperous to these provinces, when all their other arts declined or disappeared, the cultivation of the earth retained its native vigour : during the almost continued tranquillity of the present, it has progressively advanced to still higher improvement. Their husbandry (if not injured by late commotions) is now unequalled in any part of Europe ; their population surpassed by none ; their inhabitants feel no want of employment ; and their comfortable habitations, wholesome food, and the decent competence they enjoy, express, in strongest terms, to the delighted traveller, that each shares the plenty which pervades his fields.

‘ The present state of Lombardy and Tuscany would lead us to similar conclusions. Though the misfortunes of Italy, in the fifteenth and sixteenth century, considerably injured the commerce and manufactures of their cities, the surrounding country is still one of the most cultivated and populous in Europe.’

In his second part, Dr. C. applies his general principles to the case of Ireland ; and here we shall discover how invaluable a good government is to a country, by seeing to what a deplorable state a bad one has reduced an island capable of being made highly flourishing both by agriculture and commerce. ‘ Placed, as it were, between the new and the old world, possessing an easy communication with the ports of the former, and contiguous to the shores of the richest districts of the latter, it would seem destined by nature to enjoy a considerable portion of that commerce and intercourse between both, which have been the source of riches, employment, and industry to so many nations.’ but the bounty and the views of nature have been counteracted by various circumstances, which have contributed to keep Ireland in a state of abject poverty. Jealousy, in England, was alarmed lest her sister should rival her in trade, and become so powerful as to break the connection that bound them to one king, and united them in one empire. This jealousy was seconded by the religious divisions among the Irish themselves, embittered by the reflection that one set of men possessed estates from which the others had been, as they said, unjustly ejected ; the consideration of their precarious titles made those in possession look to England for support ; and England, feeling how necessary she was to them, was enabled to dictate the terms of her protection. Thus, that the *ins* might be kept in, and the *outs* prevented from getting in, both were deprived of their political liberty and of its consequences ; while the kingdom lost its trade and its manufactures, and was consequently deprived of the means of acquiring a share of wealth proportioned to its extent and population. This system, however, about fourteen years

years ago, began to totter, and is now, fortunately for Ireland, and we think fortunately for England, almost completely destroyed; and, probably, before the close of this century, no vestige of it will remain. That Ireland is naturally more fertile than England, is a proposition maintained by Mr. Arthur Young; who, having, in some measure, examined the soil of both countries, speaks from his own observations:

“There are people,” says he, “who will smile when they hear that, in proportion to the size of the two countries, Ireland is more cultivated than England; having much less waste land of all sorts.—Natural fertility, acre for acre, over the two kingdoms, is certainly in favour of Ireland.”

Having given an account of the advantages attending the situation, soil, and climate of Ireland, Dr. C. observes that the inhabitants have little or nothing with which they can reproach *nature*; and that, if they be deficient either in exertion or employment, the causes are to be sought only in some political defects, which ought to be developed and corrected.

Drawing a picture of the lower Irish, he says that the two leading and naturally allied features in their character are idleness and inquisitiveness. From idleness arises poverty, which leads to low pilfering, cunning, and lying, to which the lower classes are addicted; as they are also to drunkenness and rioting. Their fairs are frequently the scenes of disturbance and bloodshed: fired with the fumes of whiskey, one neighbour quarrels with another; the friends of each rise in the cause; *their* relations and acquaintances, from a clannish principle, inevitably fall in as parties; till the quarrel, spreading in compound progression, includes perhaps a majority of the whole multitude. He admits, however, that instances of this nature are every day becoming less frequent.

The lower Irish entertain little respect for law, and are always disposed to liberate rather than to secure offenders. It must surprize an Englishman, who sees a single constable take a felon, charged with a capital crime, through the streets of London, from the gaol to the magistrate's office, and back again, to hear that even in Dublin it is generally necessary that a military guard should attend prisoners to their trials as well as to their punishments, lest they should be rescued by their friends, who would certainly be rather encouraged than restrained by the multitude. To the philosopher, however, nothing appears in this but a natural effect of a natural cause. Man cannot be well disposed toward his oppressor. For the last hundred years, at least, the lower classes of the Irish, and many of the higher, found in the law a system of oppression and not of protection; it was natural, therefore, that they should not love that by which

which they had been injured. Law, when it sheds protecting influence round it, cannot fail to be respected; and a growing respect for it has for this reason been experienced of late in Ireland.

Such is the picture that Dr. C. draws of the Irish. The qualities which he ascribes to them evidently tend to the discouragement of industrious pursuits, and to the obstruction of employment: but he does not mean this as a general picture of the nation. 'Many good qualities serve to counterbalance the above defects; but they partake more of the energy of courage, the warmth of patriotism, and generosity of hospitality, than the cool, considerate, and prudent perseverance of industry.'

Like a philosopher, not satisfied with a superficial consideration of his subject, Dr. C. enters deeply into it, and accounts for the general dissipation, extravagance, and want of industry, in the middle class of people in Ireland, in the following manner:

'One fruitful source of the appearances described, is the general character of the ancestors of the present race. Soldiers of fortune, and unacquainted with industrious pursuits, their settlements and possessions here were obtained, not by the gradual operation of industry, but the more rapid exertions of power. The quick succession of revolutions and rebellions, which the island experienced, gave frequent occasion to the exertions of such authority, both in favour of its natives and those foreigners who espoused the conquering cause; and confiscation is the tenure to which by far the greater portion of the landed property of the nation may be ultimately traced. Unlike those original emigrants to the northern states of America, who, flying from the hand of persecution, carried with them the habits of industry they have transmitted to their posterity, those who were instantaneously invested with possessions in this island, without looking to futurity, sought only to extract the most immediate emolument, and greatest degree of power from their sudden acquisitions, and to enjoy both in the indulgence of that authority and idleness, hospitality and dissipation, to which, from former habits, they were naturally addicted. Such is the general influence of family example, that original characters of this nature are more difficult to be eradicated, and give a tinge to succeeding generations for a greater length of time than can well be imagined. America affords a convincing proof of the truth of this remark. The observant eye can discover, not only the obvious difference of character between the prodigal and idle Creole of Mexico, and the frugal and industrious planter of Connecticut, but also the less perceptible diversity of manners which exists among the different tribes who inhabit the northern states; and, in the first, as well as the latter instance, the judicious and historic mind may trace the several distinguishing traits of each to the peculiar characteristics of their original ancestors.'

The Dr. shews that there were radical vices and defects in the native government of the Irish, before they became connected with England, by which the people were reduced to abject vassalage,

vassalage, and all incitement to industry was destroyed. The descent of the English, instead of meliorating, aggravated the miseries of the unfortunate Irish peasant; their arrival threw the kingdom into a state of warfare; and an abominable system of government kept it so for ages.

Modern Englishmen will scarcely believe that their countrymen in former times, so jealous of liberty at home, could be tyrants in their foreign possessions, and could establish a system of oppression under the name of government, for which the most indignant ingenuity could not find a proper name. By this system, the Irish were at one and the same time out of the protection of the king, and yet amenable to his courts to answer charges. It might be imagined that allegiance and protection would have been considered as terms necessarily reciprocal; and that, where the latter was withholden, the former could not be due. This would be sound reason, and conformable to the spirit of the British Constitution:—but, in Ireland, there was so little connexion between these two terms, that, though the king was styled Lord of Ireland, and it was of course implied that the people were his subjects, yet a man of *English birth or descent* might murder, in cold blood, an *Irishman* of the *native* stock, and, when arraigned for it in the King's Courts, might plead that the deceased was not of English but of Irish blood; this plea was admitted to be legal; and all that remained for a jury to try was the fact. Various proofs of this are on record in Ireland.

It has been the peculiar misfortune of Ireland to be generally considered by England only as a place in which rapacious courtiers might, no matter by what means, acquire landed property; so that this unfortunate country was very little known to the English at large, who were better acquainted with the interior parts of Indostan than with those of a kingdom lying off their own coasts, and forming part of their European empire. If this had not been the case, the natural generosity of Englishmen would not have suffered them to let millions of persons, whom they called fellow subjects, be kept in a state of oppression of which the poorest peasant in England can form no conception from any thing that he sees around him. The account here given of the situation of the Irish peasantry, and of their oppressors, might appear incredible to an English reader, if it were not backed by indisputable authority.

Having considered the soil, situation, and productions of Ireland, and also the character of its inhabitants, Dr. C. proceeds to apply his general principles to the present situation of that country; and to state that it is in a judicious system of agriculture,

agriculture, manufactures, and commerce, that employment is to be found for the people, and a source of wealth for a nation.

Ireland, with a soil the most luxuriant and fit for tillage, is infinitely behind England with respect to agriculture: Dr. C. accounts for this fact in the following manner:

One of the most prevailing and powerful causes of the backward state of Irish agriculture is, the *want of capital* among the immediate cultivators of the soil. This want of capital is obviously evident from their wretched appearance, and miserable modes of life. Behold the Irish husbandman sally forth to his work, barefoot and covered with rags: behold his ruinous hovel, built of mud, covered with weeds, and pervious to every shower that falls, and every pinching gale that blows. Behold him seated, after a hard day's labour, by a fire gleaned, perhaps, from the furze brake that overspreads his lands, involved in smoke, surrounded by a naked offspring, and sharing among them his dry and scanty meal. Look at his farm; a car thrown across a gap protects, in place of gates, the superior verdure of some reserved pasture; at which his lean horse, if such he possesses, or starving cow, casts a hungry and desponding eye—his miserable crops are over-run with weeds; his temporary fences tumbling to decay; and every surrounding object, in short, affords convincing testimony of his extreme poverty. The want of capital among the Irish occupiers of land is equally evinced from considering the different motives to labour, by which they, and the more opulent farmers of other countries, are actuated. The Irish husbandman cultivates the earth merely to support existence. As he expends no capital, he looks not to a return of profit. He expects no recompence for a life of labour, but the means of its prolongation. The English, or other opulent farmer, expects from his profession, not merely the recompence of his own labour, or the means of sustaining life, but the accumulation of profit proportionate to the amount of capital which he expends in its prosecution.

Agriculture, as well as every other branch of business, requires, to be carried to any degree of perfection, a fund or capital, which is at first expended in a variety of preliminary operations, without any immediate advantage, but which ultimately returns with accumulated profit. In England, no man thinks of taking a farm without a certain proportion of capital, and a stock of farming utensils. In Ireland, the wretched peasant will undertake the management of many acres without expence in his pocket, and no means of breaking and improving the stubborn glebe but the spade he carries on his shoulder. To remedy, as much as possible, these inconveniences, he associates with others in a similar situation. Thus endeavouring to supply the place of capital, and the various necessary apparatus of agriculture, by an union of the powers of that rude labour, which, if divided, must be still more inadequate to the task it attempts to effect. Hence arises the destructive system of taking large farms in partnership; a practice in a great degree necessary, while the husbandman is so abjectly poor and unprovided; but which always disappears in proportion as he acquires capital, and consequently

quently the necessary mechanical implements of his profession. At present, the possession of the most necessary of all these implements, the plough, is, in several parts of the kingdom, by no means considered as essential to constitute a farmer: nay, even where a farm is taken by a number of wretched cottagers in partnership, there frequently is not one in the whole colony. In general they scratch the surface of their corn lands with the spade, and where their fields are too extensive for this management, perhaps there are half a dozen ploughs in a parish, the owners of which earn their livelihood by hiring them out by the day at a very high rate.'

At such a picture of wretchedness and poverty, the heart sickens. Next to the want of capital, the greatest impediment to the improvement of agriculture in Ireland is the *tithe*, which is much more burdensome in that kingdom than in England; as appears from the following statement:

An English acre yields 3 quarters of wheat, at

30s. per quarter,                    -                    -                    -                    £ 4 10 0

An Irish acre about 2½, at 26s.                    -                    -                    -                    2 18 6

The average wheat-tithe, according to Mr. A. Young, is 4s. 11d. per acre in England; and in Ireland, 4s. 2½d. The Irish peasant, therefore, out of 2l. 18s. 6d. pays 4s. 2½d. tithe; the English, out of 4l. 10s. but 4s. 11d. The average tithe of hay in England, according to Mr. Young, is 1s. 10d., in Ireland 2s.—To add not a little to the mortification of the poor hind who bears this heavy burden, the incumbents whom he is thus obliged to support could not, in many parishes, in the south and west of Ireland particularly, muster up a congregation of ten persons of the established religion, but derive their subsistence from those to whom they never impart instruction.

It would lead us too far to follow the author through all the measures which he suggests for the improvement of agriculture, manufactures, and commerce; and which appear to us to be marked with wisdom and great liberality of sentiment:—we will, however, slightly touch on some few of them. He says that, for the encouragement of agriculture, the system of grazing immense numbers of black cattle and sheep, on land fit for tillage, ought to be discountenanced and checked as much as possible. He would have the country gentlemen allow to their farmers what is called in England a *tenant right*, and give them a preference over other bidders: but, above all, he would have them abandon the odious system of advertizing their farms, and promising to let them to those who shall offer the highest rent. This system, which makes the tenant in possession feel that his landlord has not the least regard for him, but would turn him off for another who would offer him sixpence more per acre, destroys the mutual love which ought to subsist be-

tween

tween landlords and tenants, and encourages land-jobbers to avail themselves of their large capitals, and to take great tracts of country, which they do not cultivate themselves, but let out to under-tenants at profit rents. Thus the wretched holder of land at second-hand is obliged to work for the support of two landlords; and it often happens that there are three or four between the actual occupier of the soil and its owner, every one of whom is saddled on the industry of the man who tills the soil. This race of beings is called in Ireland *Middle-men*, are almost peculiar to that country, and are a dead weight on its agriculture. Dr. C. shews that this system of pampering men who do not work, but suck the blood of those who do, ought to be gradually abolished; and that, for this purpose, the landlords of Ireland ought to come to an agreement not to let a farm to any man who should not be bound to occupy it himself. He thinks that the bounties paid by the Irish parliament, amounting to 40,000*l.* *per ann.* for the encouragement of the linen manufacture, might now be diminished,—this manufacture having risen to great perfection,—and that the savings might be employed to greater advantage in encouraging some other fabric. At the same time, he is by no means a friend to bounties in general; for he justly observes that, if a manufacture cannot be carried on without such aid, it must necessarily be a losing business, and ought not to be encouraged, as it must diminish instead of augmenting the general capital of a state, which is the common fund for the employment of its people. It is only to infant establishments that he would allow a bounty, and then very sparingly. He thinks it would be advisable to prohibit the exportation of wool in its raw state, as a measure which, checking the rage for grazing in Ireland, would occasion an extension of tillage. To protecting duties, so often demanded by the Irish manufacturers, he is a decided enemy; because the loading imported manufactures with additional burdens would be of advantage only to some individual manufacturers, while the people at large would be made to pay dearer for those articles, for the benefit of those persons. The home market he thinks sufficiently secured to the native manufacturers, by the freight, insurance, &c. to which imported goods are subject: and if, with those advantages, the native manufacturers of Ireland cannot monopolize the home custom; it must be, he presumes, because their goods are inferior in quality; and such the people ought not to be compelled to purchase, when they can procure a supply at a cheaper rate from abroad.

He objects strongly to another measure loudly required by Irish manufacturers,—prohibiting the exportation of linen and woollen

woollen yarn from Ireland; and his objection rests on this ground, that such a prohibition would throw the very great number of persons, at present employed in spinning these two articles, entirely on the mercy of the linen, woollen, and cotton manufacturers at home, by confining the sale of their produce to a single market.

Commerce, in its confined sense of a mere trade of import and export, he considers rather as the effect than the source of employment. He recommends it to Ireland not to look on it as a loss that she is not the carrier of her own trade; for the money employed by those who are the carriers affords smaller returns, and tends less to augment the capital, and consequently the employment of a people, than, perhaps, in any other business whatever. None can embark in it but nations already abounding in riches. The carrying-trade, according to Dr. Smith, is the natural effect and symptom of national wealth, not the cause of it; and, as Ireland is not a wealthy nation, Dr. C. would have her leave this trade to the English and Dutch, and employ what little capital she has in a more profitable way.

The absurdity of the narrow policy which made this country think, in times past, that a guinea gained by Ireland was lost to England, appears, every day, to be more and more glaring. During the American war, Ireland lent 8000 men to fight the battles of England: but the restraint laid on her trade had so completely impoverished her, that she was on the point of being obliged to disband five regiments which she was no longer able to pay, and England was under the necessity of placing them on her own establishment. When it was judged expedient that the small remaining regular force in Ireland should encamp, and be ready to oppose the then threatened invasion, the Irish exchequer was so low, that it could not enable the troops to take the field; and England was obliged to send over 50,000*l.* to Ireland for that purpose.—Soon afterward, the commercial restraints under which the latter had laboured were removed; and the consequence, in the short space of 14 years, has been, that Ireland was enabled to add 5000 men to her regular military establishment for the use of England, and to embody a militia of 16,000 more; raising her military force from 16,000 men to 37,000; and thus, while she gives the greatest part of her army to assist England in the present war, she is able at the same time to provide for her own internal defence.

One ground of jealousy, and perhaps the chief one at present, is, that the sooner Ireland becomes rich, the sooner she will endeavour to break her connexion with England. Such an event



event may or may not be in the womb of time : but certain it is, that the richer Ireland is, the more useful she may be to England while she continues to be connected with her. It must strike every reader that England, instead of being, as yet, a loser by the emancipation of Ireland, is at this moment a great gainer by the assistance which she derives from her sister island, and which Ireland could not have the means of affording, had her commercial restraints been continued.

Having thus accompanied Dr. C. to the end of his literary journey, we now take leave of him with regret ; declaring that, since the appearance of Dr. Adam Smith's celebrated work, we have not seen a more able performance, on the same subject, than that which we have now reviewed. The author, rising above the prejudices of party and of education, thinks and writes like a citizen of the world : though Ireland was the spot more immediately under his consideration, it is evident that the principles, on which he builds his system for her future happiness, breathe beneficence to all mankind, and reprobate that wretched little policy which, counteracting the example and the commands of Heaven, that gives its light and blessings to the whole world indiscriminately, would confine the comforts of life to a very limited portion of the children of Adam. Ireland may rejoice in possessing an advocate who, understanding the character of her inhabitants, and being acquainted with their moral and political vices as well as with their virtues, is blessed with a heart that prompts him to make the correction of the former and the improvement of the latter the objects of his study, and with a judgment which so eminently qualifies him for so important and arduous an undertaking. May we venture to suggest to him that, as habits of industry are not very easily acquired by the adult, but are to be considered as the fruit of seeds sown in early youth, so no system for giving employment to a people can possibly answer that purpose, without the co-operation of a judicious national education ? The internal state of Ireland, with respect to religious descriptions of men, makes it infinitely more difficult to devise a plan of education for that country than for any other that we know : but, though it may be difficult, it certainly is not impossible. If there be a man in Ireland suited to such a task, and none but a man who is thoroughly acquainted with Ireland can be suited to it, we do not hesitate to say it must be Dr. Crumpe. He does not appear to be under the influence of little selfish passions ; his views are wide and extended ; his object is the happiness of *all* his fellow creatures ; and his sentiments are such as liberality the most unbounded would be proud to acknowledge. With respect to his qualification in  
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point of judgment for such a task, the work before us is the best possible evidence. May we then hope that he will one day favour the public with a plan of a national education for Ireland?

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ART. IX. *A Letter to Dr. Priestley's Young Man: With a Postscript concerning the Rev. D. Simpson's Essay, &c. in Answer to Evanston's Dissonance and Volney's Ruins. By Edward Evanston. 8vo. pp. 120. 2s. Law. 1794.*

**I**N the true spirit of a controversialist, Mr. Evanston returns to the charge with a full confidence of superiority in argument; and, we are sorry that we are still obliged to add, not without unbecoming expressions of disrespect for his antagonist. So great a part of the reply is taken up in personal altercation, in exposing small misapprehensions and inadvertencies, or in settling points of little moment to the main question, that we shall not find it necessary to detain our readers long on this article.

The main point at issue between Dr. Priestley and Mr. Evanston is, whether the whole credit of the Christian revelation is to rest on prophecy. Both parties are agreed in acknowledging the divine authority of the Christian religion on supernatural evidence: but, while Dr. Priestley adheres to the old plan of appealing to the joint testimony of prophecy and miracle, Mr. Evanston abandons the latter ground, except where miracles are introduced, or accompanied, by predictions. He considers the evidence of miracles as resting on the testimony of fallible and interested men, but that of prophecy as an immediate appeal to divine omniscience; and he is inclined to pay no more credit to such relations, unattended by prophecy, than to similar narratives of wonderful circumstances in profane history; and, where he admits the reality of miracles, he denies that they afford, even to the spectators, a sufficiently firm and satisfactory foundation for their religious faith. This he infers from the small number of converts which were made by the miracles of our Saviour, and from the frequent revolts of the Israelites to idolatry, immediately after the Mosaic miracles.

Mr. Evanston treats with great contempt Dr. Priestley's proofs respecting the time in which the Gospels were written, and complains of the conduct of his opponents in sometimes rejecting, and sometimes admitting, the testimony deduced from the traditions of the second century, just as serves their present purpose. He continues to lay great stress on the incompetency of these testimonies, on account of the credulity or the imposture which is found among these early teachers of Christi-

anity. A question arises between the disputants concerning the meaning of a passage in Tertullian, in which Mr. Evanston, somewhat rudely indeed, but not unsuccessfully, contradicts the Doctor's interpretation. Mr. E.'s remarks on the evidence adduced by Dr. P. to ascertain the date of Matthew's Gospel may deserve some attention. Our readers will find them by turning to p. 27—30.

That Silas, or Sylvanus, and Luke, were the same person, is a point of which Mr. Evanston is very tenacious, and which, we must own, he supports with a considerable degree of plausibility. Respecting his principal subject, the dissimilarity of the gospels, he still relies very strongly on sundry inconsistencies and contradictions, from which, in Dr. P.'s opinion, nothing can be inferred but that the authors did not write in concert, and did not copy from one another. On the contrary, says Mr. Evanston, 'my mind is so constituted, that whenever I see or hear two inconsistent contradictory stories or propositions, I am sure one of them, at least, must be false; and I necessarily conclude that he who tells me the falsehood, if he does it wilfully, is not an honest man: if ignorantly, and because he was himself deceived, that he is ill informed and credulous; and, in either case, I can place no confidence in any thing he tells me, so far as depends on his testimony alone.' Has not Mr. Evanston, we may be allowed to ask, ever heard two witnesses examined in a court of judicature, who have differed in some parts of a circumstantial detail, but who have so far agreed in the main fact, as to be admitted by the court both as honest and competent?

As, in the former part of this controversy, we have found ourselves under the necessity of passing over the details, and of giving a single specimen, we must still pursue nearly the same plan, and only farther quote Mr. Evanston's rejoinder to Dr. P.'s reply respecting the use which Matthew makes of the word Decapolis, as the name of a particular province in Palestine; which, Mr. E. asserts, appears from Josephus and Pliny never to have existed, and which was never used, by any other writer, to signify any thing else than a decad of detached Jewish cities, annexed by the Romans to the government of Syria.

Mr. E. addressing himself to Dr. Priestley's young man, says, 'He only tells you that the objection is a mere unfounded conjecture of my own; and that "Josephus gives this district this appropriate name." In proof of the latter he quotes a passage from his life, where, according to the Doctor's translation, the word Decapolis is twice used. I assure you however, Sir, that in both those instances the original has *the ten cities*; and that Josephus, except in that one case which I have quoted, where he says Scythopolis was the largest city of the decad, never uses the term Decapolis, but calls them *the ten cities of Syria*.

In

In ſhort, according to tradition and the teſtimony of the Fathers, if Matthew wrote any Goſpel at all, he wrote it in Hebrew about the ſecond year of Claudius, and not A. D. 64, as the Doctor would have you believe. When Auguſtus divided the Jewiſh kingdom amongſt the ſons of Herod the Great, Joſephus informs us he put three of thoſe cities only under the authority and juřiſdiction of Syria. And, as no alteration was made in the diſtribution of Paleſtine after the death of Auguſtus before the twelfth year of Claudius, it is evident that the other ſeven cities of Paleſtine which completed the decad muſt have been added to the Proconſulate of Syria, either gradually or all together, after that time. Conſequently, during our Saviour's miniſtry, and even eight or nine years after, when Matthew is ſaid to have written, the very term Decapolis, take it in what ſenſe you pleaſe, could not have had exiſtence.

With reſpect to the Epiſtles, Mr. Evanſon apprehends that he has ſtill ſufficient reaſon for rejeſting ſeveral of them; and though he ſpeaks with great reſpect of Mr. Paley's *Horæ Paulinæ*, and acknowledges that nothing would ſo effectually lead to the diſtinction of authentic from ſpurious ſcriptures, as the diligent and rational method of ſtudyng them of which Mr. Paley has given ſo meritorious an example, he nevertheless adds that the arguments, adduced in favour of thoſe epiſtles which he rejeſts, are far from ſufficient to remove his objections againſt their authenticity.

In concluſion, Mr. E. aſſerts that we have no ſatisfactory evidence that three of the Goſpels were written by the perſons whoſe names they bear, or that any of the twelve Apoſtles ever wrote a goſpel; that there is no ſufficient proof that the Scriptures of the New Teſtament were conſtantly and publicly read in all Chriſtian churches before the time of Juſtin Martyr; and that, in tracing the links of the chain of extraordinary evidence for the authenticity of the Scriptures, through Origen and the other Fathers of the third century, beyond the cloſe of the ſecond, we find our inveſtigation interrupted by an inſuperable chafm, through which it is impoſſible to carry on the teſtimonial connection up to the apoſtolic age. He therefore recommends, as the only ſure ground of faith in revelation, an appeal to prophecy; which he regards as an infallible ſpecies of teſtimony, from which may be attained as full conviction of the certainty of revealed religion, and as firm a ſolidity of faith in Chriſt, as actuated the firſt Chriſtians.—This being Mr. Evanſon's opinion concerning the excluſive value of the evidence from prophecy, the public may reaſonably expect that he will diſtinctly ſtate the grounds of his faith deduced from this ſource; eſpecially as he has not ſcrupled to aſſert that, out of the myriads of the privileged orders of clergy of the different and diſcordant churches eſtabliſhed, and ſects tolerated,

within the British empire, he knows not one who pretends to give a rational, satisfactory explanation of the prophecies of the gospel.<sup>3</sup>

In the Postscript, Mr. Evanston makes a manly reply to gross misrepresentation and personal abuse, recurring to his former interpretation of the prophecies concerning Anti-Christ. He predicts the speedy downfall of all ecclesiastical establishments, protestant as well as papal, and expresses a conviction that the critical period approaches, when the rulers of kingdoms will strip the church of her wealth and power, and apply her revenues to civil uses.

Whether Dr. Priestley, in his present voluntary exile, will choose to continue this controversy, we cannot conjecture: but we think it highly probable that it may lead to further inquiries concerning the important subject of discussion; and we must be so just to Mr. Evanston's abilities, as to acknowledge that he is an antagonist with whom no champion for orthodoxy needs be ashamed to measure weapons.

ART. X. *Suite de l'Etat de la France, &c.* A Continuation of the State of France. By the Count de Montgaillard. 8vo. pp. 98. 2s. 6d. Harlowe. Aug. 4, 1794.

VARIOUS are the opinions of well-informed individuals as to the principles and object of the Count de Montgaillard: some consider him as a friend to the Convention, who, the better to serve his employers, puts on the appearance of their enemy;—while others look upon him as a sincere royalist: (see Rev. Sept. p. 71—72.) Since the publication of this second pamphlet, he has departed to Holland. His enemies said that he took this step in consequence of an order to quit the kingdom: but this report was soon contradicted in our public prints, first by the Count's brother, and afterward by the Count himself, who declared that no such order had ever been sent to him, and that family affairs alone induced him to embark for Holland. Be this as it may; many of the predictions in the first part of his work have been fulfilled; and this circumstance has annexed considerable importance to his opinions. When he declared, in June last, that the majority of the Convention looked on Robespierre as a tyrant, and waited only for a favourable moment to bring him to the block, few persons credited the assertion: but it has since been verified. This has disposed many to place confidence in another assertion of still greater importance, viz. "that about a third of the members of the Convention are in their hearts for the restoration of monarchy, and not above a *tenth* of them for a republic." We venture no opinion on the subject; thinking it to be our duty only to report

port the heads of his work, and to add, occasionally, a few observations on his reasonings.

The Count speaks in terms of resentment against those of his countrymen in England, who were supporters of the constitution given to France by the Constituent Assembly. To those men he imputed, in his first work, the ruin of their country, by forcing on the King a constitution which, he says he is ready to prove, could not by any means preserve either the monarchy or itself from destruction; a constitution which had thrown down all the barriers that defended the crown, and set in that deluge of democracy which swept away the crown and constitution. Had he not pointed out the defects of their political system, and shewn that all the calamities which have since befallen France have flowed from it, he says he should not have been an object of attack: but they could not forgive his want of respect for their idol. He particularly takes notice of a work entitled *Rassurez-vous* \*; which he considers as the more pernicious as the author of it affects to be moderate, in order to prevent the public from catching the alarm, and seeing the extent of the danger impending over Europe.

Speaking of the French Convention, he asserts that

\* It has crushed those factions to which itself had given birth; and the excess of calamities has at length opened the eyes of the people, and made them see in its true light the constitution to which they are indebted for them all. They now openly lay at its door the distresses under which they groan; and, with the exception perhaps of some citizens of Paris, the general opinion on this head is so fixed and decided, that the old government is considered as preferable to the constitution of 1789. . . . I still adhere to my former opinion, that the royalists of La Vendée would gain great advantages, if they could procure speedy succours from the confederates, and the presence of a Prince of the blood royal of France to command them.'

The author's statements respecting the losses of France during the war, and the effective force which the Convention can bring into the field, might afford some hope that the existing government of that country would soon be obliged, by want of men, to offer terms of accommodation, if the recent successes of the republicans did not make it much more likely that the allies would be reduced to the necessity of making the first overtures for a peace. He estimates the military force of the Convention, in June last, at 850,000 men; of whom 360,000 were stationed along the frontier from Huningue to Dunkirk; 110,000 on the coast washed by the ocean, and in La Vendée; 50,000 on the shores of the Mediterranean; 80,000 forming the army of the Alps; and 90,000 in the armies of the Pyrenees and the south; with about 35,000 stationed at Compiègne,

\* See Rev. for Oct. Art. III.

in the province formerly called Orleansais, and the country about Chartres. This last body of troops, he says, appeared destined to watch over the safety of the Convention, to secure the submission of the twenty-six districts that surrounded Paris, and to enforce the law of requisition. The remaining 30,000 were scattered over the different departments, and incorporated with the national guards. He asserts that, formidable as these forces may appear, they are not so in reality; for a very considerable, if not the greatest, part of them are without arms: of which there is so great a scarcity in France, that the Convention has been obliged to send 36 millions of livres in cash to Switzerland, for the specific purpose of purchasing arms. He describes the exertions of France in raising troops as stupendous: but he shews that the waste of men has been proportionably immense, and such as no state, however populous, could bear even for a few years without being exhausted, if not absolutely depopulated in the end.

‘The total number of men enlisted, or put into a state of requisition, since the 1st of January 1793, including the old army as it then existed, but of which there remains now scarcely a fourth part, amounted to 1,778,000. Of these 119,000 never joined their colours, and 53,000 deserted: 167,000 perished in the military hospitals, and 610,000 fell by the hands of the enemy, or were made prisoners; and 1660 were condemned to death by military commissions, or revolutionary tribunals.’

In the enumeration of the above forces, he states that

‘103,000 men were furnished by the city of Paris. 43,000 were sent into the plains of Châlons, of whom no more than 28,000 returned to their families. Since that period, and in the space of eighteen months, the same city furnished thirty-one legions, of which seventeen were cavalry, each about 1000 strong. Three separate levies, which preceded them, produced 25,500 men, successively sent into La Vendée; and they cost the Convention 63 millions of livres. Of these, 13,000 men were carried into Anjou and Poitou in carts, and other vehicles, with a rapidity to that period unexampled. The first requisition produced in the capital 28,600 men: but one-fifth of them found means of eluding the law by flight, exemptions, or bribery. Paris is perhaps no longer in a condition to renew such sacrifices; it has already lost 56,200 men; one single section has lost 2164; and 6000 have returned to the capital, in spite of the most rigorous orders to the contrary.’

After all these enumerations, in which it would seem as if the author had greatly exaggerated the losses sustained by his countrymen, he tells us that the actual force, which the republicans have to oppose to the confederates, consists of 560,000 effective men; of whom 50 or 55,000 are cavalry, but extremely ill mounted, and, if possible, still worse appointed. To provide them with swords, the Convention was obliged to

decree that every person, possessing a blade above 27 inches in length, should carry and deliver it to the next municipality. The levy of one horse and one man in every *commune*, voted in September last, could not be completed in five months; notwithstanding the presence of 35 members of the Convention, who were commissioned to see the decree carried into effect with all possible dispatch. It produced no more than 18,600 men through the whole extent of France. He tells us that, in all the interior provinces, there is not a single corps of horse; and that in Paris there are no more than 900 cavalry, whose occupation is to conduct victims to the scaffold, and to guard the Convention and the tribunals.

It must be allowed that 560,000 men are an immense force,—greater, by nearly 100,000, than Lewis XIV. ever had on foot, even when he was engaged in a war with almost all Europe. Still, however, its immensity is comparative; and, when opposed to the armies of Spain, Austria, Prussia, the Empire, Great Britain, Naples, and Sardinia, it might be thought to have work enough on its hands to confine it to *defensive* operations. We find it, nevertheless, acting offensively and successfully on every point of its frontier, scarcely excepting even the Alps; where, if the French have not of late made any considerable progress, they are able at least to stand their ground, and to retain their conquests of Savoy and Nice. Hence it is to be presumed that our author greatly over-rates the losses which they have sustained through sickness and the sword, and as greatly under-rates the numbers actually in arms for the republic. We have not taken a very accurate account of his statements: but we think that we are not far from the truth when we say that, according to his own estimates, he has made the present effective force of France, in striking a balance between men raised and men lost, fully 264,000 men short of its real amount; and that, if his own general statements be true, he ought to have set down the number of effective men, whom the Convention has to oppose to the allies, not at 560,000, but at 827,000 and upward.

The account stands thus, according to the author himself:

Men enlisted and put into a state of requisition  
on the 1st of January 1792, - - - 1,778,000

Men who did not join their colours,	- -	119,000
Ditto who deserted,	- -	53,000
Ditto who died in the military hospitals	- -	167,000
Ditto killed or taken prisoners,	- -	610,000
Ditto condemned to death by courts martial, &c.	- -	1,660

Total, 950,660  
which



which number, being deducted from 1,778,000, leaves 827,340, instead of 560,000, as stated by our author in his balance. The difference is sufficient to make a most formidable army, for it amounts to 267,340 men. A mass of strength presented by 827,340 men might well furnish the belligerent powers with cause for reflection, and make them pause before they resolve to prosecute the war; they ought to weigh well their own means, and to consider whether, without exhausting their subjects, they can raise and maintain armies able to overcome a government that is defended by a military force consisting of 827,340 men, whose spirits are elated with success against all their enemies!

As the writer's object is to encourage the allies to prosecute the war, he labours to convince them that, whatever may be the number of the French troops at present, it must daily diminish; for that it will be impossible for the Convention to recruit them. The soldiers, he says, are well fed, but very ill clothed, and are destitute of many things absolutely necessary to their existence: sicknesses, occasioned by forced marches and intemperance, make dreadful ravages among them; and the medical assistance is so indifferent, that the military hospitals are so many monstrous graves. In proof of this assertion, he tells us that 33,000 men of the first requisition died in them in the short space of five weeks. The soldiers raised by the decree of requisition were guilty of the most shameful excesses on their march, and committed acts of violence and rapacity, such as could not be surpassed by an hostile army. Hence he infers that the peaceable inhabitants of France would not have less cause than the confederate powers to lament, or dread, the calling forth the men of the second requisition, a measure that could not be more fatal to the enemies of France than to France herself; and which he presumes the present rulers of that country will not dare to hazard. The enormous expence of raising, equipping, and maintaining, so immense a number of soldiers as 800,000 may be collected from this, that every man belonging to the infantry costs 360 livres before he joins the army, and every one belonging to the cavalry 1450.

Having stated the number of men already raised by the Convention, the Count proceeds to examine the resources for recruiting them. He tells us that all the males of France, not under the age of 18 years, who are unmarried, or who being married have no children, have been divided into four classes: the first includes those from 18 to 25 years old; the second those from 25 to 35; the third from 35 to 45; and the fourth from 45 to 60. The first, he says, is exhausted; it should have produced 836,000 men, but more than one sixth of that  
number.

number contrived, by flight or other means, to avoid joining the army. The departments engaged in hostilities against the Convention did not, of course, contribute their quota of this supply, which would have amounted to 45,000 : but this was not all ; for the requisition actually made about 25,000 fly into those very departments to avoid being pressed into the service. It appears, if we may believe our author, that, difficult as it has been to raise the men, it has been found still less difficult than to provide them with arms ; for he asserts that a considerable part of the first requisition men are still unarmed, notwithstanding the supply of 286 millions of livres voted by the Convention for purchasing arms, and equipping and maintaining the men till the moment of their departure for the army. He estimates the produce of the second requisition at 480,000 men ; the third at 630,000 ; and the fourth at 370,000 ; including in the last two such married men as have no more than one or two children. These numbers, he admits, present a formidable appearance on paper : but he thinks it is on paper only that they can ever be arrayed ; for to say that they should all act as soldiers, would be to say that all France should rise in a body ; a measure which, whatever mischief it might possibly do to neighbouring states, must necessarily destroy the French nation, or transplant it into other countries ; for in its own it could no longer find subsistence. The Count then proceeds to examine the pecuniary resources of the Convention ; and he tells us that in April last the value of all the property, declared by various decrees to belong to the nation, was estimated at nearly *eight thousand millions* of livres ; that the public buildings, &c. included in this estimate, but appropriated to the use of the municipal bodies and clubs throughout France, being thrown out of the account because they cannot be converted into money, as they are reserved for the use of the public in their present state, there would remain for sale to the amount of *six thousand two hundred millions* of livres ;—that the incumbrances on the estates seized by the nation, exclusive of those that affected the church lands, were not short of *one thousand nine hundred millions*, which must be paid to the creditors, unless it should be judged more expedient to trample on justice, and to defraud them. Such are the ways and means of the Convention ; while the national debt, he asserts, cannot be estimated at less than *fifteen thousand millions* of livres, so that the means for paying off the debt fall short of it by *eight thousand eight hundred millions*, or upward of 344,000,000 *l. sterl.* He admits, however, that the present rulers of France possess ways and means, which are peculiar to themselves, of discharging their debt ; they have, he says, an expeditious way of cancelling a debt, by cutting off the head

of

of a public creditor. The public creditors, he says, who were 260,000 in number, have been reduced, by means which make justice and humanity shudder, to 90,000; and of them none can get their dividends paid who do not produce a certificate of patriotism, which is given only to those whose demands are for small sums.

M. de Montgaillard next asserts various instances of the venality and corruption of the members of the Convention, and then proceeds to the discussion of affairs in La Vendée. He insists that in this province alone the Republic is vulnerable; and that to the persevering and gallant royalists there the confederates should afford immediate and effective assistance, if they would attain the end of their warfare. He passes the most energetic and impassioned eulogiums on these unfortunate combatants, and describes, in animated language, the cruelties exercised in that district by the agents of Robespierre. It may be supposed that there is too much room for execration on this point, as the Convention made those barbarities a principal ground of accusation against Robespierre, and have lately been continually venting expressions of indignation at his system of terror.

The author tells us, in a postscript, that his work had been at press before the news arrived of the downfall of Robespierre, and that he stopped it for the purpose of making some observations on that important event. It appears that he was early acquainted with the conspiracy which has cut off the dictator, and which he says was formed so long ago as April last. He informs us that the author of it was *Bentabille*; who, after the death of Herault de Sechelles his intimate friend, and of Danton and Camille des Moulins, who might have been deemed beyond the reach of danger, began to be seriously alarmed for his own safety. It was this that made him wish to leave Paris in September. He again solicited in January to be sent as a commissioner to the department of la Sarthe. He returned to the Convention in March, and brought back with him a wife, whom he had married in the mean time. She was of noble birth and large fortune, two circumstances which did not tend to lessen his fears for his life. Those fears, together with a certain degree of ambition, and a desire of revenging the execution of his friend, made him resolve to stab Robespierre, sooner than live his subject. *I am not afraid of royalty*, said he; *if I must obey, I will obey a man who is born to command: but I never will obey my equal.* He opened himself on the subject to Collot d'Herbois and Vadier, of whom the former had long been his friend, and the latter ever since the execution of Brissot. These three agreed to admit Tallien into their council; and they

they all resolved to sacrifice the tyrant in the very heart of the assembly, should they find that the Convention had not the courage to condemn him. Barrere was not made acquainted with the plot, till just a moment before the explosion; when he turned about so precisely in the nick of time as to escape being involved in the punishment. It required three months to prepare the downfall of the dictator, whom the whole Convention detested, but whom at the same time they feared.

The conduct of the Convention and that of the sections of Paris on this occasion confirm two great truths: one, that the members of the assembly are as base and cowardly as they are barbarous, and are all equally hated by the people; who, if they applaud their decrees to-day, will to-morrow applaud with transport the deliverers who shall enter the capital in triumph: the other, that the combined powers ought to be convinced that there will not exist in France, until the Convention shall have been annihilated, an authority sufficiently strong, and sufficiently independent of the spirit of the revolution, to dare to sign a treaty, or return to its duty. . . . Whatever names may be brought forward by this new revolution, whatever may be the *moderation and the justice* that may mark the first days of the new reign of the Committee of Public Safety, it will be only for crimes that its members will be renowned; for, it is no more in their power than it is in their inclination to be just, virtuous, and merciful. They will walk in the steps of Robespierre, until they meet his fate; the *revolutionary government* will be continued as long as the war, and the executioners will deluge France with blood, until the moment shall arrive when the combined powers shall draw near to Paris, or until the excess of despair shall at length produce a general insurrection.

We cannot pretend to say whether such an insurrection may or may not happen: but we fear that, if the revolutionary government and the executions continue till the allied armies reach Paris, their duration will be long indeed!

Having thus given an ample account of the contents of this pamphlet, we will repeat that we pretend not to answer for the principles or the sincerity of the author; nor to say how far reliance can be placed on his information: but we must do him the justice to say that he is an elegant writer, a powerful reasoner, and a persuasive orator.

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ART. XI. *Roman Conversations*, or a short Description of the Antiquities of Rome, and the Characters of many eminent Romans, intermixed with References to Classical Authors, and various Moral Reflections, in a supposed Conversation between some English Gentlemen at Rome. Vol. II. 8vo. pp. 639. 6s. in Boards. Brown.

THE origin and design of this entertaining work have already been laid before our readers; and the public, we believe, have approved the undertaking. It is, indeed, a performance of

of such a kind as, if even but tolerably executed, could scarcely fail of attracting the regard of curious and inquiring minds. We commended the former volume, and we see no reason to consider the second as inferior to its precursor:—for our account of which, see M. R. New Series, vol. ix. p. 71.

The respectable author\* must undoubtedly have made an extensive acquaintance with the works of the best Grecian and Roman writers; he must have bestowed much labour in collecting and arranging his materials; and he must have obtained such knowledge of both antient and modern Rome, as enabled him to suit, with propriety, the conversations of the characters introduced in the work to their allotted places, and to conduct his readers through the divisions and environs of that great emporium, with regularity, to the different scenes and objects of inquiry. It is true, as was observed in our preceding article, that a great degree of uncertainty often attends these researches, partly arising from the lapse and devastations of Time—

“ —the wild waste of all-devouring years,

“ While Rome her own sad sepulchre appears.”

On the whole, however, the writer seems to conduct us, very faithfully, to the numerous memorable spots on which we may not unprofitably employ our speculations. Should he be himself deceived, of the probability of which he has given a fair and general warning, it does not in the least diminish either the truth or the benefit arising from the topics and representations.

In executing so extensive a plan as that adopted by our author, he must doubtless have had recourse to many writers of remote as well as of late date; yet we do not at present recollect any work in the English or French language, which appears to have been formed exactly on his plan; *Anachorist*† might be thought to bear some resemblance: but, from the editor's account, we should conclude its appearance to have been posterior to the composition of these volumes. Besides other works which must have been carefully examined in forming these narrations, elegant and apposite quotations from Greek and Latin authors, prose and verse, are plentifully interspersed, and may usefully employ the abilities of the young reader.

A farther merit, and that of principal moment, is yet to be noticed, though it has been intimated in our former article, viz. an invariable regard to the interests of virtue and piety. While the reader may, in other respects, find valuable instruction mingled with entertainment, his moral improvement is chiefly considered; and those acquirements are recommended and

\* The late Jos. Wilcocks, Esq. of Hurley, near Maidenhead.

† Vide Appendix to Review, vol. lxxxi. p. 577.

enforced,

enforced, which most essentially contribute to human comfort and happiness. One brief illustration of this remark here presents itself; which, as being brief, and not as claiming any superiority over other parts of the work, we will now insert. It is in the third chapter of the third book, respecting the history and character of *Rutilius Rufus*, who had passed his early years under the direction of *Scipio Emilianus* \*.

‘ It is no wonder, that a person of such a character as *Rutilius* should be envied and hated by the bad; but it strongly marks the extreme wickedness and villainy of the Romans of his time, that these should be found among them; men so lost to all sense of gratitude and truth, as most impudently to accuse him before the principal tribunal of his country, as guilty of oppression in the province of Asia; him whose conduct there was most remarkably the contrary; him, the history of whose whole life really was in all its parts *exemplum sumptuum innocentiae et sanctitatis*. But the extreme malice of *Rutilius*’s enemies (as is frequently the case) served only to crown him with greater honour and happiness.—Permit me only, adds Crito, to observe from my memorandum paper, that *Rutilius* in the former part of his life had always disapproved of the arts of oratory, then commonly used to captivate the minds of the magistrates, while seated on the tribunal of justice, *Neque vero solum hæc dixit, sed et ipse sensit et fecit. In sua enim causâ, non modo supplex iudicibus esse noluit, sed ne ornatus quidem causam dici suam, quam simplex oratio veritatis ferebat. Imitatus est homo Romanus et consularis veterem illum Socratem, qui cum omnium sapientissimus esset, sanctissimeque vixisset, in iudicio capitis ita pro se dixit ut non supplex aut reus, sed magister aut dominus videretur esse iudicum†*. Surely, dear Sir, never was there a more majestic appearance at the bar either of the Athenian or Roman tribunal than that of these two great men.—Nor ought we to look on the exile of *Rutilius* (which, together with the confiscation of his fortune, was the most unjust consequence of this trial) in any other light than as the greatest happiness which could possibly have been contrived for him. It is, indeed, very much to be observed, that, how contrary soever appearances may sometimes be, yet, on the whole, happiness even here is never lost, it is often increased, by rigorously adhering to virtue.—That *Rutilius* was sensible of this his happiness is manifest from his refusal of the offer which *Sylla* made to restore him; and from his answer to

\* See Rev. New Series, vol. ix. p. 77.

† For the satisfaction of the mere English reader, we have here added the following free translation:—Neither did he merely say these things, but he felt and acted them: for in his own cause he declined appearing as a suppliant before his judges, and was careful that the plain and simple truth alone, free from all decoration, might be presented to them. This Roman and consular man imitated Socrates of ancient days, who, as he was the wisest and had lived the most virtuously of all men, on a trial for his life deputed himself not as a petitioner or a defendant, but rather appeared as the instructor and the ruler of his judges.

one of his friends, who told him, when he left Rome, as a comfort, *Brevi instare bella civilia; et omnes exules rediturus: Quid tibi fecit, respondit Rutilius, ut mihi multò peiora reditum quam exitum optaret?* Providence indulgently removed him far from the civil wars and tyrannic cruelties of Marius and Sylla:—Several years did he live in honour, peace and plenty, among the grateful Asiatics.\*

Q. Mutius Scævola was a distinguished character in those times, during which Rome suffered so much from the ambition and ferocity of Marius and Sylla, with their cruel associates. A tribute is here paid to his merit, intermingled with reflections on those awful scenes of slaughter and devastation then exhibited on the great stage of the Roman empire. ‘In such perilous times,’ it is observed by Crito, concerning Scævola, ‘the more good he did to others, the better was he enabled to bear adversity himself.’

‘The time was now come, when the misery which Rome had inflicted on other nations, was to be retaliated on herself. *The cup of the anger of the Lord* had been carried round many regions, and this city was now to drink the dregs of it herself.—O my dear fellow-students, in turning over the history of the world, both ancient and modern, what do we find to be in great measure its contents? Alas! wickedness, and the punishment thereof: *scelera et pœnas*. But in perusing the dismal histories of the punishment of wicked and hardened nations, we must not wonder if we should sometimes find several good men partaking of the calamities, and suffering with their countries. In the present condition of things, and close connection of mankind one with another, such accidents seem inevitable.—Let me correct my words. It is wrong to call these events *accidental*, as Providence seems often by the same means, and at the same time, to punish some men, to correct others, and to try, and by such trials exalt the characters of the good.’

In the course of his remarks in this part of the work, the author particularly takes notice, as he has frequently done, that Roman lawyers and counsellors acted *gratuitously* for their clients. If this were generally fact, it is natural to inquire by what means they sustained the splendor in which they often lived; especially as Scævola, and others of the like virtuous class, are said to have preserved a similar disinterested part as to the more public and lucrative offices to which they might be appointed. Dr. Middleton, as we remember, attempts to remove the difficulty in respect to Cicero, by stating that gifts and presents were profusely imparted, legacies often bequeathed, &c.: but these do not appear sufficiently to account for their large expenditure, and the fortunes which they could leave to others.

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\* Shortly civil wars will press on us; and the exiles shall return: What have I done to you, replies Rutilius, that you should wish my return, which would be to me worse than death?

It will be naturally expected that M. T. Cicero and Cato Uticensis should appear with some distinction in this volume. The character of the latter is introduced in these terms :

‘ There is not, in the whole Roman history, any virtuous character which has been so highly celebrated either by orators and poets, or by philosophers and historians, as that of Cato. *Finxit illum ipsæ natura, ad bonitatem, gravitatem, temperantiam, magnitudinem animi, justitiam ad omnes denique virtutes magnum hominem et excelsum* \*. This most noble natural disposition he greatly strengthened and improved, by settling his aim always on one most noble object; for the single object of all the labours of his life, was to sustain himself always in what appeared to him the most exalted degree of virtue.’ —

‘ The character of Cato is so famous, that in forming a character of Roman worthies, his name could not with any propriety be omitted. At the same time the truth of history will oblige us to own, that in several particulars this great man was much misled. On the other hand, how many circumstances are there to be found in his history, which evidently shew, as Tully observes †, *quod hæc omnia non à naturâ Catonis erant*. And when he farther enquires for a cause to which most of the stains that disgraced him may be attributed, he replies, as Cicero had done before him:—probably to his instructors the Stoics; for in their writings most of these capital defects are described as moral excellencies.—How much is it indeed to be wished ‡, *ut ad alios magistros aliqua te fortuna, Cato, cum illa natura detulisset!*’

If this writer be thought to entertain a partiality for Cato, and other Romans who here pass in review, it is however probable that the reader will be pleased with the manner in which, as a kind of apology, the account of Cicero is introduced :

‘ It seems a considerable mark, not only of goodness of heart, but also of strength of understanding, and a very proper method for improving both these qualities, if, in the consideration of any great and exalted character, the student observes indeed its defects, yet dwells not too much on them, nor views them in the most unfavourable light; but candidly considers the whole character together, and then applies his attention more peculiarly to those its parts, which are the most noble and beautiful. The character of Cicero has, for many ages, drawn the attention, and, *generally speaking*, the admiration of mankind. In discoursing on such a character, let us be as silent as possible to its imperfections, and, according to the general scope and intention of these our Roman conversations, endeavour to improve ourselves as much as we can, by diligently studying its real excellencies. Let us consider that though Cicero lived in one of the most corrupt ages that ever was known, yet he was totally free from any stain either of avarice or luxurious debauchery.’

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\* Nature herself formed him to probity and honour, to justice, temperance, gravity, fortitude; in fine, to all the virtues of high and exalted characters.

† That all these did not take their rise from Cato's natural temper.

‡ That with such naturally good dispositions, some happy chance had thrown thee, Cato, into the hands of different instructors!

Such



Such is the introduction to the first part of the dissertation on Cicero; which, toward the close, inspires the company with a kind of patriotic or benevolent enthusiasm. The second part begins with the following reflections:

‘What ought to be the *principal* wish of a young man who has already had the happiness to be entered into a course of good education? For what blessing may we suppose Tully to have principally petitioned in his youth at the shrine of Apollo, or of this his favourite patroness Minerva\*, or any other of those Deities, who were imagined to preside over the human mind?

‘For the spirit of perpetual industry.

‘Studious diligence (I must be understood to mean that of the best kind,) is one of the great principles of growth to the human understanding, which it is continually forming, filling, and extending; correcting and healing what is amiss in it, guarding it from many harms, from unnecessary worldly cares, supplying its defects, and exalting its excellencies. Such is it to the mind; nor is it really an enemy to the health of the body; especially when attended by temperance and moderate exercise, each of which greatly strengthens our mental as well as corporeal frame. If we look on the life of Cicero, we shall find it *filled* with labour and industry. His indefatigable application far surpasses what we generally conceive of study, and seems almost incredible. It is said that the time which other young men of his age gave up to pleasure and diversion, was by him regularly added to his studious hours. It is said that he never gave up one leisure hour to absolute idleness; all the intervals of his great labours being generally applied to some other purpose. This studious diligence was the means indispensably necessary to qualify even such a genius as Tully for his great literary attainments. Let us not be disheartened by this consideration; but let us rather reflect with pleasure that Cicero, by this most careful management of his time, made every day produce some valuable addition to the vast fund of his knowledge.’

The author proceeds with a free pen in the praises of Cicero, following Dr. Middleton, from whose work this article is chiefly formed. Cicero was indeed in some respects an astonishing man, but his warm eulogist may have rather exceeded the proper limits of praise: in the present work, however, his defects are allowed, though mildly treated; yet we think more might have been added concerning the high advantage which Christianity affords, when we observe the perplexity, uncertainty, and obscurity, in which so considerable a philosopher was involved on topics of the highest moment.

Among the eminent men of that day, we may justly number Varro, more considerable, perhaps, in a literary capacity than

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\* This conversation is supposed to have passed at the spot on which antiently stood Cicero's Tusculan Villa. A Mosaic pavement, said still there to remain, and ornamented in the centre with the head of Minerva, is farther conjectured to have belonged to Cicero's library.

in any other in which he appeared. He is regarded as the most learned of all men who ever existed in the Roman republic. The number of *books* ascribed to him is almost incredible:—but the expression is vague; for, as this writer remarks, Livy may be said to have written a *book* on the Roman history; he may be said also to have written one hundred and forty *books* on the same subject. However this be, it is evident that Varro was most distinguished as an industrious author; and Cicero tells us that he was *omnium facile acutissimus*: his life was long, and it appears to have been assiduously employed in study and publications. It was in the eightieth year of his age that he applied himself to write *De re rusticâ*, which, together with some fragments of twenty-four books, *De Lingua Latinâ*, is all of his numerous productions that have reached the present times. It has been conjectured that several of his writings were of a satiric cast: but it seems probable that this account belonged to another writer of the same name; and it is observed that those of his works now extant manifest a very benevolent principle.

Marcus Brutus merits and obtains considerable notice in this volume. If, among his studious employments, oratory was a chief object of attention, he was yet very diligent in his application to more important pursuits.

‘He was, (says this writer,) far from confining his studious diligence in any science, much less in this of moral philosophy, the most important of them all, merely to the *time* and *place* of his education. During the whole continuance of his life, we find Brutus still persevering in this most noble kind of industry; in the midst of the greatest public business, gladly making the best use of every leisure hour, and for that purpose frequently denying himself the indulgence of all other meaner kind of refreshment or rest.’

No character here delineated appears to be really placed higher than that of Brutus.—*Summæ eloquentiæ junxit decus omne virtutis*.—Crito (the tutor) is at a loss what to pronounce concerning the *ides of March*. It seems (he says,) very difficult to pass a proper judgment on that action; yet he allows that the *intent* was most upright and disinterested,—full of sincere patriotism and ardent desire of restoring liberty to his country;—which, it is added, was indeed with Brutus the only view. Crito is at no loss to censure and bewail the melancholy exit of this, otherwise, great man: ‘Brutus despaired; he despaired, and with him fell the republic of Rome, and the liberty of his country!’

Horace and Virgil, names so familiar to our ears, pass under a short review: the latter chiefly in a comparison of his character with that of *Raphael d’Urbino*, which is agreeably given at some length:—concerning the former, among other re-

marks, a wish is expressed that some properly-qualified English traveller in Italy would gather proper materials for a new edition of *Horace's Odes*, accompanied with a traveller's notes.

Several illustrations might doubtless be with much ease and pleasure collected from a view of the face of this country, from an experience of its climate, and an observation of the manners and customs of its inhabitants: illustrations never perhaps to be expected from the labour or genius of any of our *tramontane littérati*, who have not had the pleasure of seeing these southern parts of Europe. I have been thinking, that such an edition might be very properly adorned, not only with some neatly engraved maps of the *Campania di Roma*, and other parts of modern Italy; but also with some small landscapes placed as head or tail pieces to several of the odes.

This remark is assigned to the young nobleman, who farther pursues and illustrates it:—after which the eldest of these young men observes:

Horace, though he kept the highest company, yet loved a middle station in life, and knew its value. This seems to have been one of the most amiable features in his character. By the joint favour of the prince and minister, Horace doubtless might have accumulated a much larger fortune, and risen to some very considerable office in public life: but he viewed things with too piercing an eye:

\* *Cur valles per mutem Sabina  
Divitias operosiores?*

I remember your good tutor has on some occasion taken notice, that, though *Horace* was far inferior to *Cowley* in his general moral character, (as far inferior in that, as he was superior in respect of his poetic abilities,) yet their turns of mind were in some respects very similar; the language of their hearts was on some topics almost equally amiable.

It is not possible for us to attend this writer in a particular detail of all the characters which fall under discussion. The Augustan age presents several worthy of notice. Whether he be not, on the whole, too favourable in his delineation of Augustus, we will not presume to decide: but, although the latter years of that emperor displayed him to advantage, we must still regard him as an inhuman conqueror and a despot. His public works were magnificent and highly useful, as were those of several others at that period: but, while they bore imperial names, it is ever to be considered that they were effected at the expence and labour of the citizens throughout the empire. He made also several wise and useful regulations, and manifested a regard both to justice and to clemency.

• It is not easy, perhaps, to infuse the full meaning of Horace into a short English sentence: but let the reader take the general sense as follows;

Why should I exchange my *Sabine farm* for riches, which would be attended with so much greater cares and labours, anxieties and vexations?

• Yet,

‘ Yet, surely, (proceeds Crito, who is now the speaker,) Augustus ought never to have entertained any hopes, that the horrid crimes of his youth (however atoned for in the sight of Heaven) could even by these means be totally effaced from the memory of men. Succeeding generations have and will always look on the history of his life with hatred and detestation, though mixed with admiration, though mixed with pity.—This is a melancholy reflection. The same, alas! is the case in private stations. The crimes of youth sometimes continue an indelible stain throughout life: the best conduct in manhood and old age will not be sufficient totally to regain the favour of mankind. Yet let not *such* persons be too much dispirited: let them lay aside, indeed, all thoughts of reputation and honour; but let them fervently pray, pray without ceasing, that their penitence may at length be favourably accepted by the most gracious, the most merciful of all Beings.’

Agrippa, Germanicus, Drusus, Thraseus, &c. are to be added to the number of eminent characters here discussed; and with these are mentioned, in terms of just abhorrence, Tiberius, Caligula, and Nero. The evils which these tyrants occasioned give rise to reflections on *suffering virtue*; and this theme very naturally, on such a spot, directs the reader’s thoughts to the calamities in which the early professors of Christianity were involved. St. Peter, St. Paul, &c. occupy for a time the attention and reflections of the company. One of the remarks we may not improperly copy:

‘ As the heathen annals of Rome in this age sufficiently inform us, that *prosperity* is not without many fears and disasters: so the history of the newly-rising Christian religion shews us in a much stronger light, that *virtuous adversity* is not without many comforts and hopes, and felicity of heart, infinitely heightened by the assured prospect of a happy immortality, and the assistance of *Divine grace*.’

Thus we perceive that, throughout these volumes, Christian piety and virtue are constantly and warmly recommended:—but we have sometimes apprehended that there are instances, in which this writer too much applauds a kind of devotion arising from superstition, attended with bigotry; and which may, it is too well known, consist with vice, and with the horrid slavery and persecution of such as cannot abide by its decisions.—True religion is of a very different nature!

The style of this publication does not always shew marks of that care which might contribute to render the work completely acceptable.

Perhaps, for the sake of the mere English reader, it is to be regretted that the editor did not procure translations of the numerous Greek and Latin passages, which so continually occur.

ART. XII. *The Works of Soame Jenyns, Esq.* in Four Volumes: including several Pieces never before published; to which are prefixed short Sketches of the History of the Author's Family, and also of his Life. By Charles Nalson Cole, Esq. Crown 8vo. 4 Vols. 16s. Boards. Cadell. 1790.

THE new pieces contained in these volumes are—one or two short poems—thoughts on the national debt—and some cursory observations on several passages in the New Testament. As these additions to Mr. Jenyns's former productions are not very material either in point of size or value, and as the rest of his performances, which make up the bulk of the books before us, have been long known to the world, we were not in haste to notice this publication:—but we think it necessary, even now, to register the existence of the completest edition of this author's works.

The perspicuity and easy elegance of Mr. Jenyns's style justly entitle him to a place on the same shelf with Addison; and we think, also, he possessed a considerable portion of the chasteness of Addison's humour. When writing on a light and familiar subject, such as a sprightly poem, an essay in *The World*\*, or a disquisition on cruelty to inferior animals, he is excellent: but we never could discern much depth of thought, nor closeness of argument, in any of his compositions, theological or political. If, however, in the discussion of a controverted subject, he seldom convinces us by the force of his reasoning; or, in attempting to explore new truth, seldom instructs us by the solidity of his matter; yet, on obvious and ordinary topics, he never fails to delight us by the graces of his manner. He possessed, we think, little of that penetration which enables a man to make important discoveries for himself; nor had he much of that comprehensive force of mind which might lead him to adopt at once, without hesitation, discoveries made by another. More afraid of innovation than solicitous for improvement, he was shy of truth in a new dress, and till she had rendered herself a little familiar to him, he was rather disposed to resist her as an enemy than to court her as a friend:—but, as soon as she had obtained established credit and footing in the world, and had secured in her favour the voice of those who have great weight and influence in deciding the opinions of mankind, the sense and virtue of Mr. Jenyns led him to espouse her cause, while his good taste and acquirements qualified him to plead it with efficacy.

In this character, Mr. Jenyns appears, not only in his former productions, but in those which are for the first time presented

\* A well known periodical work.

to the public in the volumes before us. Of these the largest and most considerable are the cursory observations on the New Testament; and of their general cast and complexion the reader may form a competent judgment from the following short extract: in which, if there be nothing new nor uncommon, there is much truth and sound sense, well expressed:

‘ Mark viii. 38.

‘ *Whoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father.*

‘ Many and severe are the threats which we find denounced by Christ against hypocrites; that is, against those who pretended an extraordinary sanctity in their manners and conversation, without having any true sense of religion or morality in their hearts. The words before us are a threat, likewise, against hypocrites, but hypocrites of a very different sort; those who pretend to be more profligate than they really are, and therefore may properly be called hypocrites in wickedness. These are much more numerous in the present times, and perhaps much more mischievous than the former; as those do honour to religion and virtue by their pretences to them, these affront them by an open disavowal. Those make others better than themselves, and these worse, by their example. We meet with this ridiculous and criminal kind of hypocrisy every day; we see men affecting to be guilty of vices for which they have no relish, of profligacy for which they have not constitutions, and of crimes which they have not courage to perform. They lay claim to the honour of cheating, at the time they are cheated, and endeavour to pass for knaves, when, in fact, they are but fools. These are the offenders of whom Christ will be ashamed when he cometh in the glory of his Father; which will be a dreadful but just punishment, and a proper retaliation of that foolish and impious modesty, which induced them to be ashamed of him and his word, in complaisance to a sinful and adulterous generation; and to be less afraid of incurring the displeasure of the best of all Beings, than the profane ridicule of the worst of men.’

The account of the author's family, and the sketches of his life, prefixed to the first volume, avowedly contain ‘ few or no anecdotes, and are written in a style in which the studied brilliancy of language, so much admired in the works of some modern authors, will be found to have no place.’ They discover much more of the partiality of the friend, than of the art and skill of the biographer. Mr. Jenyns was originally descended from the family of the Jenyns's of Churchill in Somersetshire, and more immediately from a younger branch of it, which, about the middle of the last century, settled in Cambridgeshire. He was born in Great Ormond-street, London, “ in the moment of controversy,” as he used to say of himself, viz. at twelve o'clock on the night between the expiration of the year 1703 and the commencement of 1704. He was de-

puted to parliament in 1742, and continued to sit in it till 1780; during 34 years of which time he represented either the town or the county of Cambridge; and, in the other four, the borough of Dunwich in Suffolk. In 1755 he was appointed a Lord of Trade, and continued a member of that board till its dissolution. He was twice married, but died without issue, on the 18th December 1787.

In his private life Mr. J. was an amiable, chearful, and engaging companion; a friend to virtue and regularity. As a magistrate, he discharged his duties with diligence and integrity; and in his political capacity he seems, both as a senator and an author, and likewise in social conversation, to have pretty uniformly given his support to that which he found established either in church or state.

Notwithstanding, however, this attachment to things as he found them, 'he always considered the British empire as enlarged beyond the bounds of sound policy; and that those parts of it beyond the Atlantic Ocean to the West, and beyond the Cape of Good Hope to the East, were at too great a distance to be governed as they ought to be.'

'He always beheld our conquests in the East Indies with real concern, and considered the great influx of wealth, brought thence into this country, by the individuals who had there acquired it, as an ample revenge for the unjust depredations committed on the territorial possessions of their princes, ever considering those depredations as being the most enormous acts of injustice that could be shewn from one state to another, and that this was heightened by a most flagrant act of ingratitude for the original permission of commercial establishments made on their coasts, in order that trade might be carried on to more advantage; for which permission the natives were entitled to the most perfect amity, and every public social intercourse shewn to the most favoured nations. Sometimes he would add, that though Asia had in her turn been often conquered by all who attacked her, yet that the wealth brought from thence by the conquerors into their respective dominions, had always introduced with it so great luxury, that thereby those virtues by which they became conquerors, were at last enfeebled and done away, insomuch that Asia in her turn became the conqueror; of which he instanced, amongst others, the decline and fall of the Roman empire as a lasting evidence. He considered the East Indies and America as two immense disproportionate wings to the small body of the island, and expressed his fears lest, at some time or other, they might fly away with the British empire.'

In ecclesiastical matters, also, notwithstanding his prevailing attachment to the form of sound words delivered to him from his spiritual pastors and masters, and his 'professing the greatest veneration for the church of England and its government as by law established, yet he thought that alterations and amendments might be made in her liturgy, which would render it

more perfect than it is in its present state, and which he earnestly desired to have seen accomplished by those who were properly authorized.'

' Though such was his disposition, such his desire, he at the same time expressed his most ardent wish that it might remain in its present form, until the alterations proposed to be made therein were all agreed upon and finally settled; for he wisely foresaw the dangerous consequences that may arise to a long-established religious or civil government, from altering or doing away any part of it, however warranted by reason or sound policy, before it is absolutely determined what shall in future be adopted.'

For the sake of those who may think on the subject of reformation as Mr. Jenyns thought,—of those who would be glad to see some things amended, but would wish for more peaceable times, till the alterations proposed are all finally settled, and till there be a prospect of changing long established systems for the better without any risque of dangerous consequences—we will conclude this article with a just and excellent observation, made by one who is a much better reasoner, and a much brighter ornament of our church and state, than even Mr. Jenyns was :

" After returning thanks," says Mr. Archdeacon Paley, " in the name of the fraternity, to all who touch the burden of our grievances with but one of their fingers, I would wish to leave with them this observation, that as the man who attacks a flourishing establishment writes with a halter round his neck, few ever will be found to attempt alterations but men of more spirit than prudence, of more sincerity than caution, of warm, eager, and impetuous tempers; that, consequently, if we are to wait for improvement till the cool, the calm, the discreet part of mankind begin it, till church governors solicit, or ministers of state propose it—I will venture to pronounce, that (without *his* interposition with whom nothing is impossible) we may remain as we are, 'till the *renovation of all things*.'" See Rev. vol. li. p. 465.

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ART. XIII. *The Bruce*; or the History of Robert I. King of Scotland. Written in Scottish Verse by John Barbour. The first genuine Edition, published from a MS. dated 1489; with Notes and a Glossary. By J. Pinkerton. 3 Vols. 12mo. 10s. 6d. Boards. Nicol. 1790\*.

**M**ANY persons, in this and other countries, have lately bestowed considerable pains in furnishing their respective nations with correct and elegant editions of the works of their antient original writers; and the labour is useful and commendable, even where the works themselves are not distinguished by very superior literary merit. The republication

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\* Though this publication has accidentally remained thus long unnoticed, we cannot suffer it to pass for ever unrecorded in our work.



of these early national productions not only serves to amuse the professed antiquary, and to gratify that curiosity, which most men feel, of knowing how their ancestors acquitted themselves in pursuits that have since become so interesting to their posterity, but also tends to throw great light on the events, incidents, manners, and customs of former times, and greatly contributes likewise to unfold the genuine original structure and composition of our native language:—in course, it cannot but be highly serviceable both to the historian and the philosophical grammarian.

Besides the foregoing claims to notice, which the present work possesses in common with other remains of antient national literature, this oldest monument of the Scottish language may fairly assert a superior right to engage the public attention, on the ground of its merit as a poetical composition. Its present editor says that 'taking the total merits of this work together, he prefers it to the early exertions of even the Italian muse, to the melancholy sublimity of Dante, and the amorous quaintness of Petrarca.' Whatever drawback some may be disposed to make from this praise, on account of the supposed partiality of an editor for his author and his countryman, yet we think that few of those, who have read the poem, (which, though never before in so correct a state, has been long known to the world,) will refuse their assent to the following testimony in its favour:

'Here indeed the reader will find few of the graces of fine poetry, little of the Attic dress of the muse: but here are life, and spirit, and ease, and plain sense, and pictures of real manners, and perpetual incident, and entertainment. The language is remarkably good for the time; and far superior, in neatness and elegance, even to that of Gawin Douglas, who wrote more than a century after. But when we consider that our author is not only the first poet, but the earliest historian of Scotland, who has entered into any detail, and from whom any view of the real state and manners of the country can be had; and that the hero, whose life he paints so minutely, was a monarch equal to the greatest of modern times; let the historical and poetical merits of his work be weighed together; and then opposed to those of any other early poet of the present nations in Europe.

'It is indeed posterior in time to the earliest poetry of most modern nations; but it must be considered that Scotland hardly had one writer till the thirteenth century \*; and this poem was written in the fourteenth.'

Of the author of this poem, John Barbour, very little is known, except that he seems to have been born about 1326;

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\* See the editor's Enquiry into the History of Scotland preceding the year 1056, Part vi. chap. 2.

that he was archdeacon of Aberdeen in 1357, in which year he travelled to Oxford, and was also appointed by the Bp. of Aberdeen one of the commissioners for the ransom of David II. king of Scotland; and that in 1365 he accompanied six knights to St. Denis near Paris. He wrote the present poem, as he himself tells us, book xiii. 700, in the year 1375, at which time his great contemporary Chaucer was little known to fame; and he died at an advanced age in 1396.

Of the present edition of the work Mr. Pinkerton gives the following account:

' The poem now presented to the reader for the first time, in its genuine ancient dress, has already gone thro' about twenty editions in Scotland since the year 1616, in which the first edition which can be discovered, was printed at Edinburgh, 12mo. But all these editions are modernized; and it was impossible to judge of the real ancient poem from them. The editor, zealous to give an edition of this interesting work, the most ancient production of the Scottish muse extant, in the very language, and orthography, of its author, had recourse to a manuscript written in the year 1489, preserved in the Advocates' Library at Edinburgh; a collection which does great honour to that respectable society, and to their country. The society having, with much politeness, permitted a copy to be taken for publication, the editor was equally fortunate in the condescending assistance of the Earl of BUCHAN, a nobleman well known as the founder of the Scottish Society of Antiquaries; and as the friend of the ancient literature, and present welfare and honour of his country. This public-spirited peer caused the transcript to be taken under his own eye; and accompanied it with this attestation: "I David Steuart, Earl of Buchan, have compared this transcript of the MS. dated 1489, in the Lawyers' Library at Edinburgh, with the original, and find it to be a true copy, having corrected such errors as I have been able to observe, in the course of a very minute investigation and comparison; (signed) "BUCHAN:" and dated, "Edinburgh, September 27th, 1787."

That those who have not yet perused this early effort of the Caledonian muse may be enabled to form some judgment of its nature and merit, and that such as are better acquainted with it may have an opportunity of seeing how Mr. Pinkerton has acquitted himself as an editor, we will present the reader with the following short specimens of the poem; premising the observation which the editor has prefixed to his Glossary; viz. 'the chief obstacle in perusing this work arises from the orthography, which is extremely irregular. To understand many words it is only necessary to pronounce them aloud; and the meaning, which is obscured by the spelling, will be evident from the sound.'

' A! fredome is a nobill thing!

Fredome mayse man to haiff liking;'

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† *Makes man to have joy.*

Fredome

Fredome all solace to man giffis :  
 He levys at ese, that frely levys !  
 A noble hart may haiff nane ese,  
 Na ellys nocht that may him plese, <sup>2</sup>  
 Gyff fredome failyhe : for fre liking <sup>3</sup>  
 Is yharnyt our all othir thing. <sup>4</sup>  
 Na he, that ay hase levyt fre,  
 May nocht knaw weill the propyrté,  
 The angyr, na the wrechyt dome, <sup>5</sup>  
 That is cowplyt to foule thyrldome.  
 Bot gyff he had assayit it,  
 Than all perquer he suld it wyt ; <sup>6</sup>  
 And suld think fredome mar to pryse,  
 Than all the gold in warld that is.  
 Thus contrar things evirmar,  
 Discoweryngs off the tothir ar.  
 And he that thryll is has not his ; <sup>7</sup>  
 All that he hase enbandownyt is  
 Till hys lord, quhatevir he be.  
 Yheyt hase he not sa mekill fre  
 As fre wyll to leyve, or de,  
 That at hys hart hym draws to dre. <sup>8</sup>  
 Than mayse clerks questtioun,  
 Quhen thai fall in disputatioun,  
 That gyff man bad hys thryll oucht do,  
 And in the samyn tyme come hym to  
 His wyff, and askyt hym hyr det, <sup>9</sup>  
 Quhithir he hys lords neid suld bet, <sup>10</sup>  
 And pay fryst that he owcht, and syne <sup>11</sup>  
 Do furth hys lords commandyne ;  
 Or leve onpayit hys wyff, and do  
 The things that commandyt is hym to.  
 I leve all the solutioun  
 Till thaim that ar off mar renoun.  
 Bot sen thai mak sic competying  
 Betwixt the detts off wedding,

<sup>2</sup> Na ellys nocht ; *nor any thing else.* <sup>3</sup> fre liking ; *free will.*  
<sup>4</sup> yharnyt our ; *desired above.* <sup>5</sup> angyr ; *quære, angys, i. e. anguish?*  
<sup>6</sup> perquer ; *perfectly.* wyt ; *know.* <sup>7</sup> not, is here used for *nocht*,  
*i. e. nothing.* <sup>8</sup> has not so much as free will to leave undone, or  
 to do, that which his whole heart and soul is set on doing, or not  
 doing. <sup>9</sup> The slave seems to be here placed in the situation of a bride-  
 groom, whose wife is just come home to him, claiming the attention  
 due to her as a bride. The duties and ceremonies, requisite in such  
 a situation, have been generally deemed by the world a valid excuse  
 for postponing all other concerns. " I have married a wife and  
 therefore I cannot come," says the man in the gospel, whom the  
 parable represents as putting things spiritual on the same footing as  
 temporal things. <sup>10</sup> bet, is used for *bate* or *abate*, i. e. make it  
 yield, submit, or give way. <sup>11</sup> owcht ; *owed, or was bound to*  
*pay.—syne ; after.*

And lords bidding till hys thrill,  
 Ye may weile fe, thought nane you tell, <sup>12</sup>  
 How hard a thing that thryldome is.  
 For men may weile fe, that ar wyfe,  
 That wedding is the hardest band,  
 That ony man may tak on hand.  
 And thryldom is weill wer than deid, <sup>13</sup>  
 For quhill a thryll his lyff may leid,  
 It mervys him, body and banys, <sup>14</sup>  
 And dede anoyis him bot anys: <sup>15</sup>  
 Schortly to say is nane can tell  
 The halle condition off a thryll.'

We will add the account of King Robert's death, caused by the leprosy, at Cardross, 7th June 1329, aged 55. On his death-bed, repenting of the horrid slaughter which he had occasioned, and, in conformity to the wretched notions of religion entertained in those times, after having made ample donations to the church, he ordered that some one of his chieftains 'on Goddis sayis his hart suld ber;' as, by his approaching end, he foresaw that he should be prevented from carrying war and destruction into the holy land in person, which he had always intended to do before his death, that he might thus, by murdering an equal or superior number of heathens and heretics, obtain pardon for his having murdered so many Christians!

Let us now behold the monarch on his dying couch, a prey to sorrow and superstition, justly lamenting and weakly seeking to atone for the blood which he had shed in his former days!

'—“ For through me, and my werraying,  
 Off blud has bene rycht gret spilling;  
 Quhar mony saklefs men war slayn. <sup>1</sup>  
 Tharfor this seknes, and this payn,  
 I tak in thank for my trespass.  
 And myn hart sichyt sekryly was, <sup>2</sup>  
 Quhen I wes in prosperité,  
 Off my synns to sauffyt be, <sup>3</sup>  
 To trawail on Goddis sayis.  
 And sen he now me till hym tayis,  
 Swa that the body may na wyls  
 Fulfill that the hart gan dewyis;  
 I wald the hart war thyddir tent,  
 Quharin consawyt wes that entent. <sup>4</sup>  
 Tharfor I pray yow euirilkane, <sup>5</sup>

<sup>12</sup> thought; *tho' it*. <sup>13</sup> much worse than death. <sup>14</sup> It, *i. e.* slavery, marris, harasses, or plagues him, body and bones. <sup>15</sup> death annoys him but once.

<sup>1</sup> Saklefs men; *innocent men*. <sup>2</sup> sichyt sekryly; *fixed surely*. <sup>3</sup> sauffyt; *saved*. <sup>4</sup> quharin consawyt; *wherein conceived*. <sup>5</sup> euirilkane; *every one*.

That

That ye amang yow chefs me ane,  
 That be honest, wyse, and wycht,<sup>6</sup>  
 And off hys hand a nobill knyght,  
 On Godds sayis my hart to ber,  
 Quhen saule and corfs disseueryt wer.  
 For I wald it war worthily  
 Broucht thar; sen God will noucht that I  
 Haue power thidderwart to ga."—'

After having informed us that the Lord Douglas undertook to execute the dying king's request, the poet thus describes the monarch's death, and the sorrow of those about him:

' Quhen the Lord DowGLAS, on this wyfs,  
 Had undretane sa hey emprys,  
 As the gud KING's hart to ber,  
 On Godds sayis apoun wer,  
 Prissyit for hys emprys wes be.  
 And the KINGs infirmyté  
 Woux mar and mar, quhill at the last  
 The dulfull dede approchit fast.  
 And quhen he had gert till hym do<sup>1</sup>  
 All, that gud Crystyn man fell to,  
 With werray repentance he gaf<sup>2</sup>  
 The gaf, that God till bewyn haiff,  
 Amang hys chossyn folk to be  
 In joy, solace, and Angell gle!

' And fra hys folk wyft he wes ded,<sup>3</sup>  
 The sorow rais fra steid to steid.<sup>4</sup>  
 Thar mycht men se men ryve thair har:  
 And comounly knychts gret full far,<sup>5</sup>  
 And thair newffys oft samyn dryve,<sup>6</sup>  
 And as woud men thair clathys ryve.<sup>7</sup>  
 Regretand hys worthy bounté,  
 Hys wyt, hys strenth, hys honesté;  
 And our all the gret company  
 That he thaim maid oft curtassy.  
 "All our defens," thai said, "allace!  
 And he that all our comford was,  
 Our wyt, and all our gouernyng,  
 Allace is broucht her till ending!  
 Hys worschip, and hys mekill mycht,  
 Maid all that war with hym sa wycht,  
 That thai mycht neuir abaysit be,  
 Quhill sorouth thaim thai mycht hym se,<sup>8</sup>  
 Allace! quhat fall we do or say?  
 For on lyff quhill he lefyt, ay<sup>9</sup>

<sup>6</sup> wycht; *strong*.

<sup>1</sup> gert till hym do; *caused him to do*. <sup>2</sup> werray; *very, i. e. true*.  
<sup>3</sup> fra; *from the time that, after*. <sup>4</sup> steid; *house*. <sup>5</sup> gret, *lament*,  
 whence comes our verb, to regret. <sup>6</sup> newffys; *fish or hands*.—*samyn*;  
*together*. <sup>7</sup> woud men; *mad men*. <sup>8</sup> sorouth; *before*. <sup>9</sup> on lyff  
 quhill he lefyt; *while he lasted or remained alive*.

With all our nychtbours dreid war we :  
 And intill mony fer cuntré  
 Off our worſchip ſprang the renoun :  
 And that wes all for hys perſoun."<sup>9</sup>  
 ' With ſwilk wordys thai maid thair mayn.  
 And ſekyrly wondre wes nane ;<sup>10</sup>  
 For better gouvernour than he  
 Mycht in na countré fundyn be.  
 I hop that nane that is on lyve  
 The lamentatioun ſuld diſcryve  
 That that folk for thair Lord maid:  
 And quhen thai lang thus ſorowyt had,  
 Thai haiff had hym to *Dunferlyne* :  
 And hym ſolemply erdyt ſyne<sup>11</sup>  
 In a fayr tumb, intill the quer.<sup>12</sup>  
 Byſchaps and Prelats, that thar war,  
 Affolyeit hym, quhen the ſeruite<sup>13</sup>  
 Wes done as thai couth beſt dewiſs.  
 And ſyne, on the tothyr day,<sup>14</sup>  
 Sary and wa ar went thair way.<sup>15</sup>

ART. XIV. *Ethic Epistles to the Earl of Carnarvon*, on the Mind and its Operations, as bearing generally on the Events of the World, particularly on thoſe of France. With an Apology to the Public. Crown 8vo. pp. 224. 5s. Boards. Cadell. 1794.

**I**N didactic poetry, the principal object is the communication of knowlege or ſentiment: the graces of language are only introduced to embellish inſtruction, and the muſe acts as a handmaid to truth. Where the poet gratifies his reader with original conceptions, or preſents to his mind, in advantageous arrangement, juſt reflections and uſeful precepts, he may therefore well claim indulgence, if his verſe be ſparingly enriched with the elegance of poetical diſtion, or even if ſometimes defective in its numbers. Good ſenſe, energetically expreſſed in terſe rhymes, will always be pleaſing.—We ſhould be glad, were it in our power, to offer theſe remarks as an apology for the poetical defects of theſe epiſtles: but fidelity to the public obliges us to ſay that we have in vain ſearched through this volume for thoſe excellencies of thought and ſentiment, which might compenſate for literary imperfections. The *arguments*, which ſpeak of the human mind under various characters and relations, promiſe the reader metaphyſical and moral diſquiſi-

<sup>10</sup> ſekyrly; ſurely. <sup>11</sup> erdyt ſyne; buried afterwards. <sup>12</sup> intill the quer; in the choir. <sup>13</sup> affolyeit hym; gave him abſolution. <sup>14</sup> on the tothyr day; on the day after. It is ſtill a common expreſſion in Kent and other parts of England to ſay: "I will do it to-morrow, or tother day," i. e. to-morrow, or the day after. <sup>15</sup> ſary and wa; ſorry and uſeful.

tions :

tions : but the promise is very incompletely fulfilled. The general reflections are slight and superficial ; and the writer soon passes to what appears to be his main object, the exhibiting ' the mind and its operations as bearing generally on the events of the world, particularly on those of France.' Political, metaphysical, and theological heretics are each reprobated in their turn ; and every general topic gives the author some occasion of levelling a stroke of satire against modern philosophers and reformers. As a fair specimen of the writer's manner, we quote a short passage on plagiarism :

' With Greek and Hebrew few now plague their pate,  
Composing now is almost out of date.

Compiling from compilers all the art

That constitutes a modern author's part.

No more are patriarchs, prophets, fathers heard,

E'en Gibbon takes a French translator's word.

Old Jeromes and Josephuses give way,

To Priestleys, Horsleys, Paleys, of the day ;

Instead of going to th' Augustan age,

We pirate from their Plagiarist's page.

' One picks a pocket, one from him receives,

And hands it forward through a croud of thieves ;

'Till the purse, torn to pieces as it's toft,

Lets loose the gold, or is in Grub-street lost :

So chang'd by all the filth where it has lain,

The owner scarce could know his own again :

Thus many a thief alike of wealth, or wit,

Escapes the lash of law by marring it.

Oft by poetic as by common law,

The culprit gets off merely by a flaw ;

See—Martial judge—reports of his own time—

" He makes it *his*, who ill repeats my rhyme."

Of the rich harvest of old times bereft,

We glean the gleanings other pilf'ners left.

Few now on Homer, or on Horace dine,

But drink distill'd their lees without their wine.

Few now with Val. \* on Aristotle sup,

But take his orts at second-hand dished up.

Still low'r the spurious sons of learning stoop

To hirelings critics of a Grub-street group ;

Devour the scourings of those learned stew,

Registers, papers, magazines, reviews.

(Not such as Ruffhead's, Johnson's, Burke's, but those

Of critics no one cares for, no one knows—

If they are willing to obtain my praise,

First let them shew their taste, and like my lays.')

Hard condition ! with which, alas ! we find it impossible to comply !

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\* Val. Aristotle is a feast for an emperor.—Conc.'

ART. XV. *A Treatise on the Fevers of Jamaica*, with some Observations on the Intermitting Fever of America, and an Appendix, containing some Hints on the Means of preserving the Health of Soldiers in hot Climates. By Robert Jackson, M. D. 8vo. pp. 440. 7s. Boards. Murray.

THE first chapter of this work gives the general character of the remitting fever of Jamaica, particularly at Savannah-la-mar; by which it appears to be, on the whole, mild, with perfect remissions, disposed to terminate early, and on certain critical days; considerably resembling the fever described in the epidemics of Hippocrates. Chap. 2d relates to the types of periodical fevers; and chap. 3d to critical days in fevers.. In both these we find much observation of fact, together with an acquaintance with the doctrine of the antients: but we cannot say that any great degree of precise or useful information arises out of the whole discussion, which is rather obscured by a multiplicity of matter, stated in a loose and immethodical manner.

With respect to the general remote causes of remitting and intermitting fevers, Dr. J. agrees with those who attribute these fevers to marsh effluvia: but he censures Sir J. Pringle for some of his rules respecting the choice of situations; which were founded chiefly on the necessity of free air, in order to avoid the supposed tendency of septic causes. On the contrary, Dr. Jackson produces instances to prove that a high situation, exposed to winds blowing over swamps, is often more unhealthy than a lower and more sheltered one; and he concurs with some other authors in observing that merely clearing the ground from woods, without draining, has made several parts of America more subject to fevers than formerly. He concludes this 4th chapter with affirming the reality of the power attributed to changes of the moon in promoting the invasion of fevers. As the 5th chapter, concerning the proximate cause of fevers, consists only of an historical sketch of the opinions of others, without any immediate reference to the peculiar subject of the work, it does not demand particular notice.

Ch. 6. contains the general history of the Jamaica fever. It is divided into the sections, Of Fever distinguished by symptoms of inflammatory diathesis; Of Fever with symptoms of nervous affection; Of Fever in which are discovered signs of malignity; Of Fevers in which are observed symptoms of a putrescent tendency; and Of Fevers accompanied with an increased secretion of bile. By malignity, nothing very determinate is meant, but, generally, a dangerous state of disease. A specific putrescent tendency in this fever is rare; though, at a late period, symptoms of putrefaction sometimes appear.

The



The chapter on the prognostic of this fever enumerates various classes of signs, which, belonging to fever in general, and affording little new, we shall not particularize. It is succeeded by one describing the different symptoms of a crisis and a simple remission.

In the 9th chapter, the author proceeds to the general cure of fever; and, in the first section, he discusses the doctrine of the *vis medicatrix naturæ*, to which, from various cogent arguments, he refuses any direct and certain efforts in the cure of diseases; and, in consequence, he denies that indications can properly be taken from that tumult of the system which often succeeds the impression of a morbid cause. In the 2d section he considers the general indications of cure; and here he asserts that there has hitherto been discovered no one particular remedy in the Jamaica fever to which we can trust; the bark, though much used, appearing to him incapable of subduing it, and antimonials being often dangerous, and generally ineffectual.

The chapter on the particular cure of the fever of Jamaica begins with the observation, that the first step was to remove those circumstances which masked or concealed its real character of a remitting disease, and to make it assume its proper form. The mode of effecting this was different, as the inflammatory or the nervous diathesis prevailed. In the former, bleeding and copious evacuation were most useful; in the latter, blisters, stimulants, the warm bath, and more especially cold salt water dashed over the head and shoulders, were the best remedies. With respect to the duration of the fevers, he seems to think that this is originally determined by its nature, and is not to be altered by bark and other remedies; yet he deems the bark excellent for supporting the powers of nature till a favourable crisis takes place. Many valuable practical remarks occur in this chapter, but none so peculiar to the writer as the very strong recommendation of cold bathing in the fevers of the West Indies; which, by his account, appears to be the most powerful of all means of rousing nature to a salutary action.

Chap. 11, on the yellow fever, begins with establishing three forms under which it appears, though specifically the disease is one and the same: these are, 1. That in which signs of putrefaction appear early, and in which yellowness and black vomiting are general: 2. That in which signs of nervous affection are more obvious, and yellowness and black vomiting are rare: 3. That in which there are marks of violent irritation, and inflammatory diathesis in the earlier stages, which soon give way to signs of debility and putrescence, with the yellow colour and black vomiting. No one of these forms has evident

dent remissions; and, in all, the disease may be specifically distinguished from the remitting fever. In the first form, which is properly that of the yellow fever, the methods of cure generally practised are little worthy of dependance. Dr. J. usually began with bleeding. He trusted to clysters alone for emptying the first passages. He then bathed or washed the patient well in warm water; and, after this operation, had cold salt water dashed suddenly from a bucket on the head and shoulders. The effect of this was commonly to bring on a sweat, which relieved the most dangerous symptoms. In case of constant nausea and vomiting, a blister to the epigastric region, opiates with sudorifics, wine, and fresh air, were serviceable. Of the success of this method he speaks with confidence, if employed before the yellowness or the black vomit come on. After those symptoms have appeared, the case is almost desperate: yet the alternate use of warm and cold bathing, with powerful cordials, has sometimes recovered the patient. The cure of the two other species of this fever required variations in the management, which will be readily conceived by the practitioner. In both, however, we observe that the writer's great dependance is placed on the external application of cold and salt water.

The long and somewhat prolix chapter on the intermittent fever of North America, though it contains various useful practical remarks, relates to a subject too well known to induce us to abridge it. A subsequent long one, containing a general review of the practice of preceding authors in febrile diseases, is an addition rather to the bulk than to the utility of the work. The appendix, which treats on preserving the health of soldiers in hot climates, contains various sensible remarks; and, in particular, the recommendation of an abstemious mode of life and regular exercise deserves attention. The volume is concluded by a large collection of notes referring, by way of illustration and authority, to the several chapters. In these, we are sorry to be obliged to remark a very unnecessary parade of learning, in long passages of Greek, Latin, Arabic, and German. Some cases of the Jamaica fever, in its different forms, are additions more to the purpose.

## MONTHLY CATALOGUE, For DECEMBER, 1794.

### POLITICAL.

Art. 16. *State of the Country in the Month of November, 1794.* By Abraham Jones. 8vo. 1s. 6d. Owen.

In the view of the present author, this nation, through the corruptions which have crept into its government, and which he freely and  
RAY. Dec. 1794. H h boldly

boldly particularizes, is hurrying, with fearful rapidity, toward utter ruin; and nothing, he apprehends, can stop its dreadful career, but the restoration of our *triennial parliaments*. The perusal of such unpleasant statements, and dismal representations of our wretched situation, might plunge the patriotic reader, whose disposition is apt to take alarm, into melancholy and despair, did not the animated style and daring diction of the pamphlet serve to rouse and support his mind, and to keep despondency aloof. More might be said concerning this political sky-rocket\*, but CAUTION whispers "Let it be unsaid: consider the times, and be wise."

Art. 17. *Better late than never!* An impartial Review of Mr. Pitt's Administration, on the Ground of Responsibility, during the present War: To which are added, Cursory Remarks on the Two last Campaigns; the whole being a full Elucidation of Mr. Pitt's new Way to conquer by *Degrees*. By an *Enemy to the War*, On its original Principles, but a sincere Well-wisher to the King and Constitution of Great Britain. 8vo. 1s. 6d. Johnson. 1794.

*Better late than never*—to do what?—to retreat from a system of blunders and mismanagement, in which, according to the writer, the longer we persist, the more sure we eventually make our national destruction; and he seems to be an attentive and intelligent observer.—He offers many unfavourable strictures on the conduct of the allied powers in the prosecution of the war, as well as on its original principles: but on the British minister he employs the utmost severity of censure. The pamphlet is accompanied by an engraved sketch of the retreat of the Duke of York's army, and of the advanced position of the French, October 26, 1794. The author has likewise prefixed a kind of epistle dedicatory to the Hon. Charles Jenkinson; in which he sarcastically enlarges on the political principles and conduct of that young Statesman.

Art. 18. *Good Sense: Addressed to the British Nation, as their pre-eminent Characteristic, in the present awful Crisis; or War of social Edificence.* Exhibiting the actual and eventful State of various Nations. By John Stewart, the Traveller. 8vo. pp. 124. 2s. 6d. Owen. 1794.

This work has not disposed us to reverse our former judgment of Mr. S. We believe that he means well: but the road of literature will never be to him the road to fame. His 'Good Sense' must be thrown away on those to whom he principally addresses it, because he expresses himself in terms which, even to persons of the best education, are not always very intelligible. In this respect, indeed, we admit his claim to authorship: for, if an author be a man whose sentiments and arguments are all his own, as Mr. S. defines the term, he is an author in the strictest meaning of the definition; his mode of thinking, and his style of writing and of reasoning, being unquestionably original.

After some preliminary remarks, Mr. S. proceeds to give a general and analytical review of the political state of England, France,

\* It may perhaps be necessary, to prevent mistakes, for us to observe that we do not here allude to the rockets frequently used in armies, as the signal of battle.

Denmark, Sweden, Russia, Poland, Naples, Sardinia, Genoa, Tuscany, Switzerland, Geneva, Brabant, Holland, and America; in the course of which he makes many observations that must be admitted to be judicious.

Speaking of the court of Copenhagen, he says to the young Prince, 'Let me recommend to your Highness to direct all your innovations to the improvement of the public mind, by a liberal Press, controuled by a Committee of Censors, whose duty should be to protect all temperate discussion, exciting to thought, and to suppress every thing inflammatory to action. Let your reforms be confined totally to the administration of government, and to support with jealousy the sanctity of its power, as the only medium of progressive civilization.'

The idea of a free press under controul, we presume, may be considered as original; and a favourite one it is with him, for he frequently dwells on it. He blames the regent of Sweden for having granted the liberty of the press, without having put it under some controul. 'Why were not censors appointed to guard the press?' There is a great deal more of *this sort* of speculation, with which we will not trouble our readers.

The Empress of Russia, above all other European potentates, finds favour in the eyes of our author; and, while others speak of her with the most direct disapprobation, or rather condemnation, he avows himself her panegyrist; and certainly he seems to discharge the duties of his office *con amore*, as the reader of his pamphlet will see by consulting p. 30—34.

The name of the Empress naturally brings to mind the case of Poland, and our author describes it with no small energy; which he was the better qualified to do, as he possesses considerable personal knowledge of that country:

'I was in Poland some time before the peaceful Revolution took place, and upon the most profound research into the moral character of the people, I found them, all to a man, disposed to seize upon individual liberty, and not one single individual capable either to understand it, or enjoy it. The King, like many *irreflective* Democrats and Revolutionists of my acquaintance, judged of every man by himself, and finding in his own mind a capacity to co-ordinate and occupy the constituent part of a great system, he was ready to fraternize with the Artizan, Mechanic, or Labourer; though a moment's reflection would teach a mind of the least penetration, that these men are totally incapacitated for all concern in civil power, from their mode of life and defect of education.

This revolution, which, like the hurricane, began in a profound calm, might be called the King's own work; the nation, unintelligibly and indifferently, adopted it with an unmeaning affirmative. The neighbouring potentates foresaw the lowering storm, and took charge of the vessel, and will in future moor it in their own harbours.

When the hostile usurpation took place, I joined in the general indignation, and offered my mite to the Polish Subscription; but since the horrors of Democracy have broken out in France, and threatened a moral chaos to the civilized world, by contagion and operative affiliation of Jacobinism, I have recanted my former political

tical heresy, and am become the most zealous supporter of civic power, adapted to civil knowledge, as the only matrix of human perfectibility.

'The King of Poland should have contented himself with reforming the sentiments of his subjects, before he called them to participate in civil power, by founding colleges, public schools, a free press, under the guardianship of wise and temperate Censors. He has, however, amply expiated his liberal error, by furnishing a most instructive example, on the graduated scale of political error. Poland will be the admonitory index of monarchy, America of Colonies, Geneva of Republics, and France of Civil Power, under all its denominations. The increasing horrors of these last will give such a surfeit to Democracy, that, loathing its indigestive principles, they will seek the remedy of Poland, by a voluntary submission to the protective shield of neighbouring established governments.'

Here Mr. S. is surely at variance with justice and good sense: he admits that the invasion of Poland was an unjust aggression; that the proceedings of the invading courts were founded in *usurpation*; and that their conduct excited his indignation: but finding that 'democracy had established a dominion in France, and threatened the civilized world with the introduction of a moral chaos by means of a Jacobinical affiliation', he recants all his former opinions respecting Poland and its unjust dismemberers, as political heresies. If they were heresies, preserve us, Heaven, from his new political orthodoxy, and consistency; which, by preventing the melioration of the civil condition of mankind, and sanctioning the usurpation of unprovoked invaders, would give wings to that democracy which he wants to chain down, and would extend its operation by proving the necessity of resistance to lawless force!

Having taken a view of the political state of the countries before-mentioned, Mr. S. proceeds to what he calls 'the mechanism of human society'; and he lays down three different heads of discussion. 1. The propagation of truth. 2. The precedency of light and liberty. 3. Whether luxury be necessary to increase *intellectuality*. He takes notice, in discussing the first, that many writers have maintained that truth is dangerous; 'here, (says he,) is an assertion containing a contradiction in terms.' We had little reason for expecting such a declaration from a man who would establish censors of the press, and countenance a plenary liberty of it only when works were written in the Greek language, that the common people might not be in the secret; and who would make it the function of the censors 'to let in upon the public mind such a proportion of the sun of truth as should gradually enlighten and not dazzle the public eye.' Surely when he wrote this sentence, he must have been of opinion that truth might in many respects be dangerous, or he would not have recommended such precautions in the propagation of it. Is it not surprising that a man should so plainly discover that two terms contradict each other, and not be able to perceive that he flatly contradicts himself on points of the greatest importance to his own argument? It is a lamentable proof of the weakness of the human understanding, that our author should not be able to see that the means, which he employs for supporting a  
favourite

favourite cause, are precisely the same that its greatest enemy would use to overturn it. Mr. Stewart's object appears to be to maintain the present state of things in government, and to resist the spirit of change which the French revolution has produced in some degree in every country in Europe; yet he very plainly tells us that the propagation of truth must necessarily be injurious to the existing establishments, which depend on laws, customs, or public opinions; thereby more than hinting that those establishments cannot bear the test of truth. Does he prove himself, by such a mode of reasoning, a friend to the cause of truth? Certainly not. Nay, he goes so far as to declare that truth ought to be sacrificed to the security of those establishments. This is a heavy charge against the author; let our readers judge whether we have made it without foundation:

'The revelation of Moral Truth, or the exposition of the perfectibility of human nature, must have a tendency to diminish the veneration of the present laws, customs, and opinions, in the public mind, and give it a restless and inordinate propensity to innovation. To check this new habit or impulsive phrenzy, portentous of universal anarchy, I fear all free States will be obliged to sacrifice their Liberties on the altar of Civil Power, and that unlimited or despotic Sovereignty must be established over all the world, upon this capitulation with Truth and universal Good; that the Greek language shall be an uncontrolled and unlimited vehicle of the press, to teach Power the end and means of all its operations—the propagation of the doctrine of the Unity of Self and Nature.'

That the author is himself convinced that truth is dangerous, however he may think proper to call this a contradiction in terms, may be fairly collected and confirmed by the following quotation:

'The Revolution of Reason, a work of consummate wisdom, if read at the University, would tend only to polemic disquisition, and effect only the liberalization of the mind; but if read to an army or a mob, would tend to the subversion of all moral sentiment, and effect a most deplorable anarchy of licentiousness. Happily, though written in the vernacular language, the magnitude of conception has been too great for the facility of expression, and renders them intelligible only to minds of labour and penetration. The great and important truths contained therein will, I hope, as they were intended, descend upon the ignorant mind through the refracted medium of conversation; for should they be circulated by ignorant or malevolent people, to irritate the plebeian mind to precipitate and intemperate action, they would bring on the dissolution of civil society, and operate a moral chaos, thereby defeating their own end, the Discovery of Truth, and Reign of Universal Good.'

Mr. S. concludes his work with a distinct address to the various descriptions of men in this country, democrats, ministers, the King, princes, nobles, clergy, soldiers, reformers, *plebeians*, and people of property; not forgetting to honour even us reviewers with some notice. What he says of us will serve to shew that we have not been parasites; and that we have not sacrificed the cause of truth, though it would seem an unpleasant if not a dangerous office on some occasions to tell truth. Our duty would be a most pleasing one, if we could

always approve: but truth and justice will sometimes forbid it; and, regardless of consequences, we dare, even in these perilous times, to be just and true to our duty.

In an appendix, Mr. S. asserts, in opposition to the principle of Mr. Fox's libel bill, that juries have nothing to do with the *law* of the question to be decided, their province being solely to find the *fact*. We hope, and we believe, that few men in England will agree with him in this opinion.

Art. 19. *The Prospect before us! or the State of France in August, 1794, in Reply to Montgaillard's State of France: to which are added Reflections on the Expedience and Necessity of an immediate Peace.* By Horatius Publicola. 8vo. pp. 124. 2s. 6d. Eaton.

This author is in some parts very successful in his reply to M. de Montgaillard, but in others deficient. In one respect the two gentlemen may be said to be extremely well matched, for they both deal much in *assertions*, which rest solely on their own authority: but, in the instance before us, we have not the sanction of any name. It is of little consequence whether to a work purely *argumentative* a real or a fictitious name be prefixed, because the value of an argument depends on its own intrinsic merit: but the case is different when the force of the argument rests wholly on statements of what are given for *facts*. Personal responsibility is then the *sine quâ*, *non*.

Our author says that the councils of our government have been misled by a set of men, (meaning the emigrants,) 'who at *Coblentz* and at *Pilnitz*, plotted the disasters and misfortunes of their own country, and of Europe in general.' If we might judge from the treatment experienced by the emigrants, they had very little influence in determining the powers of Europe to declare war against France. These men were every where treated with an indifference bordering on contempt; and, when they joined the Austrians and Prussians in the invasion of France, they were obliged to form in a detached body, to encamp at a distance from the main army, and, we believe, were not employed once in the whole campaign in any actual service. From this mortification, even the presence of *seven princes* of the blood royal, two of whom were brothers and two nephews to the king, could not save them. Had the emigrants been the soul of the enterprize, their treatment would surely have been different: that it was such as we have represented it, all the accounts published through Europe, at the period to which we refer, most strongly attest. That the emigrants had no hand in the supposed treaty of *Pilnitz* is vouched by other writers; who, in endeavouring to prove the existence of such a treaty, have asserted that these exiles withdrew themselves from the armies of the allies, as soon as they found that the object of the confederacy was the dismemberment of France; and they are highly praised by some of our political writers, who are enemies to the war, for having thought it more honourable to sit down with the loss of their estates, than to recover them by co-operating with powers who aimed at the ruin of their country. Thus differently are the same men represented by authors writing on the same side of the question.

M. de Montgaillard has earnestly intreated England, above all things, to land a *French* army in France: but our author condemns

the measure as rash and imprudent: his reasons, we must confess, do not strike us as being very forcible. He says, 'the French coast is formidably guarded.' Be it so; still, the longer a chain of posts is lengthened, the less difficult it must be to make an impression on them; the line from the Loire to the Bayonne being of an immense extent, an invader, who is master of the sea, might chuse his own point for landing, and thus be enabled to make a powerful diversion; whereas, facing the immense army of France collected in Holland, and on the banks of the Rhine, would at best be taking the bull by the horns. Indeed, while our author is combating the idea of a descent on the coast of France, he states reasons which, though urged for quite a different purpose, might well be advanced in support of the measure that he opposes; for he makes this remark; 'after drawing together fresh forces, the allies must lead them through foreign territories, at a vast expence, and first drive the enemy from those places which they conquered, and then march through their own possessions, which they would find reduced to a desert by a retreating foe, and drained of all resources before they could ever approach the frontiers of that formidable enemy.' To this he might have added that it would be less fatiguing to troops to send them, by sea, to a place where they might have a prospect of gaining a footing with comparatively little difficulty, than to march them from Hungary, Transylvania, Sclavonia, or Croatia, from the banks of the Danube to those of the Rhine. It was in Africa that Scipio saved Italy; it was by attacking Carthage at home that he put an end to the career of victories pursued by Hannibal for sixteen years in the heart of Italy; it was by the bold enterprize of a descent on the territory of Carthage, that he forced the Carthaginians to recall, for their own defence, that very army which had made Rome tremble for her safety; and thus he made them abandon, in one moment, the fruits of many of the most splendid victories which the world had ever seen.

There appears in our author too much of a party spirit for a man who has any pretensions to powers of reasoning; for he not only asserts what he can make good by argument, but also that which not only is not demonstrated, but is even in opposition to probability. It is true that he represents fairly when he describes the allies as in a most deplorable condition, in want both of money and men, and as unable, at present, to make head against a victorious enemy every where pressing on their rear: but he does *not* represent fairly when he says the French nation consists of *twenty-eight* millions of people: before the revolution, and before this depopulating war, it was said that there were in France no more than 24 millions of inhabitants: though some have since carried the population to 26 millions.

Having argued strenuously, and we must confess, in some instances, powerfully and successfully, in favour of the opinion that peace is necessary to us, the author says that it may be obtained on the following conditions:

- \* I. *By the removal of your Ministers.*
- \* II. *By renouncing your Continental alliances.*
- \* III. *By acknowledging the liberty and independence of the French Republic.*

H h 4

\* IV. *By*



‘ IV. *By concluding a treaty of commerce and alliance with America, Sweden, Denmark, and Switzerland.*

‘ V. *By requesting those Powers to interpose their good offices between this nation and France, to obtain a lasting peace and a commercial treaty.*”

We wish most sincerely that our author could insure us peace on those terms; which, though they might have the appearance of making us break faith with our allies, would have the appearance only of such a breach, if it be true that our allies are, as they are represented to be, incapable of fulfilling their engagements to us. We fear that he is too sanguine in his hopes; and that a victorious enemy will insist on a restitution of every inch of territory taken by us during the war. Whether our situation be such as would make it desirable for us to give such a price for peace, is a question which it does not belong to reviewers to answer. We will only farther remark that, though this performance manifests that the author possesses abilities, and writes in an easy style, it shews not less clearly that he is by no means equal to a literary contest with the Comte de Montgaillard.

Art. 20. *Plan of Internal Defence*, as proposed by Sir John Dalrymple, Baronet, to a Meeting of the County of Edinburgh, on the 12th November, 1794. 8vo. 6d. Stockdale.

This valuable and important, though small, pamphlet should be purchased and distributed by all the political societies in Great Britain. Meanwhile, it becomes our ministers to reflect that the perilous situation of Holland has resulted from the steady refusal of its government to bestow on the numerous classes of the people a share in the nomination of its rulers. If universal suffrage (which, by means of an intermediate body of electors, can be conciliated with the desirable ascendancy of property and of information,) be the donative, by means of which alone the zealous repulsion of a foreign foe can be purchased of the multitude, *it must be conferred*. The independency of Britain is a consideration to which most others are to be sacrificed. For our *TWO SIDES* all should have a motive to fight.

Art. 21. *The London Militia Act* considered; being an Abstract of the Bill, with Notes on the several Clauses; to which are added, an authentic Account of its Progress through the Common Council and House of Commons, and Remarks on Mr. Dean's Letter. 8vo. 6d. Symonds. 1794.

This author considers the act as an innovation on the charter of London, and as tending, in a very alarming degree, to ‘subvert all the justly boasted rights, privileges, and liberties of this ancient, renowned, and flourishing metropolis.’ The pamphlet is well-written; and the reasoning which it contains, in support of a petition for a repeal of the act, appears very powerful.

Art. 22. *The Citizen*, being the great Outline of Political Science, and a Defence of the British Constitution, from the Writings of Montesquien, Blackstone, Hume, Paley, Gibbon, &c. &c. 8vo, pp. 136. 3s. sewed. Robinsons. 1794.

We learn, from the author's preliminary address to the people of England, that the profits arising from the sale of this publication, and of others which are to follow it, are to go to the fund for the relief of the

the widows and children of the British seamen and soldiers who, during the present war, may die or be disabled in his Majesty's service. The same spirit of humanity that produced this work would shield it from the severity of criticism, if it stood in need of indulgence: but its intrinsic merit may well prevent it from shrinking from the judgment even of the most rigid critics. The author passes in review the different forms of government that have prevailed in the world, the monarchical, aristocratical, democratical, and mixed. He points out the advantages and disadvantages, the good and the bad tendencies, of each; and he concludes by giving a preference to that form which, uniting the greatest share of good, and excluding the greatest share of evil, bids fairest to connect liberty, property, and order, and to establish them on a durable basis. It is evident, from the most scrupulous examination of the author's principles, that, in preferring a limited monarchy, and a legislature consisting of three estates, he is not influenced by any slavish veneration for kings or nobles, but by a sincere desire to secure the happiness of the governed, on the firm foundation of freedom and equal laws.

Speaking of the British constitution, the author shews that it was not the result of system, that its parts were not framed on theoretic observations, but that it was the work of time and experience; and, applying this remark to the subject of parliamentary reform, he labours to prove that we ought to proceed with great caution, and 'that changes ought not to be adventured upon, without a comprehensive discernment of the consequences, without a knowledge as well of the *remote tendency* as of the *immediate design*.' He illustrates his opinion by the following allusion to changes introduced into the British government, probably not foreseen, certainly not intended, by those who had the greatest share in the measures that led to them:

'When ELIZABETH, and her IMMEDIATE SUCCESSOR, applied themselves to the encouragement and regulation of TRADE by many wise laws, they knew not, that, together with wealth and industry, they were diffusing a *consciousness of strength and independency*, which would not long endure, under the forms of a mixed government, the domination of arbitrary princes.

'When it was debated whether the MUTINY ACT (the law by which the army is governed and maintained) should be *temporary or perpetual*, little else probably occurred to the advocates of an *annual bill*, than the expediency of retaining a control over the most dangerous prerogative of the crown—THE DIRECTION AND COMMAND OF A STANDING ARMY: whereas, in its effect, *this single reservation has altered the whole frame and quality of the British constitution*.—For since, in consequence of the military system which prevails in neighbouring and rival nations, as well as on account of the internal exigencies of government, a standing army has become essential to the safety and administration of the empire; it enables parliament, by *discontinuing this necessary provision*, so to enforce its resolutions upon any other subject, as to render the king's dissent to a law, which has received the approbation of both houses, too dangerous an experiment any longer to be advised.—A contest between the king and parliament cannot now be persevered in, without a dissolution of the government.—Lastly,

when the constitution conferred upon the crown *the nomination to all employments in the public service*, the authors of this arrangement were led to it, by the obvious propriety of leaving to a master the choice of his servants; and by *the manifest inconveniency of engaging the national council, upon every variety, in those personal contests which attend elections to places of honour and emoluments.*—Our ancestors did not observe that this disposition added an influence to the royal office, which, as the number and value of public employments increased, would supersede in a great measure the forms, and change the character of the ancient constitution.—They knew not what the experience and reflection of modern ages has discovered, that *patronage universally is power*; that he who possesses in a sufficient degree the means of gratifying the desires of mankind after wealth and distinction, by whatever checks and forms his authority may be limited or disguised, will direct the management of public affairs.—Whatever be the mechanism of the political engine, he will guide the motion.

The author then proceeds to shew that the house of commons, even in its present incongruous state of representation, is well calculated to answer the ends of its institution, and to collect and express the sense of the nation. His observations on this head, if not unanswerable, are extremely plausible:

‘By annexing the right of voting for members of the House of Commons to different qualifications in different places, each order and profession of men in the community become virtually represented; that is, men of all orders and professions, *statesmen, courtiers, country gentlemen, lawyers, merchants, manufacturers, soldiers, sailors*, interested in the prosperity, and experienced in the occupation of their respective professions, *obtain seats in parliament.*

‘*The elections*, at the same time, are so connected with the influence of landed property as to afford a certainty that a considerable number of *men of great estates will be returned to parliament*; and are also so modified, that men the most eminent and successful in their respective professions, are the most likely, by their riches, or the weight of their stations, to prevail in these competitions.

‘The number, fortune, and quality of the members; the variety of interests and characters amongst them; above all, the temporary duration of their power, and the change of men which every new election produces, are so many securities to the public, as well against the subjection of their judgments to any external dictation, as against the formation of a junto in their own body, sufficiently powerful to govern their decisions.

‘The representatives are so intermixed with the constituents, and the constituents with the rest of the people, that they cannot, without a partiality too flagrant to be endured, impose any burden upon the subject, in which they do not share themselves; nor scarcely can they adopt an advantageous regulation, in which their own interests will not participate of the advantage.’

As we have often extracted from publications written in favour of parliamentary reform, it may be expected, from our impartiality, that we should do the same when reviewing works of an opposite tendency; so that both sides of the question being fairly laid before our readers,

they may be the better able to form their judgment on a matter of such importance to the whole nation. For this reason, we shall now select a few passages, in which the author does ample justice to the cause that he has espoused. In pointing out the dangers which threaten the constitution on the part of the crown, and the barrier raised against them, he thus expresses himself:

‘ The dangers principally to be apprehended from regal government, relate to the two articles of TAXATION and PUNISHMENT.— In every form of government, from which the people are excluded, it is the interest of the governors to get as much, and of the governed to give as little, as they can: the power also of punishment, in the hands of an arbitrary prince, oftentimes, becomes an engine of extortion, jealousy, and revenge.—*Wisely*, therefore, hath the BRITISH CONSTITUTION guarded the safety of the people, in these two points, by the most studious precaution.

‘ Upon that of *taxation*, every law, which, by the remotest construction, may be deemed to levy money upon the property of the subject, *must originate*, that is, must first be proposed and assented to, in the House of Commons: by which regulation, accompanying the weight which that assembly possesses in all its functions, the levying of taxes is almost exclusively reserved to the popular part of the constitution, who, it is presumed, *will not tax themselves*, nor their fellow subjects, without being first convinced of the necessity of the aids which they grant.

‘ The application also of the public supplies is watched with the same circumspection as the assessment.—Many taxes are annual; the produce of others is mortgaged, or appropriated to specific services; *the expenditure of all of them is accounted for in the House of Commons*; as computations of the charge or the purpose for which they are wanted are previously submitted to the same tribunal.

‘ In the infliction of *punishment*, the power of the crown, and of the magistrate appointed by the crown, is confirmed by the most precise limitations: *the guilt of the offender must be pronounced by twelve men of his own order, indifferently chosen out of the county where the offence was committed: the punishment, or the limits to which the punishment may be extended, are ascertained and affixed to the crime, by laws which know not the person of the criminal.*

‘ And whereas, arbitrary or clandestine confinement is the injury most to be dreaded from the strong hand of the executive government, because it deprives the prisoner at once of protection and defence, and delivers him into the power, and to the malicious or interested designs of his enemies; *the constitution has provided against this danger with extreme solicitude.*—The ancient writ of habeas corpus, the habeas corpus act of Charles the Second, and the practice and determinations of our sovereign courts of justice founded upon these laws, afford a complete remedy for every conceivable case of *illegal imprisonment* \*.

‘ *Treason*

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\* Upon complaint in writing by, or on behalf of, any person in confinement, to any of the four courts of Westminster Hall, in term time, or to the Lord Chancellor, or one of the Judges, in the vacation;

*Treason* being that charge, under colour of which the destruction of an obnoxious individual is often sought; and government being at all times more immediately a party in the prosecution; the law, beside the general care with which it watches over the safety of the accused, in this case, sensible of the unequal contest in which the subject is engaged, has assisted his defence with extraordinary indulgencies.—By two statutes, enacted since the revolution, every person indicted for high treason shall have a copy of his indictment, a list of the witnesses to be produced, and of the jury impannelled, delivered to him ten days before the trial; he is also permitted to make his defence by counsel; privileges which are not allowed to the prisoner in a trial for any other crime: and what is of more importance to the party than all the rest, the testimony of two witnesses, at least, is required to convict a person of treason; whereas, one positive witness is sufficient in almost every other species of accusation.

On the unequal state of the representation of the people in parliament, he makes the following observations:

‘There is nothing, in the British constitution, so remarkable as the *irregularity of the popular representation*.—The house of commons consists of five hundred and forty-eight members, of whom two hundred are elected by seven thousand constituents: so that a majority of these seven thousand, without any reasonable title to superior weight or influence in the state, may, under certain circumstances, decide a question against the opinion of as many millions.—Or, to place the same object in another point of view; if my estate be situated in one county of the kingdom, I possess the ten thousandth part of a single representative; if in another, the thousandth; if in a particular district, I may be one in twenty who choose two representatives; if in a still more favoured spot, I may enjoy the right of appointing two myself.—If I have been born, or dwell, or have served an apprenticeship in one town, I am represented in the national assembly by two deputies, in the choice of whom I exercise an actual and sensible share of

tion; and upon a probable reason being suggested to question the legality of the detention, a writ is issued, to the person in whose custody the complainant is alleged to be, commanding him within a certain limited and short time to produce the body of the prisoner, and the authority under which he is detained.—Upon the return of the writ, strict and instantaneous obedience to which is enforced by very severe penalties, if no lawful cause of imprisonment appear, the court or judge, before whom the prisoner is brought, is authorized and bound to discharge him; even though he may have been committed by a secretary, or other high officer of state, by the privy council, or by the King in person: so that no subject of this realm can be held in confinement, by any power, or under any pretence whatever, provided he can find means to convey his complaint to one of the four courts of Westminster Hall, or during their recess to any of the Judges of the same, unless all these several tribunals agree in determining his imprisonment to be legal.—He may make application to them, in succession; and if one out of the number be found, who thinks the prisoner entitled to his liberty, that one possesses authority to restore it to him.’

power;

power; if accident has thrown my birth, or habitation, or service, into another town, I have no representative at all, nor more power or concern in the election of those who make the laws, by which I am governed, than if I was a subject of the Grand Signior—and this partiality subsists without any pretence whatever of merit or of propriety, to justify the preference of one place to another.—Or, thirdly, to describe the state of national representation as it exists in reality, it may be affirmed, I believe, with truth, that about one half of the house of commons obtain their seats in that assembly by the election of the people, the other half by purchase, or by the nomination of single proprietors of great estates.

‘ This is a flagrant *incongruity* in the constitution; but it is one of those *objections* which *strike most forcibly at first*.—The effect of all reasoning upon the subject will *diminish* the first impression: on which account it deserves the more attentive examination, that we may be assured, before we *venture upon a reformation*, that the **MAGNITUDE OF THE EVIL JUSTIFIES THE DANGER OF THE EXPERIMENT.**

‘ In the few remarks that follow, we would be understood, in the first place, to *decline all conference* with those who wish to *alter the form of government of these kingdoms*.—The reformers with whom we have to do, are they, who, while they *change* this part of the system, would *retain the rest*.—If any Englishman expect more happiness to his country under a republic, he may very consistently recommend a new modelling of elections to parliament; because, *if the king and house of lords were laid aside*, the present disproportionate representation would produce nothing but a *confused and ill-digested oligarchy*.—In like manner we waive a controversy with those writers who insist upon representation as a *natural right*\*: we consider it so far only as a *right at all*, as it conduces to **PUBLIC UTILITY**; that is, *as it contributes to the establishment of good laws, or as it secures to the people the just administration of these laws*.—These effects depend upon the *disposition and abilities* of the *national counsellors*.—Wherefore, if *men the most likely by their qualifications to know and to promote the public interest be actually returned to parliament*, it signifies little *who return them*.—If the *properest persons be elected*, what matters it *by whom* they are elected?—At least, no prudent statesman would subvert long established or even settled rules of representation, without a prospect of procuring wiser or better representatives.

‘ This then being well observed, let us, before we seek to obtain any thing more, consider duly what we *already have*.—We have a house of commons composed of *five hundred and forty-eight members*; in which number are found the most **CONSIDERABLE LANDHOLDERS** and **MERCHANTS** of the kingdom; the **HEADS** of the **ARMY**, the

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‘ \* If this right be *natural*, no doubt it must be equal, and the right, we may add, of one sex, as well as of the other.—Whereas every plan of representation we have heard of begins by excluding the votes of women: thus cutting off, at a single stroke, *one half* of the public from a right which is asserted to be inherent in *all*; a right too, as some represent it, not only universal, but unalienable and indefeasible.’

NAVY,

NAVY, and the LAW; the OCCUPIERS OF GREAT OFFICES IN THE STATE; together, with MANY PRIVATE INDIVIDUALS, eminent by their knowledge, eloquence, or activity.—Now, if the country be not safe in such hands, in whose may it confide its interests?—If such a number of such men be liable to the influence of corrupt motives, what assembly of men will be secure from the same danger?—Does any new scheme of representation promise to collect together more wisdom, or to produce firmer integrity?

‘In this view of the subject, and attending not to ideas of order and proportion (of which many minds are much enamoured), but to effects alone, we may discover just excuses for those parts of the present representation which appear to a hasty observer most exceptionable and absurd.’

We never, in any work on this subject, found the checks and balances of the British constitution more clearly expressed, nor more strongly marked, than in a few pages\* of this treatise: but they are too long for an extract; especially as our transcripts are already of sufficient extent.

Art. 23. *A Refutation of Mr. Pitt's alarming Assertion, made on the last Day of the last Session of Parliament, "That unless the Monarchy of France be restored, the Monarchy of England will be lost for ever."* In a Letter addressed to the Right Hon. Thomas Skinner, Lord Mayor of the City of London. 8vo. pp. 76. 2s. 6d. Bell. 1794.

This author's arguments do not appear to us to bear in any degree on the assertion said to have been made by Mr. Pitt, the refutation of which is the professed object of the pamphlet. He bestows the most of his time in censuring the general conduct of the minister during the war. His reasoning faculties seem to be of a peculiar cast; his logic, wherever he may have picked it up, certainly derives not its descent from the school of Locke. Speaking of Mr. Pitt, he says, (page 3) ‘If the minister's assertion be true, he has given us an unanswerable reason for our instantly supplicating the throne for his removal.’ Let us throw this into the form of a syllogism.—The minister who asserts that, unless the monarchy of France be restored, the monarchy of England will be lost for ever, ought to be removed from his office.—Mr. Pitt has made this assertion—therefore Mr. Pitt ought to be removed. Until our author shall prove his major, he will excuse us if we smile at his conclusion. Another admirable specimen of his logic occurs within a line or two of the former. ‘This man, (still speaking of Mr. Pitt,) and his coadjutors, were placed at the helm long before this country was made a party to the German confederacy, and have remained there ever since. It is surely therefore time that his Majesty should seek for abler hands.’ A more powerful and conclusive *therefore* surely never was uttered by any logician! Thus we must pronounce Mr. Pitt to be unable to fill his office, *because* he was in office before England acceded to the German confederacy, and has continued in it ever since.

In common with other political writers, our author tells us that the object of the treaty of Pilnitz was to dismember France. Instead of *assuming*, he should have *proved*, the authenticity of that treaty. He

\* Viz. from p. 116, to p. 121.

tells us that Mr. Pitt's system was to *provoke* France to war: but he shews that nothing could be more unnecessary than to provoke persons who were already 'outrageous,' as he says, for a war with England: those persons, he informs us, were Brissot and his partizans, who, in some measure, governed the national councils. He admits that Brissot actually did bring on the war: but he tells us that he can venture to assure the Right Hon. Magistrate whom he addresses, that it was contrary to the general wishes of the French nation. It is evident that he here allows a very wide distinction between the sentiments of the *rulers* and those of the *ruled*; and that, on *that occasion*, he makes the Convention and the people *two*. So does Mr. Pitt, though in a different way: he says that the Convention is for a republic, and that the people are for a limited monarchy. This our author denies, though he allows that the people and the Convention differed about a breach with us; and that the people were *against their will* plunged into a war by their legislature. If they were made against their will to submit to all the horrors of a war, which they condemned, why might they not be made to submit also, against their will, to a republican form of government, which they disliked? We give no opinion on either side: but we see nothing in the work before us to induce us to believe the assertion of an anonymous writer, in preference to that of Mr. Pitt; particularly as that same writer acknowledges that, in one important instance, the people had engaged in a measure of the utmost magnitude which they judged rash, impolitic, and ruinous, in compliance with the will of the Convention.

Speaking of the origin of the present war, he states the following particulars; which, however, rest solely on the credit of an author without a name:

On this occasion I am induced to relate a circumstance that came within my own knowledge, as it must fully explain to your Lordship, the sentiments of Brissot respecting a war with England. In the winter of 1792, I dined with some English friends at a gentleman's house in Paris. Brissot was invited, who after dinner became particularly communicative. Politics, as you may suppose, was the principal subject of conversation—and upon my observing, that Mr. Pitt was determined to continue his system of neutrality, Brissot immediately replied—"That is the very thing I chiefly dread—Your ministers are concealed enemies, and although your people wish well to our revolution, *they* abhor it. To beat the Germans, without the English are of the party, would be doing nothing effectual. A neutrality on the part of Britain would give her at this time the whole trade of Europe, and by that means would, after we had been engaged in the contest for some time, make her a powerful auxiliary to the German league. She might, by throwing her weight into the scale at a particular moment, incline the balance for a certain time in her favour. I cannot possibly think it would ultimately succeed in restoring the despotism of France, but it might retard our operations, by giving hopes to our internal enemies, and new vigour to the German allies.

"As to the treaty of Pilnitz," continued Brissot, "the objects of it were communicated by the King of Prussia to the British cabinet, before the Emperor and he signed it." This appearing a very weighty accusation,



accusation, I asked him in a tone of voice that expressed a disbelief of what he had asserted, "Are you certain of that?" "Sir," replied Brissot, "*I know it*, and in due time your countrymen shall know it." "When that is the case, Sir," replied your humble servant, "we shall believe it." "Until then, Sir," said he, "I do not desire you to credit me."

"An English gentleman, sitting on my right hand, immediately asked Brissot, If he did not imagine, the English could *then* turn the scale in favor of the allies? His reply was, "I do not think, Sir, the power of England can effect any other purpose, than keeping the war alive a little longer; but I am perfectly aware, that nothing is now wanting, to complete the destruction of your country, but another expensive war. We must therefore not suffer you to hide behind the curtain, and obtain all the advantages, without partaking of the disadvantages of the war. We must strike at you first through the medium of Holland.—You have no interest whatever there, but what the Stadtholder can give you, and we shall soon dispose of him. In a word," said Brissot, "we shall have most of the *Governments* of Europe against us, and most of the *People* with us—but that matters not—we must be a free nation in spite of the world, or we must bravely perish."

In page 36, the author says, 'the whole territory of Piedmont conquered by the French.' We wish to know where he gained this piece of intelligence, which we believe will be considered as perfectly *new* by the people of England, who very well understand the difference between *some* and *all*, between the *whole* and a *part*. In some places, he falls into inaccuracies not very pardonable. He calls the French minister, who was ordered by our court to quit the kingdom, *Cbevaline*; his name was *Chauvelin*. In page 23, he calls the Duke of Brunswick the 'Hereditary Prince.' He might just as well call George III. "Prince of Wales," because his Majesty once bore that title. During the last German war, the personage in question was styled the Hereditary Prince, because his father was then alive, and he was heir apparent to him: but, since the death of his father, he has of course ceased to be called Hereditary Prince, having actually succeeded to the inheritance. He is now "Duke of Brunswick."

The author informs his readers that he will probably publish, at a convenient time, the result of his personal observations, made in a tour of 1700 miles through various parts of France. We cannot so far compliment him as to say that he is well qualified for such a task; what he promises is something in its nature historical, and an historian ought to be dispassionate, and not connected with any party: but our author is warm, and not only a party man, but evidently a most determined partizan. His style, however, is easy and classical; and on some occasions he argues with force and great perspicuity: of the truth of which observation, the following passage will be a good proof:

"As far, my Lord, as my feeble understanding will permit me to judge, on this occasion, I cannot imagine Mr. Pitt's or Mr. Burke's labours are in the least necessary to the suppression of atheistical doctrines, either here or elsewhere.—They surely cannot be generally credited in an enlightened nation, although it is true such opinions have

have prevailed in France for more than a century. Grotius, the celebrated civilian, in a letter to his brother, written about the year 1642, speaks highly in commendation of the philosophy of Hobbes: still, I cannot but conceive, that an Over-ruling Intelligence, a Power that governs and directs the universe, is so evident to the human understanding, that a *whole nation* can never be established in a contrary belief, although some men persuade themselves, that all matter is a composite of the elements, ranging in the void infinite, without any extraneous impulse but acting only from itself. Matter, says an atheist, *is*, because it *is*—it *moves* because it *moves*: and this is *his* creed. Surely, my Lord, such a doctrine leaves us to combat with a thousand difficulties, which the belief of a Superintending and Omnipotent Power must at once remove. We know the movements of the heavenly bodies are *regular*, this can be no matter of uncertainty, as we calculate the appearance of an eclipse to a second of time, and know when the shadow of one planet will totally obscure, or partially conceal from us the face of another. This regularity cannot, surely, be the effect of matter acting only from itself, but the evident consequence of some powerful Being, whose attributes, and whose essence are beyond the reach of human comprehension. These are things so evident to my understanding, that I cannot imagine we may fairly apprehend any possible danger from the atheistical writings of the French philosophers.'

Art. 24. *The Evidence summed up, or a Statement of the apparent Causes and Objects of the War.* 8vo. 1s. Eaton.

In trials for high treason or misdemeanors, in our courts of law, evidence is summed up in two ways, not only distinct but opposite in their nature, and by two persons who stand in widely different situations. The counsel sums up, and so does the judge when he delivers his charge to the jury. The former considers only one side of the question, the latter every possible side of it; the one looks not to the merits of the case, but to the interest of his client; the other to strict justice between the accused and the public. Thus partiality naturally guides the one, and impartiality the other. With these ideas, suggested by the title-page, we perused this work, and soon found that the author has summed up as an advocate, not as a judge; that whatever made for his cause he set out in the strongest point of view, while he either suppressed or slurred over what might make against it. We mean not to extend this observation to *every* part of the work; for unquestionably it contains some very correct details, and truths not the less wholesome for being severe:—but, in other respects, the author appears a mere party man, who lays down premises which his adversaries unquestionably will deny, and then he triumphantly draws conclusions, which he thinks irresistible; and such they certainly would be, if they were deduced from premises admitted on both sides.

This author builds much on the supposed treaty of Pilnitz; and were that foundation taken from him, a very considerable part of his argumentative pile would tumble to the ground. We have in former Reviews given opinions on the copies of this treaty that have been handed about; and, as we think, have demonstrated, from internal

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evidence.

evidence, that they were spurious. The present writer, however, reasons on this treaty as if its authenticity had never been impeached; yet he was aware that the Courts of Vienna and Berlin had published state-papers, which contained solemn declarations absolutely incompatible with the engagements and provisions of the copy which he gives us of the treaty of Pilnitz; for he quotes the following passage from one of the manifestos sent into the world in the name of those courts.—“ But yielding to what the honour of all crowns, and the real interests of all people require, their Majesties declare to Europe, that in the just war which they have undertaken, they entertain no view of personal aggrandizement, *which they expressly renounce.*” Now it must be admitted, either that the copy of the treaty of Pilnitz given by our author is a mere fabrication, or that the above assurances, so solemnly given, were insincere and deceitful. Our author attempts to solve the difficulty at once, by saying that the confederated courts were insincere in these declarations, and that ‘ they concealed the intention of dismembering France.’ This is surely no more than begging the question. The case of the surrender of Valenciennes, Condé, and Le Quesnoy to the Emperor, quoted by the author, is not in point: a change of circumstances is generally attended with a change of measures. When the above declaration was made to Europe by the combined courts, Louis XVI. was alive, and monarchy was recognized in France: when these three towns were taken, that unfortunate prince had been put to death, monarchy was abolished, and a republic set up in its stead. Had our author taken pains to be well informed on the subject, he might have found that the case of *Verdun* was really in point, and manifestly proved that the dismemberment of France was *not* an object of the treaty of Pilnitz: for the King of Prussia took possession of that town in the name of Louis XVIth, and acknowledged that he held it only in trust for that monarch. We may hence presume that the project of a dismemberment was an after-thought, suggested by the events that had subsequently taken place in France. That a treaty was concluded at Pilnitz is unquestionable, for both Austria and Prussia have publicly admitted it: but no authentic account of it has ever yet found its way into the world: even a bare perusal of the copy given by the author, and which is the same that has appeared in various other publications, must suffice to convince a person even of common information that it is a mere fiction.

We have thought it our duty to make these observations, as several writers have lately considered themselves as entitled to quote this treaty as authentic, and under no obligation to prove its authenticity. They will now see that this is by no means the case; and that, as the admission of this instrument is disputed, it is incumbent on them, before they reason on it, to shew that it is authentic.

Our author seems to insinuate that Mr. Burke has for many years enjoyed a pension. This is certainly a circumstance not generally known, and is believed, we think, by few. His pension, if we be well informed, is of very recent date; it is not possible, therefore, that the dread of losing what he did not then possess could have influenced his politics so many years back, respecting the French revolution.

Art. 25. *Reflections submitted to the Consideration of the Combined Powers.* By John Bowles, Esq. 8vo. 1s. Debrett.

In the midst of the present rapid series of political events, of such magnitude as to exceed the grasp of ordinary intellect, and at the same time so novel as to render it impossible to reason from the past to the future, it is not at all surprising that the most sagacious observers should find it difficult to fix their judgments on questions of expediency, and that political opinion should veer from point to point with the current of existing circumstances. The author of this pamphlet, however, is decidedly of opinion that the present war must at all events be prosecuted, and that the crisis admits of no other alternative than the extermination of the system which now prevails in France, or the dissolution of civilized society. So important, as well as certain, does he deem this political *dictum*, that he judges it necessary to impress it on the minds of his countrymen by a train of ingenious arguments. *Delenda est Carthago* is his avowed principle; and he apprehends no hazard but from the tardiness, or the lenity, of those who have undertaken the task.

That which Mr. Bowles, in this pamphlet, asserts to be impossible, has actually happened. His profound plan for the establishment of a permanent council in the vicinity of the principal armies is superceded; and the *transporting* [we use the author's own epithet] idea of a *civil war of extermination* in France seems vanished. It now remains to be seen whether the thrones of lawful sovereigns, and the temples of true religion, may not be better preserved, and the *general security* more effectually restored, by reverting to the equitable principle that every nation has a right to govern itself according to its own will, than by adhering to the narrow maxim that all the governments of Europe must either be monarchical or republican.

Art. 26. *Serious Reflections: or War is Peace.* Being an Address to the People of England; wherein is endeavoured to be set forth the Necessity for a vigorous Prosecution of the War. By a Briton. 8vo. 1s. Chapman.

The observations contained in the preceding article apply so perfectly to the present, that we need only farther remark that, if it be, as this author asserts, and as we readily admit, a duty which we owe to posterity to preserve our constitution inviolate, this will certainly be more effectually accomplished by consistently and firmly maintaining that political liberty on which it is founded, than by selling this birth-right to enable ourselves to overturn the *Beelzebub-principles* of France: Whether the principles of France be *inherently impossible* and *chimerical*, is a point which we shall not stay to argue with the author; the question is put to issue on the ground of experiment; and, before we presume to make up our minds on the subject, we shall wait the result.

#### MEDICAL, CHEMISTRY, &c.

Art. 27. *A Treatise on the Blood; or, General Arrangement of important Facts, relative to the Vital Fluid.* With Observations on the Theory of Animal Heat. Interspersed with Pathological and Physiological Remarks from the Inductions of modern Chemistry. By Hugh Moises, Surgeon of the Western Regiment of Middlesex Militia. 8vo. pp. 270. 5s. Boards. Evans.

We can assure this writer that we are not among the number of critics 'who, like birds of prey, lie in wait for the discovery of error in the young;' yet, as our duty obliges us to appreciate, as far as we are able, the works which come before us, so we think that we perform no ill office to authors themselves when we make use of our experience to act the part of monitors to them, as occasion may offer. If, therefore, we suggest to Mr. Moïses that 'materials collected as notes in the perusal of different authors,' however useful to the collector, are of little value to the public;—unless, from the lucid order in which they are arranged, or from the mode of reasoning founded on them, something of improvement results;—we hope that he will not regard us as taking an improper liberty with him. The term *arrangement* seems to be applied with peculiar unhappiness to a work which has not a single division of chapter, section, nor even a table of contents; and in which, whatever was the order of the writer's ideas, no train nor connexion will be readily discernible by the reader. The principal subjects discussed in the volume are, the quantity of the blood, its variations, the production of animal heat, the effects of respiration, the chemical analysis and sensible properties of the blood, its different constituent parts, laxity of fibre, irritability, and the effects of different airs on blood. On all these points, the opinions of various celebrated authors are related, and long quotations are made from Fordyce, Girtanner, Beddoes, and others; which may be usefully perused, though given in a very random manner, and without improvement from the compiler.

Art. 28. *An Essay on the Rhus Toxicodendron, Pubescent Poison Oak, or Sumach, with Cases shewing its Efficacy in the Cure of Paralysis, and other Diseases of extreme Debility.* By John Alderson, M. D. 8vo. pp. 34. With a coloured Plate. 1s. 6d. Johnson.

The vegetable, which is the subject of the work before us, has long been well known to nursery-men by its name of *poison oak*, and by its acrimonious qualities. It does not appear, from the latest writers on *materia medica*, that any trials of its medicinal powers have been made, till the present: but some successful experiments with the *rhhus radicans*, a species nearly allied to it, were published in France by M. *Fresnoi*; and a knowledge of them was a principal inducement to Dr. A. in venturing on a trial of the *Toxicodendron* in similar cases.

The Doctor begins this work with some general remarks on the frequency and causes of nervous disorders, and then proceeds to a botanical description of the plant, with a full list of all its synonyms. This leads him through two-thirds of his little pamphlet; and the remainder is employed in a concise account of four cases, in which it was medicinally exhibited. They are all instances of impaired muscular action and sensation, two of them joined with deprivation of the mental faculties; and all received either considerable relief or a perfect cure from the use of the remedy. The powder of the leaves was the form of exhibition; and the dose was increased from one-fourth of a grain twice in a day, to three grains four times in a day. The sensible effects were a pricking and a kind of convulsive twitching in the affected muscles, sometimes with a slight vertigo, a pain across the forehead, and a nausea for half an hour after taking it. The  
twitchings

twitchings and prickings were soon followed by the restoration of a degree of voluntary motion. These few trials are certainly insufficient to establish the character of a new medicine: but they prove that it is possessed of considerable powers; and, as it appears that it may be employed with perfect safety, the faculty are obliged to the ingenious author for his information, and will probably repeat his experiments.

**Art. 29.** *Practical Observations on the Natural History and Cure of the Venereal Disease.* Vol. III. By John Howard, Surgeon. 8vo. pp. 231. 6s. Boards. Baldwin, &c. 1794.

Of the former parts of this respectable work we gave an account in our Rev. vol. lxxvii. p. 317. Concerning the present, which treats of *gonorrhoea virulenta*, we have not much to add, as the contents, consisting almost entirely of description and practical remark, will not admit of an useful abridgement. The leading view of the disorder in question, as given by Mr. Howard, is that it is *an inflammatory one*; the chief indications of cure are therefore the antiphlogistic kind, varied according to circumstances. He does not enter into those discussions concerning the nature of the infection, which have occupied several late writers: but, considering it in its effects, he lays down three general methods of cure, each of which may be so managed as to prove successful. The first is that which he thinks best adapted to its ordinary appearance in habits disposed to active inflammation, and consists of evacuants, emollients, sedatives, and the usual remedies in similar cases. When the inflammatory symptoms are on the decline, he recommends mercurials; not deciding whether they act as anti-venereals, or merely as correctives of a purulent discharge,—but confiding in experience of their good effects. Injections have no place in this method; nor in the second, adapted to that species of the disorder in which a phlegmatic habit produces a sluggish indolent inflammation, or none at all. Here some of the active preparations of mercury, given from the very beginning in an alterative way, are recommended, occasionally assisted by the bark and opium. The third method is that by injection; in treating of which Mr. H. goes through the various substances used for this purpose, with practical remarks on each, as well as on the general advantages and inconveniences of this plan; to which, on the whole, he does not seem a friend, any farther than as it is occasionally combined with the others.

An appendix to this volume is chiefly devoted to a manly and proper eulogium on that eminent benefactor to his profession, the late Mr. POT.

**Art. 30.** *A Treatise on the Nature and Cure of the Cynanche Trachealis* commonly called the Croup. By Disney Alexander, Member of the R. Med. Soc. of Edinburgh. 8vo. pp. 79. 2s. Johnson.

Though the croup is a disease now pretty well known, yet its frequent fatality renders any new information concerning its nature and cure worthy of attention. The present writer, having had frequent occasion to see cases of it in and near Halifax, during the winters of 1792 and 1793, was induced to note down its various appearances, and to make some observations respecting it, the result of which he communicates to the public.

After a general history of the disease, succeeded by a few select cases, which exhibit some of its most remarkable varieties, the author proceeds to treat of its cause. Some general remarks on the impropriety of multiplying and confounding causes, in accounting for the phenomena of diseases, are applied to the croup; which, by different authors, has been considered as either inflammatory, spasmodic, or putrid, or all united. He on the contrary labours to prove that, whatever there be of spasmodic in its nature, shewn by its occasional intermissions, this is merely an effect of the irritation consequent on inflammation; and that it really consists, as Dr. Cullen asserts, in an inflammatory affection of the mucous membrane of the larynx and trachea. Its cure, in consequence, must depend on a steady and resolute application of the means of obviating inflammation; and the writer cautions us not to change the plan for an opposite one on account of apparent want of success, nor to combine medicines of different operation. In enumerating remedies, he begins with bleeding, as one of the most effectual and indispensable. As the subjects are often very young, leeches are most applicable, and should be fixed on the throat, and the orifices be kept bleeding as long as possible. Blood-letting by the lancet, when practicable, is however more speedily serviceable. Expectoration, and the discharge of mucus, are best promoted by vomits, of which the antimonial are preferable; and purging should be interposed. Blistering is also useful, especially where bleeding has failed to give much relief. Small doses of calomel, and the pulv. antimonialis, are also proper to subdue the remaining inflammation. Opium is always hurtful in the genuine croup. Warm fomentations, and the inhaling of steams, Mr. Alexander seems to regard as too feeble aids in so rapid and acute a disease.

#### THEOLOGY, &c.

Art. 31. *Deism disarmed; or a short Answer to Paine's Age of Reason*, on Principles self-evident but seldom produced. 8vo. 1s. Cadell and Davies.

This pamphlet is rather an examination of Pope's Essay on Man than an answer to "The Age of Reason." With Mr. Paine our author does not condescend to grapple; his object is rather to persuade us that, had he thought it necessary to wrestle with him, this arch-deist must have soon been laid on his back. Though Mr. Paine's pamphlet is a bold and daring attack on Revelation, his present answer does not attempt directly to repel it: 'his object being not so much to establish Christianity as to refute Deism.' 'Difficulties, (he farther observes,) are left in the Scriptures for the exercise of our faith and submission.' Such remarks may satisfy this writer, whose motive for taking up the pen is highly commendable: but he should have considered that they are no refutation of Deism; which can only be vanquished by proving the reasonableness and importance of Revelation, and by exposing the futility of those objections which wit, ignorance, or malignity play off against the Scriptures. Deism is not necessarily repugnant to Revelation; it is only inimical when it assumes all-sufficiency. St. Paul allows that there are some religious truths deducible from the works of Nature; so far he agrees even with

with Mr. Paine, that creation is the word of God : but it does not follow that, because God has conveyed information to his rational creatures in one way, he has done it in no other ;—may it not rather be presumed, from the imperfection of the knowledge deducible from the light of nature, that it has obtained a supplement ; and, if Christianity comes with suitable evidences, and contains the great *desiderata* ; ought we not to admit it as such ?

The questions to be discussed between the Christian and the Deist are, Is a Revelation necessary ? and are the doctrines and discoveries in the Scriptures *that* Revelation ? ‘ It may be proved to a demonstration, (says this writer,) that it is our interest and duty to adhere to some revelation, and particularly to that which teaches the immortality of the soul.’ Had he gone into this demonstration, his pamphlet would then have been an answer to Mr. Paine.

Art. 32. *Age du Désordre pris pour celui de la Raison, par Mr. Paine ; ou, Défense de la Religion Chrétienne, &c. &c. Écrit par un Laïque, 8vo. 1s. Wingrave.*

This is one of those instances in which a man’s zeal in a good cause surpasses his ability. Desirous of furnishing an antidote against the Deistical poison of the “ Age of Reason,” this French layman takes up his pen : but, if no better antidote could be provided, Mr. Paine would indeed triumph. Instead of examining Mr. P.’s creed, he contents himself with stating his own ; and, to counteract Mr. P.’s strictures on the Bible, he exhibits a curious abridgement of scripture history ; in which, instead of rudely turning Nebuchadnezzar to *grass*, he furnishes him, in his degraded state, with pine apples (*annanas*) and bananas, and recalls him from this luxurious vegetable diet, to re-ascend the throne in consequence of the anarchy occasioned by a *Babylonish convention*. Some parts of his history of our Saviour are equally ludicrous. He writes, he says, for such as have not made the Christian religion their study. We wish that he had studied it more himself, before he stood forth its public advocate.

Art. 33. *Christianity the only true Theology ; or, an Answer to Mr. Paine’s Age of Reason. By a Churchman. 8vo. pp. 73. 1s. 6d. Rivingtons.*

Mr. Paine’s present opponent does not hesitate to accuse him ‘ of raking up the dying embers of a few objections to Christianity, which no person but himself would have considered as containing one spark that was capable of being revived ;’ and of availing himself of the discoveries of Scripture, and then of ungenerously converting them into weapons of hostility against the religion from which he borrowed them. The latter of these charges we admit to be just : but surely our author must be too well acquainted with Deistical writers, and with the prevalence of Deism in the present age, to think that his first charge will be considered by dispassionate readers in any other light than as a loose and angry invective ; and to this the advocate for religion should be the last to descend. The question is not where Mr. P. raked and found his objections, but whether they be valid : this is all that the churchman has to examine. In attempting this task, he points out the obscurity and the defects of natural religion, and the necessity of an extraordinary



traordinary revelation to supply them ; and he argues in favour of the doctrine of satisfaction and vicarious punishments :—but the most valuable part of his answer to Mr. P. is that which maintains the sufficiency of prophecy and miracles as evidences of revelation. To what he has advanced on these points some attention should be given, though it may not contain any thing absolutely new nor singularly striking : but, when infidels repeat objections, believers must go over old ground in replying to them. When this writer speaks of rectifying our present copies of the Scriptures, by having recourse to *original* manuscripts, which are still to be found in several places of Europe, (p. 15.) we suppose he must mean *very ancient* manuscripts ; for the *autographs* of the sacred writers are not known to exist.

Art. 34. *The Libertine led to Reflection by calm Expostulation.* A Method recommended in a Farewel Address to his younger Brethren, by an old Parochial Clergyman. 8vo. 1s. 6d. Cadell. 1794.

The fable of the traveller who only held his cloak the faster on account of the violent attempt of Æolus to blow it from his shoulders, but who, on the soft insinuation of Sol, voluntarily threw it aside, affords so excellent a lesson to those who undertake the correction of error, that it is surprising that it has not been more generally regarded. The advocates for religion have too frequently retorted on their opponents with a degree of asperity which has been more likely to rivet, than to remove, prejudice ; and, in the pride of orthodoxy and the jealousy of zeal, have not deigned to treat infidels and heretics with the civility due to men. A very different conduct is recommended in this pamphlet, with equal judgment and benevolence, to the appointed defenders of the faith. Instead of committing unbelievers to the *wholesome* discipline of persecution, or denouncing on them the dreadful sentence of damnation, the candid writer advises his younger brethren to treat, with all mildness and gentleness, such as have forsaken the faith, and to endeavour to bring them back by dispassionate reasoning. He exhorts the clergy not to suffer their attachment to established *opinions* or *modes* to beguile them into principles or practices inconsistent with Christian liberty ; and he not only recommends moderation toward Roman catholics, and the different classes of Protestant sectaries, but even toward libertine scoffers. He suggests a train of argument by which the defenders of religion should endeavour to convince the speculative infidel of his error, and a course of reflection by which the great importance of religious principles and hopes may be illustrated. Absurd tenets, and superstitious rites, he advises them to abandon, as disgraceful appendages to religion ; licentious principles, or immoral practices, he warns them never to countenance either by their example or conversation ; and, where there is the least chance of doing good, he exhorts them never to pass over the offence in silent connivance, but to admonish and rebuke the offender in the spirit of meekness. Much excellent advice of this kind is given in the present pamphlet, which well deserves the attention of the younger clergy ; and it comes with peculiar propriety and effect from one who has long been a teacher and a pattern of moderation. They are indebted for it to the same pen which produced a work published 25 years ago, intitled, “ Two Discourses, tending  
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to assuage the animosity of a party spirit in religion ;" and the author, we understand, is the Rev. Dr. Duncan, rector of South Wymborough, Hants : to whom the public have also been indebted for two volumes of miscellaneous works in verse and prose.

Art. 35. *Error detected, and Fiction rebuked* ; in a Letter to Edward Tatham, D. D. so called, and Rector of Lincoln College, Oxford. On his Sermon, 1st Epistle John iv. 1. Which (for its Excellence) was read in four Parish Worship Houses, in the Year 1792, and published under the Title of " A Sermon suitable to the Times." By Theophilus Haddock. 8vo. 6d. 1794.

This letter, written in the language and with the peculiar sentiments of the people called Quakers, treats all established forms of religion, and all schools for the education of priests, as antichristian ; and the author accuses Dr. Tatham of having, by false declarations in his sermon, robbed of their good name thousands of people that are classed under the denominations of Methodists, Enthusiasts, Anabaptists, and Dissenters.

#### MECHANICS.

Art. 36. *An Enquiry into the Laws of Falling Bodies, &c.* By Robert Anstice. 8vo. pp 95. 3s. Arch. 1794.

This pamphlet seems to be the production of one who is possessed of a mechanical turn, but who is imperfectly acquainted with abstract science, and unaccustomed to reason with precision. He attempts even to revive the famous question about the measures of forces, and repeats some of the arguments employed by the adherents of Leibnitz. That dispute, like many others which have agitated the literary world, proceeded from the vague use of words. It was admitted on both sides that, when the *actual* or *potential* velocities of counteracting bodies were reciprocally as their quantities of matter, a balance obtained in the system. *Force, power, effect*, are terms which denote no material existence, but only abstract conceptions ; they may be variously understood, and consequently defined as caprice may dictate. It was, therefore, convenient to invent a single word, *momentum*, to express the compound relation of mass and velocity, which remains the same in all the communications of motion, and serves as a fundamental principle in mechanics. Though the obsolete opinions of the German philosophers might be admitted without changing the face of science, they must be deemed altogether nugatory.

Not contented with the distinction of forces into *vires mortuæ* and *vires viæ*, denominations abundantly absurd, Mr. Anstice subdivides the latter into two kinds. Nothing is so much wanted toward the improvement of natural philosophy, as the strict application of sound and enlightened metaphysics. Superficial distinctions are often as pernicious as the confusion of terms. We must observe that the ordinary discrimination of powers into *weight* and *impulsion*, which has occasioned so much perplexity, is founded on a hasty view of facts. Pressure alone comprehends every modification of force, and the only difference consists in the duration of the energy exerted. As the momentum of bodies is measured by their mass and velocity, so their quantity of performance is compounded of the mass and

and time of action. It is to the latter principle, though commonly overlooked, that man chiefly owes his dominion over matter. Hence he is enabled to accumulate pressure during a certain space of time, and to discharge it in an almost imperceptible instant. This momentary pressure, being augmented in the ratio of the times of its production and its explosion, surpasses the ordinary limits of computation. Another and most important property is, that the time of exertion is so exceedingly minute as to prevent the force from extending itself to the other parts of a solid body, and causing a general motion. Hence fracture or excision is effected, which, in most cases, no continued application of the mechanical powers could produce; hence the explanation of a variety of phenomena which occur in common life; and hence the theory of the tools and instruments by help of which mankind have transformed the face of the universe.

In justice to the author, it must be admitted that he has made some good remarks on the construction of machinery, though these are not fairly deduced from his principles. He disapproves of the joint application of weight and stroke in the case of over-shot wheels, and we are of the same opinion: but we would recommend a gentle current equal to the ordinary velocity of the wheel. He describes an ingenious contrivance, which he successfully executed with this view, in a situation where the water issued at such a great height as would require an over-shot wheel of cumbersome and expensive dimensions: he employed two connected wheels placed one above the other; the stream was received on the upper and discharged on the lower wheel, which turned the mill.

\*.\* For our account of Mr. Anstice's tract on wheel-carriages, see Rev. for July 1791. *Catalogue*, art. 29.

## NOVELS.

Art. 37. *The Weird Sisters*. 12mo. 3 Vols. 9s. sewed. Lane. 1794.

These *Weird Sisters* are three fine Yorkshire girls, whose beauty, had they been born in Lancashire, would have procured them the appellation of Lancashire Witches. Their tale is not generally unnatural; unless it be unnatural for innocent damsels, brought up in a cottage, to be the dupes of an intriguing governess; or for young men of gallantry to be captivated by their charms, and to purchase their favour by encountering dangers for their rescue. Perhaps it may be thought improbable that three different parties, before known to one another, and necessary to the completion of the story, should accidentally set out at the same time on their return from Spain to England, and all happen to embark in the same ship;—and the three witches are certainly very fortunate in being able, by their enchantments, in one day, to bind their three lovers in the matrimonial chain.

On the whole, we cannot place this novel very high in the scale of merit. The language is extremely inaccurate.

Art. 38. *Edward de Courcy*, an ancient Fragment. 12mo. 2 Vols. 6s. sewed. Lane. 1794.

Notwithstanding the obvious objection which lies against this historical novel, in common with all productions of the same class, that its tendency is rather to confound than to illustrate history, we feel ourselves

ourselves strongly impelled to recommend the present fictitious narrative to the attention of our readers. It represents, in a style considerably above that of the ordinary run of novels, the state of society in England, particularly with respect to civil and religious liberty, about the beginning of the fifteenth century, at the commencement of the civil war of the White and Red Roses; and the writer displays a liberal spirit, a well-cultivated understanding, and correct taste.

Though the principal story, which is well conceived and related, turns on the tender passion, the hero is something more than a lover; and the tale is diversified by the introduction of characters and incidents of a different cast, in which the author has been careful not to lose sight of real history.

POETRY and DRAMATIC.

Art. 39. *Britannia*; a Poem. In three Cantos; on the late brilliant Naval Successes. 4to. pp. 50. 2s. Hookham. 1794.

"Rule, Britannia; Britannia, rule the waves!"—"Lord Howe for ever!" are the exulting acclamations of this loyal Briton. Through three long cantos, he has spread out these patriotic sentiments in verses which do not indeed want animation, and which are not wholly destitute of harmony, but which seldom rise to the degree of excellence that can entitle the writer to much praise as a poet.

The author's indignation against the French is vehement; but does it not carry him rather too far, when it prompts him to speak of France as a country given up 'to all the vengeance of offended Heaven?' and is there not something too like *presumption*, when we are given to understand that Britannia is appointed to be the instrument of Divine vengeance, and in saying,

'Supremely now she lifts the awful rod  
'Of retribution — *an avenging God!*'

Art. 40. *Investigation*: or Monarchy and Republicanism analyzed. A Poem. 8vo. 1s. Chapman. 1794.

From the title of this piece, the reader may be led to expect a profound investigation of political principles, decorated, as far as didactic poetry will admit, with all the graces of imagery and melody. He will find, however, nothing but trite common-place observations on the usefulness of monarchy, the mischiefs of republicanism, and the excellency of the British constitution, expressed in rhymes often laboured into obscurity, but never polished into elegance.

Art. 41. *The Calamities of Winter and of War. An Ode.* Published with a View of promoting the Subscription for the Relief of the Poor out of Employ. With a Paraphrase of Psalm CXLVIII. 8vo. pp. 16. Printed at Glasgow. 1794.

The purport of these verses might alone recommend them to the charitable: but, besides the merit of an excellent moral design, they are entitled to the praise of expressing just and liberal sentiments in pleasing harmonious verse.

Art. 42. *The Times*: A Satirical Rhapsody. By James Jennings. Part I. 4to. pp. 24. Bristol, Bulgin and Co.

We hope that Mr. James Jennings has left no honest and useful calling for "this idle trade," as Pope terms the rhyme-tagging business:—

but,

but, if this ill-star'd satirist has really so far mistaken his talents, it is to be feared that our friendly hint will be thrown away; perhaps *resented*; and then *we* may expect a niche in the *second part*.—Be it so!—We are not unused to such *grateful returns*.

Art. 43. *Consequences; or, The School for Prejudice.* A Comedy, of three Acts. As performed at the Theatres of Worcester, Wolverhampton, and Shrewsbury. By E. J. Eyre, late of Pembroke College, Cambridge. 8vo. 1s. 6d. Longman. 1794.

What degree of applause this play has obtained in the provincial theatres, we have not learned: but we are of opinion that it possesses too small a share of dramatic merit, to entitle it to the approbation of impartial criticism. The plot is trite, meagre, and incomplete. The characters are not, indeed, wholly destitute of humour: but the humour seldom rises above a pitiful joke, or a pun. The character of Simple, from which the play takes its first name, is grounded on the story of the servant who, (being instructed by his master to study consequences,) when he is ordered to bring a mug of ale, drinks half of it; and, when he goes for the apothecary, fetches also the physician, and the coffin-maker. The wit of the piece, except where the writer is so fortunate as to hit on a neat *double entendre*, seldom rises above a pun. Of the writer's talents in this way, the reader may take a specimen or two: 'A dancing-master, a nimble footman.'—'Indeed, Mr. Pope, I would not subscribe to your opinion, though you were the Pope of Rome.'—'It is strange that the ladies should be so commonly pleased with the gentlemen of the army,—for none but children, would play with *poping-guns*.'—'Fellows who *prey upon* the follies of mankind yet more than those who *pray for* the follies of mankind.'—'The gallows is a post I should never like to *depend upon*, as you can never live by it.'

We would recommend to Mr. Eyre a serious perusal of "God's Revenge against Punning;" which he will find in Swift's Miscellanies.

#### EDUCATION.

Art. 44. *The New Pocket Dictionary of the French and English Languages.* Containing all Words of general Use, authorized by the best Writers. By Thomas Nugent, LL.D. The 7th Edit. To which, with the former Additions, are now added in the Dictionary, some thousand Words; besides a very copious Collection of useful Phrases. By J. S. Charrier, French Master to the Royal Academy, Portsmouth. Small thick 4to. 4s. bound. Dilly, &c. 1793.

This new edition of Dr. Nugent's very useful French Dictionary is augmented by a *Supplement* of naval and military terms, which, it is reasonably presumed by the editor, cannot fail of being peculiarly acceptable to both land and sea officers. M. Charrier observes that, in compiling this additional part of the work, he has taken care to add the different modes of expressing the terms in French; 'because France being an extensive kingdom, some sea-terms differ in different situations; as, for instance, at Toulon, and all that part of France that is situated in the Mediterranean Sea; some differ from those used at Brest and Rochfort, in the Bay of Biscay.'

## LAW.

Art. 45. *A Treatise of Equity, with the addition of Marginal References and Notes.* By John Fonblanque, Esq. Barrister at Law. Vol. II. 8vo. pp. 580. 9s. Boards. Butterworth. 1794.

This work was published in the year 1737, in folio, and Henry Ballow, Esq. of Lincoln's Inn, is generally reputed to have been its author. It is divided into six books, the first of which treats of the nature of equity, and of agreements in general: of this part of the work, with Mr. Fonblanque's excellent commentary on it, our readers have seen an account in our 13th vol. N. S. p. 85.—The present volume contains the remaining five books, in which are considered, I. The Doctrine of Uses and Trusts. II. Mortgages and Pledges. III. Last Wills and Testaments. IV. Damages and Interest; and lastly, Evidence; and the notes of the editor on each of these divisions are equally applicable and judicious with those introduced by him in his former volume.

Art. 46. *The Modern Pleader*: containing the several Forms of Declarations in all Actions, with Notes; also a Collection of choice and useful Precedents, for Declarations in the superior Courts, in the Action of Account, and Common Assumpsit, with those on Promissory Notes. To which are added a variety of useful Notes and Observations; the Cases determined in those Actions, with the Evidence necessary to support each Declaration; a Table of Names of Cases cited, and a copious Index: The whole made easy and useful to Students, and to the Practisers in Town and Country; furnishing the latter with the necessary Instructions for their Agents. By John Impey, Inner Temple, Author of the Instructor Clericalis, in the Courts of King's Bench and Common Pleas, as also the Office of Sheriff. 8vo. pp. 500. 7s. Boards. Butterworth. 1794.

The notes and observations contained in this volume shew considerable diligence, and will be found useful: but the precedents are, in general, so very common, that they may be purchased of the law stationers, and should not therefore have been admitted into a work of this nature. There is also another objection to this part of the book; viz. the precedents are repeated so frequently, with such slight variations, that they serve no other purpose than that of increasing the size and price of the publication. We are sorry to observe so much appearance of *book-making*.

Art. 47. *The Practice of the Court of King's Bench in personal Actions.* Part II. By William Tidd of the Inner Temple. 8vo. pp. 620. 8s. Boards. Butterworth. 1794.

The first part of this work, which was announced in our 7th vol. N. S. p. 347, treated of proceedings from the commencement of a suit to the demand of a plea; the present volume continues the proceedings from the demand of a plea to final judgment and execution.—The author, in his advertisement, declares it to have been his plan 'to reduce the practice of the Court of King's Bench to something like a methodical system, by pursuing the natural order of the proceedings, and by collecting and digesting every thing that seemed to have any relation to the subject.'—In the prosecution of this plan, he has occasionally

asionally considered, as parts of one general whole, not only the proceedings in ordinary cases, but such as more rarely occur, and were either never before treated, or have hitherto been considered as detached heads. In particular, the reader will find, in this part of the work, some account of the practice on *motions*; the cases in which the court will *set aside* or *stay* the proceedings; the doctrine of *pleas* and *pleading*, and of *demurrers*, *amendments*, and *joinders*; the subject of *arbitration*; the proceedings on *trials at bar* or *nisi prius*; and the law of *damages* and *costs*. This *last* article Mr. Tidd considered in a separate publication, of which an account appeared in our 10th vol. *N. S.* p. 216.—and he has transplanted it almost entirely into his present work.—‘To the whole is subjoined a copious *index*, by way of *analysis*, shewing at one view the connection and order of the different proceedings.’—The profession is much indebted to Mr. Tidd for the variety and accuracy of the information contained in this work; the third part of which will complete the undertaking.

Art. 48. *The Practice of the Courts of King's Bench and Common Pleas.* Part II. By Baker John Sellon, Esq. Barrister at Law. 8vo. pp. 400. 5s. Boards. Butterworth. 1794.

We mentioned the first part of this work, which treated of the proceedings from the commencement of the suit to the defendant's appearance in court, in our 10th vol. *N. S.* p. 216.—Mr. Sellon goes on to consider the proceedings from the defendant's appearance to execution in all *common* cases, reserving the discussion of the mode of proceeding in *particular* cases for a future volume.—We think that Mr. S. is entitled to much praise for the perspicuity with which he has explained the practice of the two courts.

Art. 49. *An Analysis of the Practice of the Court of Chancery.* By Wilmot Parker, Solicitor. 8vo. pp. 160. 3s. Boards. Butterworth. 1794.

An accurate and useful epitome of the practice of the court.

Art. 50. *A concise Treatise on the Courts of Law of the City of London.* By Thomas Emerson, an Attorney of the Court of King's Bench, and one of the Four Attornies of the Lord Mayor's Court. 8vo. pp. 122. 2s. 6d. Nichols. 1794.

Contains a short account of the Court of Hustings, the Lord Mayor's Court, and the Sheriff's Courts.—The author asserts that all the former treatises on the customs and privileges of the city of London, are very deficient in the part which he has undertaken to illustrate.—What does he think of the *Privilegia Londini*, by Bohun?—a work to which he has been much indebted for the information, inconsiderable as it is, that he communicates, and in which the present subject has met with a full and satisfactory discussion.

Art. 51. *The Laws respecting the ordinary Practice of Impositions in Money-lending, and the Buying and Selling of Public Offices.* 8vo. pp. 42. 2s. 6d. Clarke.

An advertisement informs us that ‘the following collection of cases once formed a part of a periodical publication, which has been some time since discontinued; and that they have been deemed sufficiently valuable

valuable to be preserved in a separate pamphlet.'—We apprehend this periodical work to be *Legal Recreations*, &c. noticed in our 12th vol. N. S. p. 209:—but we cannot subscribe to the opinion, that the present part of it merited an exemption from the same fate which has befallen the remainder of the volume.

Art. 52. *The Sportsman's and Game-Keeper's Pocket-Book*, or a comprehensive and familiar Treatise on the Game Laws, &c. &c. &c. 12mo. pp. 561. 1s. 6d. Clarke. 1794.

Sufficient information is here collected on the subject, for the persons to whom the pamphlet is addressed, and for whose use it was compiled.

Art. 53. *The Grounds and Maxims, and also an Analysis of the English Laws*, by William Noy, Esq. of Lincoln's Inn, Attorney General, and of the Privy Council to King Charles the First. To which is annexed a Treatise of Estates by Sir John Doddridge, Knt. and Observations on a Deed of Feoffment, by T. H. Gent. The Sixth Edition, with Notes and References, and other considerable Additions and Improvements, by Charles Barton, of the Inner Temple, Esq. 12mo. pp. 160. 3s. 6d. bound. Clarke. 1794.

The last edition of this little work, to which the profession have always annexed considerable authority, was printed in the year 1757, and has become very rare. The present Editor has introduced, "either in notes distinct from the text, or in remarks distinguished by Italic characters, the changes which the law has undergone since the first publication of the work;" he has also referred to many books of authority, in which the same subject has been more fully discussed, and he has corrected the inaccuracies of the press which pervaded all the former editions.

Art. 54. *A succinct View of the Rule in Shelley's Case*, exhibiting by negative and affirmative Propositions the Instances in which several Limitations, one to the Ancestor, the other to the Heirs—the Heirs of the Body—or Issue of the Body of that Person, do, and do not give the Inheritance to the Ancestor. By Richard Preston, of the Inner Temple, Author of the *Elementary Treatise on the Quantity of Estates*. 8vo. pp. 152. Given gratis. 1794.

This rule lays it down "that, when the ancestor by any gift or conveyance takes an estate of freehold, and in the same gift and conveyance an estate is limited either *mediately* or *immediately* to his heirs in fee or in tail, *always* in such cases *heirs* are words of limitation of the estate, and not words of *purchase*." On the application, and not on the existence, of this rule, many doubts have arisen; and several eminent judges and lawyers have differed. Mr. Hargrave, in his valuable volume of law tracts, inserted very elaborate observations on this rule, chiefly considering it with a view to last wills.—Mr. Preston has undertaken the same subject, as he thinks it intimately connected with his former work on the quantity of estates, wherein he had examined it in a cursory manner; and he wishes the profession to receive his present performance as a supplement to the former.

\* Vide M. Rev. N. S. vol. xi. p. 102.



## MISCELLANEOUS.

Art. 55. *A full, accurate, and impartial History of the Campaign, from the beginning of January 1794, to the present Time.* 8vo. pp. 126. 3s. sewed. Longman.

This account is drawn up with neatness and, we believe, with accuracy and candor. The recital terminates with the capture of Maestricht by the French, and the evacuation of Nimeguen. The memorable events here recorded are too recent, and too fresh in every one's memory, to tempt us to make extracts: but the following short account of a celebrated soldier of fortune will probably gratify the curiosity of many of our readers:

Colonel Maek is a native of Wurzburg, and son of a tradesman of that place. He began his military career as a common Hussar in an Austrian regiment; but his uncommon talents for military drawing, his unwearied application to this art, and his extraordinary skill in laying down plans, soon raised him from obscurity, and introduced him to the notice of Marshal Laudohn. This General employed him on different occasions, and attached him to the Staff of the army under the character of a Geographic Engineer.

His distinguished conduct at the affair of Lissa still more ingratiated him with that great commander. Field Marshal Laudohn had made all his dispositions for crossing the Danube, and attacking that place. Mr. Mack, who had formed the plan of passing the river, as well as that of the attack, went the night before to the Marshal to receive his last orders; when this General informed him, that he had just received intelligence of the Turks having been reinforced at Lissa by a corps of 30,000 men, and that, of course, he had given up his project of an attack; as, after having passed the river, in case of meeting with any disaster, he should be at a loss how to effect his retreat. Mr. Mack did not credit the report of the reinforcement, but could not prevail on the Marshal to execute his intended attack. The Colonel left the General, crossed the Danube in a boat, accompanied by one single Hulan, stole into the place, got certain information of the supposed reinforcement not having arrived, took a Turkish officer prisoner in the suburb, recrossed the Danube, and at four o'clock in the morning informed the Marshal of his expedition. On this report the Austrian army passed the river, and took Lissa, the whole garrison of which place, consisting of 6,000 men, were made prisoners of war.

In the present war Colonel Mack, still attached to the Staff, has much contributed to the successes obtained at the beginning of the Campaign, especially at the attack and capture of the camp of Famars, for which he made all the necessary dispositions. In this affair he received a wound, the cure of which obliged him to repair to Brussels. He expected to be made Quarter-Master-General of Prince Cobourg's army, but this place having fallen to the share of Prince Hohenlohe, his wound afforded him a pretext to retire to Vienna. Called there to the conferences held with respect to the plan of operations for the ensuing campaign, he caused a system to be adopted totally different from that which had been pursued in the preceding campaign. This he laid at  
Brussels

Brussels before the commanding Generals of the Confederate Troops, who gave it their fullest approbation.'

We have no observation to make on the foregoing anecdote, except that we apprehend that the narrator does not rightly spell the name of the gentleman who is the hero of the tale; we have somewhere seen it written *Masck*; which, if right, will sufficiently indicate that he is not, as some have imagined, a native either of Ireland or Scotland.

Art. 56. *The Patriot's Calendar* for 1795. Containing the usual English Almanack; the French Calendar, with the corresponding Days of our Style; the French Declaration of Rights, and Republican Constitution; the American Constitution; Magna Charta translated; the Bill of Rights; a Chronological Table of the French Revolution; Chenier's Hymn to Liberty in French; the Words and Music of *Ça-ira*; the Marseillois Hymn; the Carmagnole and the *Chant civique*; a Collection of the best Odes and Fugitive Pieces of Poetry in favour of Liberty; with a new and correct Map of France, and another of the Northern Theatre of War, &c. &c. 12mo. 2s. 6d. sewed. Bew.

It may be sufficient for us to announce this publication. 'A new Song,' written by the *bon vivant* Capt. Morris, and which is replete with wit and anti-ministerial politics, is among the pieces of English poetry.

Art. 57. *Tableau Chronologique, &c. i. e.* A Chronological Table of Universal History, for the Use of young Persons. By M. Marie, a French Ecclesiastic. (In French,) One large Sheet. 6s. De Boffe.

This brief view of the principal events of the world is divided into nine periods, dated from the following epochs. 1. Creation of the World. 2. The Deluge. 3. Vocation of Abraham. 4. The Law given to Moses. 5. Taking of Troy. 6. Building of Solomon's Temple. 7. Rome founded by Romulus. 8. Cyrus, or the End of the Babylonish Captivity. 9. Scipio, or Carthage subdued. 10. The Birth of Christ. Later than this period the present sheet does not extend: but, if the writer meets with encouragement, he means to comprehend modern history in similar tables.

The utility of such compilations, in order to fix on the minds of young people the dates and coincidences of the leading events in history, is obvious; and we doubt not that the table before us will sufficiently answer the purpose intended by it. We cannot, however, speak much in praise of the judgment with which some of the collateral facts are selected and represented; particularly the column of *celebrated men*.

Art. 58. *Remarks on a Book entitled Memoirs of Gregorio Panzani*. By the Rev. Charles Plowden. Preceded by an Address to the Rev. Joseph Berington. 8vo. pp. 383. 5s. sewed. Printed at Liege, and sold in London by Debrett, &c. 1794.

That a spirit of innovation should give offence in a church of which the first principle is implicit faith, cannot be thought surprizing. In our account of Mr. B.'s *Memoirs of Panzani*, (see M. R. for August,) our readers have seen that this enlightened Catholic priest is power-

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fully inspired with this spirit; and that the object of his efforts toward reformation, among the English Roman Catholics, is their emancipation from the jurisdiction of the See of Rome, by the substitution of an independent episcopal jurisdiction in the room of the government of apostolic vicars appointed by the Pope. It was natural to expect that such a bold attempt would create a violent opposition. Whenever the authority of the priesthood is to be maintained, it has never been found that either zeal or ingenuity has been wanting for its support. The writer of the Remarks before us is deficient in neither of these qualities. He is a dutiful son of the church of Rome, and an able defender of her antient honours.

Very heavy charges are here brought against Mr. Berington. He is accused of nothing less than unceasing endeavours to subvert the episcopal authority of the prelates of his church; to destroy all respect for its first Bishop: to render popes, apostolic vicars, and jesuits, odious to the British clergy; and, in fine, to introduce ecclesiastical democracy in the room of the antient hierarchy. This could not but be an unpardonable offence in the eyes of those Romish priests, the first article of whose creed is that the successor of St. Peter enjoys, by right divine, the uncommunicable title of supreme head of the church.

In order to oppose such daring attempts, it became necessary to hold up Mr. Berington to the indignation and contempt of his brethren; and this task Mr. Plowden has undertaken. In executing it, after having repaid his opponent with interest in the coin of opprobrious epithets, he examines his statement of facts in order to prove it full of misrepresentation and falsehood. He calls in question the authenticity of the materials from which Mr. B. drew up his *Memoirs of Panzani*; at one time positively asserting that he has palmed on the public a trifling and contemptible piece of pretended history; and, at another, strenuously declaring that the *Memoirs* either deserve no credit, or are forged, or are fraudulently garbled by the editor.

To examine particularly the evidence for this writer's allegations against Mr. B. would carry us into a long track of controversy, in which few of our readers would have patience to accompany us. We shall only remark, in brief, that we have little doubt that the general ground on which Mr. B. has proceeded is right; and that, if he may have fallen into occasional inconsistencies, they are to be imputed to the embarrassment which must necessarily arise from so unnatural an union, as that of a liberal spirit of inquiry with an avowed submission to ecclesiastical authority in points of faith and discipline. A Roman Catholic priest, who, like Mr. Berington, is of opinion that "every pastor, by the divinely established order of Christ, is possessed of a proper and essential jurisdiction, wholly uncontroversible by and independent of the See of Rome," must never expect to be at peace till he has followed the apostolic precept, "Come out from among them, and be separate."

Art. 59. *A Dissertation on the Experience, Nature, and Extent of the Prophetic Powers in the Human Mind; with unquestionable Examples of several eminent Prophecies, of what is now ailing, and soon*

soon to be fulfilled upon the Great Theatre of Europe, &c. &c.  
8vo. 1s. Crosby. 1794.

This is a publication from an appendix to a work entitled *Literary and Critical Remarks*, &c. which has not yet appeared in our Review, but will be noticed in our next number.

## FINE ARTS.

Art. 60. *An Essay on the Study of Nature in drawing Landscape.*  
By W. M. Craig. With illustrative Prints, engraved by the Author. 4to. 10s. 6d. Printed by Bulmer, for Messrs. Boydell. 1793.

We have here elegant printing, good instructions for young artists, and a satirical attack on Mr. Gilpin, on account of his principles of drawing; which latter are totally condemned, particularly with regard to the *imitation of nature*, &c. Mr. Craig writes with a critical conception of the art on which he treats. With respect to his observation, that it has been strongly contended that the *PAINTINGS* of the Antients were far superior to those of the Moderns, we apprehend that no just inference can be drawn of the triumph of the former, from their superior excellence in *SCULPTURE*:—but this is not the place for us to attempt the discussion of so nice a question:—which we may, possibly, resume at a future opportunity.

Mr. Craig has illustrated his principles and precepts by suitable drawings, engraved on eight copper-plates, of the same large quarto size with the letter-press of his elegant work.

FAST SERMON, *Feb. 28.*

Art. 61. *Delivered in Attercliffe Chapel, Feb. 28, 1794, being the Day appointed for a General Fast.* To which is annexed, *a Narrative of Transactions* relative to the late Disposal of the Vicarage of Rotherham. By George Smith, A. M. late of Trinity College, Cambridge, Curate of the Parish Church of Sheffield. 8vo. 1s. Beighton.

A well-adapted discourse, breathing a truly Christian spirit, and calculated to produce, as it naturally would have produced, *in cooler times*, the best effects that might be expected from the nature of the institution of a public day of general humiliation, and pious improvement.—Who could have imagined that a discourse of this amiable complexion would provoke the *censure* of a Christian audience?—Such, however, it seems, was the case. The preacher was not deemed sufficiently  *sanguinary* in denouncing the people with whom we are at enmity, in the present war; and, in consequence, he has himself been *denounced* as a favourer of *Jacobinical* principles: for which inference there does not appear, in this discourse, to be any the least real foundation \*. From this

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\* Of Mr. Smith's sentiments, with regard to the French Revolution, he has made the following declaration in p. 17 of *The Narrative*:

‘It is obvious to common sense, that however any person might wish well to the first fair-promising and almost bloodless efforts of the

this charge, joined to that of a personal friendship with one or two families who are dissenters, Mr. Smith has since suffered a disappointment, with respect to a good living, of which he had obtained a promise.—The Narrative, as it stands supported by the evidence of the Sermon, leaves us no room to question the facts as here stated; nor to doubt the truth of the favourable report, which we have heard, respecting the character and conduct of the good and sensible curate of Sheffield.

## SINGLE SERMONS.

Art. 62. *A Discourse on the Wisdom and Goodness of God in the Formation of Man.* Preached in a Country Parish. 8vo. 6d. Dilly. 1794.

A just recommendation of this discourse may, with propriety, be inferred from a part of the introductory paragraph: 'Nothing is more likely to give us strong impressions of the wisdom and goodness of the Creator, and to produce in our minds proper sentiments of gratitude and piety, than a serious consideration of the make and frame of the human body.' The whole of the Sermon may be considered as an illustration of the text—"I will praise thee, for I am fearfully and wonderfully made." Ps. cxxxix. 14. The unknown author, or, as he modestly styles himself, the *editor*, observes, in a short supplementary paragraph, that he has adapted 'the observations of some eminent philosophers and divines to the capacity of common readers, for whose use this publication is principally intended.'

Art. 63. *Disbonest Shame the primary Source of the Corruptions of the Christian Doctrine.* Preached at the Gravel Pit Meeting, in Hackney, April 6th, 1794. By Thomas Belsham. 8vo. 1s. Johnson.

Mr. Belsham is a determined enemy to the cowardly and temporizing maxim, "Think with the wise, and speak with the vulgar;" and he here exhibits the apostle Paul as a pattern of that manly fortitude which avows and professes the truth, without regarding consequences. This example of intellectual heroism is contrasted with the cowardice of those early professors of Christianity, who, not being able to support the contempt and odium which attended the profession of a new religion, founded by a crucified Jew, endeavoured to obviate this odium; some by denying that Christ in reality suffered

French Nation to obtain for themselves a free Government, his disappointment and chagrin must be proportionably great, if he is consistent, in observing the monstrous absurdities, and horrid excesses, which have disgraced the progress of the Revolution; how, in almost every particular, they have violated the principles they pretended to establish, and, from whatever cause, have failed in the completion of their glorious design! I do not hesitate then to say, that I consider "the example of France a warning to Britain," and her insidious offers of assistance to rebellion in any country, as endangering the peace and liberties of the whole civilized world. Any attempts to introduce into this kingdom a similar system of folly and tyranny, I would deprecate as the worst of all national calamities.

on the cross, and others by representing him as possessing a divine nature, and being in fact either the first of created spirits, or truly and properly God; hereby laying the foundation of those corruptions of the Christian doctrine, which have ever since so generally prevailed in the church. This account of the origin of these doctrines is ably and learnedly supported.

Without returning to the beaten inquiry whether this account be the true one, we heartily join with the author in the general point which his discourse is intended to establish, that nothing is more injurious to the propagation of knowledge than dishonest shame, or timid apprehension, in those who, nevertheless, call themselves friends to free inquiry and lovers of truth.

Art. 64. Preached on Sunday, Feb. 23, 1794. By Jeremiah Joyce, Twenty-three Weeks a Prisoner in the Tower of London. To which is added, *An Appendix*, containing an Account of the Author's Arrest for "TREASONABLE PRACTICES;" his Examination before the Privy Council, his Commitment to the Tower, and subsequent Treatment. 8vo. 1s. 6d. Printed for the Author; and sold by Ridgway, &c.

From our Saviour's prediction concerning himself, Mark, xiv. 27. Mr. Joyce has given a good sermon on the argument for Christianity founded on PROPHECY: which, as he remarks, is a species of evidence that has been regarded by men of considerable eminence in the literary world, as the only \* infallible criterion by which to judge of the divine origin of our religion.—On this great and most interesting subject, particularly on the prediction of Christ concerning himself, as comprized in the text above mentioned, the ingenious author has formed the present discourse. In his *Appendix*, he has given a circumstantial account of his examination before the Privy Council, on a charge of *high treason*. He has also added the examination of Mr. Bonney; who was acquitted at the same time with Mr. Joyce, Mr. Kyd, and Mr. Holcroft.

Art. 65. Preached at Worcester at the Music Meeting, Sept. 10, 1794. By Robert Lucas, D. D. 8vo. 1s. Rivingtons.

It is pleasing to see amusement and charity taking each other by the hand, and a musical association rendered subservient to so meritorious a design as that of providing for the relief of distressed clergymen, and the widows and orphans of deceased clergymen. The dioceses of Worcester, Hereford, and Gloucester, have set a laudable example of this kind to the rest of the kingdom; and Dr. Lucas has contributed his part toward the good work by preaching and publishing, for the benefit of the charity, an excellent sermon; in which religion and its ministers are ably vindicated against the assertion of their adversaries, and the more necessitous among the latter, together with their widows and orphans, are forcibly recommended as worthy objects of charitable assistance.

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\* Mr. Joyce does not seem to deliver this as his own particular sentiment; for he refers to the evidence of *miracles* as sufficient for this great purpose.

Art.

Art. 66. *Delivered at Taunton, Sept. 3, 1793, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books.* By T. Kenrick. 8vo. 6d. Johnson. 1794.

The text, Matt. xiii. 33. which predicts the universal prevalence of the Christian religion, and probably the manner of its diffusion, encourages Mr. K. to cherish the most ardent hopes of the success of Unitarianism; which he preaches with the boldness of one who is convinced that it is the truth, and with an enthusiasm which leads him to perceive, in the present age, circumstances singularly propitious to its advancement. Hence he exhorts Unitarians to hope; and to recommend their doctrine by an attention to their moral conduct. In the last particular, they may with certainty be right.

Art. 67. *Mary Magdalene.* Preached at the Chapel of the Hospital, Blackfriars-road, March 23, 1794. By the Rev. William Williams, B. A. Curate of High Wycombe, Bucks. 8vo. 6d. Rivingtons.

Declamatory, but suited to the immediate occasion, and on the whole useful; no doubt, appearing to greater advantage from the pulpit than in private perusal. We have been sometimes surprized to observe, when generally received opinions have been proved very doubtful, if not entirely mistaken, how preachers and other writers will yet take them up as certain truths. Whether *Mary of Magdala* was the sinner to whom much was forgiven is questioned by numbers, and many of the best judges have rejected the supposition. Mr. Williams takes it for granted that she was the person: but, among other notes at the end of the pamphlet, he candidly offers different interpretations, with references to several authors. Among these we did not observe the remarkable and sensible letter written on this subject, many years since, by Dr. Lardner to Jonas Hanway, Esq. and which certainly merits particular notice.

Art. 68. *Counsel from Heaven to God's People in a Time of Danger and Calamity.* By W. Moore, Minister of Glass-house-yard Meeting, Aldersgate-street. 8vo. pp. 38. 6d. Matthews. 1793.

This title indicates a Calvinistical discourse, but it is of a practical and useful kind, administering some consolations which may prove beneficial to virtuous minds in seasons of danger or distress.—Concerning comments on passages in the book of Revelation by Bishop Newton, or others, we pass no judgment. That mystical prophecy has often proved *Nebulosum reite*, entangling and confounding the inquirer.—One sentence we extract from this sermon, because it is striking, affecting, and probably true: ‘The quantity of human blood spilt, and the many thousands slain on both sides in the present war, (many of whom never had an interment,) is left to be calculated when we get more leisure; and when it is known, it will astonish all the world!’

To prevent any misapprehension, it seems proper to add that this writer is adverse to any measures which tend to ferment the public spirit, or to disturb peace and order: he recommends all to think with humility, to speak with diffidence, and with a spirit of piety, on national affairs.

## CORRESPONDENCE.

\* \* The doubts of A. Z. concerning the authenticity of the "Report made by Saint Just," (Rev. Oct. p. 304,) are entitled to respectful notice. Whether the publication be or be not spurious, we believe no person in this country can at present demonstrate. When we reviewed the work, we did not doubt its authenticity; and we have not since heard any argument which induces us to change our opinion. A. Z. cannot believe the report to be genuine, because it is so improbable that Saint Just, or the Committee of Public Safety, should publish a libel on every neutral nation, whom 'it is so evidently their interest to keep in good humour.' We admit the weight of this observation: but, were we to believe only such relations of events in France, for the last three or four years, as were consistent with probability, we should reject many which are now received as indisputable. Was it probable that such language would be applauded in the Convention, in the addresses of public bodies, and in the speeches of the President and the most distinguished members, as was calculated to irritate those powers whom it was the interest of the French to conciliate? Yet was not such language generally used and applauded at the bar and in the body of the Convention? Were not kings, without exception, represented as *devouring monsters*, and their troops as the *satellites of despotism*? How often has the hall of the Convention resounded with applause, when some member has said that France would not disarm until *the world should have been purged of kings*; until governments founded on the rights of man were *every where established*; and until all Europe should have been *municipalised*? Were not the Grand Seigneur and the Kings of Sweden and Denmark involved in this menace? Yet was it not the interest of the French republic to avoid giving offence to these princes?

Having reasoned thus on general grounds, to shew that the relation of an event ought not to be considered as false merely because it violated probability, we will now endeavour to shew that there are circumstances which countenance the opinion that the Report of St. Just is not spurious. We there find it stated that the value of the diamonds, employed in pendants at the Porte, might be estimated at 30 millions of livres. No doubt, if any such were presented, they were taken from the Jewel-office at Paris, and formerly belonged to the Crown. It is well known that the most valuable of them had disappeared; the *Garde Meuble* was said to have been broken open, and its contents carried off by thieves. There was some mystery in the business. The diamonds were certainly carried off; some have since been recovered: but we believe that the most valuable have not found their way back. *Camille Desmoulins*, since beheaded, charged the late minister Roland with being a principal in the robbery. At all events, no one has yet heard of the jewels having been at market: on the other hand, we have been told by a gentleman, (whom we know to be a man of honour and veracity,) that his son, who is at Constantinople in a public capacity, saw, at an audience with one of the Ottoman ministers, a most valuable diamond in his turban; which, having often seen it before, he knew to be one of those belonging to the King of France, usually kept at the *Garde Meuble*.—It will be recollected that St. Just, in the Report, inveighed most bitterly against *Tilly*, the French minister at Genoa, for having raised the expectations of his country so high, which he afterwards disappointed, and for having drawn so much money from her treasury to so very little purpose. It is now a matter of notoriety that *Tilly* has been recalled from Genoa, and carried back a *prisoner* to France; some accounts say that he was sent home *in irons*.—This last event, we admit, could not have weighed with



with us when we reviewed the Report, as it had not then occurred : but we may be allowed to refer to it now, as helping to confirm the opinion which we then formed.

We might pursue the argument farther : but on the ground of *probabilities* and circumstantial evidence we have said enough ; and no positive proofs, we apprehend, can be adduced.

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††† Mr. Hesse will find that, at page 5 of the Introduction to his Vocabulary of the German Tongue, the dative plural of the second declension is asserted to terminate in *e*, which, we repeat, is never the case ; all datives plural terminating in *n*.

We are also still of opinion, in contradiction to Mr. Hesse, that Bischoff is mostly written with *ff* ; that *aussösen* means to *dissolve*, not to *resolve* : that it is no error to write the dative singular of *Begriff* with an *e* final ; and that the compound *Liebesfeuer* is correct, whereas *Liebe-feuer* would not be so. Our reliance is on Adelung.

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¶¶¶ We have not seen, nor are we likely to see, the paper mentioned by *Candour* ; neither, if we happen to observe them, do we accustom ourselves to notice any remarks addressed to us in the newspapers. On the subject of *Candour*'s attention, we have had argument enough ; — we now want *fact*.

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\*¶\* At the suggestion of a friend to the Abbé Gaultier, we remark that the work of Madame de la Fite, published under the title of “ *Réponses à Demôler*,” &c. (See Rev. for July 1794,) is indebted for its leading ideas to a previous publication of M. Gaultier, entitled, “ *A Rational and Moral Game* ;” reviewed in our Seventh volume, New Series, p. 297. The Abbé is therefore entitled to all the praise of *invention* which belongs to this method of instruction.

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§§§ ‘ A Friend’ observes that, in enumerating works on SYNONYMY, (See Rev. Nov. Art. I.) we omitted to mention one which was published in London in 1766, entitled, “ *The Difference between Words esteemed Synonymous*,” &c. 2 vols. 12mo ; the author of which, he remarks, ‘ has the honour of the *first enterprize* in this way, which the Reviewer seemed to regret should have been usurped by a female.’ By turning, however, to our xxxvth vol. p. 150, we find that our opinion of that performance was very far from favourable.

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†§† TO SAINTFORT.—A translation of Scheyers on practical Hydraulics is in contemplation, as we are informed by a Correspondent.

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††† X. Y. Z.’s question, we believe, must be answered in the negative.

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☞ In the last Rev. p. 254. Art. IV. l. 9. for ‘ *testatai*,’ r. *testata*. P. 328. Art. 18. l. 4. read thus : a *substantive* treason by the statute 25 Edw. III. ; a conspiracy, &c.—and, l. penult. read, Edward III. 3d Institute, &c.



# A P P E N D I X

## TO THE FIFTEENTH VOLUME OF THE MONTHLY REVIEW ENLARGED.

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### FOREIGN LITERATURE.

ART. I. *La Constitution Française, &c. i. e. The French Constitution, corrected according to Justice, Reason, and Wisdom, under the Direction of Messrs. Delessart, Montmorin, Barnave, and De la Porte, by M. PELLENC, late Secretary to Comte de Mirabeau. With the Approbation of the Queen Marie Antoinette: To which are added, Reflections on the Representative System, by Comte de Clermont-Tonnerre.* 8vo. pp. 142. Fauche, Hamburgh. De Boffe, London. 1794.

NEVER did title-page present a more melancholy list of names than the one now before our readers! *Monf. de la Porte*, who was treasurer of the civil list, perished on a scaffold; as did afterward the Queen and *Barnave*:—*Delessart*, a cabinet minister, was impeached and sent prisoner to Orleans, to be tried there by the high national court, but was removed to Versailles with the other state prisoners, without warrant from any constituted authority, where they were murdered:—*Comte de Montmorin* had been secretary of state for foreign affairs, and was committed to one of the prisons of Paris for trial, but was butchered at Robespierre's horrid general gaol-delivery in Sept. 1792:—*Comte de Clermont-Tonnerre* was not a prisoner, nor under any accusation, yet was massacred in the street on the 3d of the same month and year. Whether M. PELLENC be still living, we are not able to say.

We are informed at the beginning of this book that the plan of a constitution, which it contains, was found among the papers of *M. de la Porte*, and was published by order of the commissioners appointed by the national assembly to examine

and take an inventory of the papers deposited in the civil list office. The editor expresses his surprize that these commissioners should not have discovered how injurious it might prove to their cause, to lay before the public a plan of a constitution which he calls both *wise* and *moderate*, and which could not but do honour to the King, the Queen, *de la Porte*, and *de la Fayette*, who had bestowed on it their approbation. This plan, he says, will serve to shew that nothing could be farther from the intention of Louis XVI. than to think of restoring the former despotism. He asserts that his majesty by no means entered into the views of the emigrants; and that he even opposed his brother, the Comte d'Artois, who would not listen to any idea of a constitution different from that which existed in 1614, the period when France last saw her states general assembled antecedently to 1789. The Comte was willing to agree to such limitations of the royal power as existed at that era: but, he declared, he never would consent that the crown should have less nor the states general more power than each possessed at that time. The King, we are told, was extremely ready to make great sacrifices, and to give up many valuable prerogatives, in order to quiet the people, and secure to them the enjoyment of rational liberty. In execution of such intentions he had to expect a strong opposition from the revolutionists, who would reduce the monarch to a state little above that of a nullity; and from those who would not suffer him to renounce any of the prerogatives, which they deemed absolutely necessary to the existence of royalty. Of this last description were his majesty's brothers and relations, and a great number of the nobility and persons of landed property. Those who wished to steer a middle course caused the following plan to be drawn up, and presented to the King, who declared his readiness to adopt it, and to co-operate with those who should endeavour to get it approved by the nation at large. As the title expresses, it was framed by M. PELLENC, under the direction of Messrs. *Delessart*, *Montmerin*, *Barnave*, and *de la Porte*; and the Queen, by their advice, promised to support the plan with all her influence. M. *de la Fayette* fell in with all their views, and concerted with them the following measures: the King was to take horse and proceed to Rheims, attended by the Swiss guards, a battalion of the national guards, gained over to his interest, the gendarmerie under the command of M. *Margot*, and a regiment of dragoons. *La Fayette's* army, stationed between Paris and the emigrants, was to cover the King, and prevent the emigrants from getting him into their hands. His majesty was to leave the royal family in the capital, with a letter recommending them to the loyalty of the inhabitants. The Duke of Orleans

was

was to be forced to accompany the King as a prisoner: this was thought to be the most dangerous and difficult part of the project; and possibly it was the hazard attending the seizing of a man then so popular, which occasioned the plan to be abandoned. *La Fayette*, we are told, was the planner of at least the military part of those operations: but it would seem that the dread of leaving the royal family exposed to the rage of the violent party at Paris, which might become still more furious after the seizure of the Duke of Orleans, operated so powerfully on the court, that the courage of those about the king's person failed them. When the storm of the 10th of August broke out, *M. Roderer* advised his majesty not to think of flying, but to take refuge in the national assembly: the Queen, foreseeing the fatal consequences of such a measure, steadily opposed it: the King, however, giving way at last to the pressing solicitations of *M. Roderer*, left his palace, which he never revisited, and repaired for protection to the national assembly, whence he was sent prisoner to the Temple.

Having made our readers acquainted with the history of the plan which this publication details, let us now consider the plan itself. The author, being about to propose many essential alterations in the constitution established by the first assembly, thinks it necessary to begin by proving that it erred against the plainest principles of reason and sound policy. As the declaration of the Rights of Man, voted by the constituent assembly, was avowedly the foundation on which the new constitution was built, on that declaration he makes his first attack; in confidence that men would readily give up all consequences deduced from principles, which should have been proved to be false. With this view he gives his own definition of the rights of man, and then deduces inferences from it, which he considers as conclusive.

'The rights of man (says he,) can be nothing more than a reciprocity of duties and mutual attentions; consequently, they operate only when men are united in society. This is so clear and true, that man, insulated and separated from his kind by deserts or immense tracts of country, could not possibly lay claim to nor assert *any* right; because, in such a situation, he could not find any person from whom he could require a recognition of it.—The rights of man, then, being only the certain settled relations and bonds of society, without which order could not be maintained in it, we will analyze them successively. Let us say that God and his universal agent *nature* have bestowed on us, the former, Reason—the latter, for corporal substance, an element which in all living creatures is the same in essence, though different in form. It follows, then, that all men should be at liberty to enjoy, in a reasonable manner, both the one and the other of these faculties and qualities, which they have derived from God and nature; and as, without life, there could be no society of men, their first natural and imperishable right is to enjoy life in freedom and security. The first

law on this head, that ought to emanate from our reason, should say that the health and life of others should be respected, if we wished that others should respect in us and preserve to us these precious advantages. This first law consequently determines the first right of man in society, and reason pronounces it to be indispensable and imper-scriptible. Thus it appears that the first right, which man can claim in society, and for the preservation of which society itself was formed, is that of living and enjoying health in safety, and securing the means of preserving both: next comes that of going from one place to another; then that of possessing property; and lastly, that of opposing every species of tyranny by which any one of these rights might be destroyed or impaired.

Having laid down these principles, he severely censures those which form the basis of the declaration of rights framed by the famous Abbé Sieyès, and voted by the constituent assembly of France. He declares that it would give him pleasure to be able to say that they were conformable to justice, religion, and wisdom: but, after the most mature consideration, he finds himself compelled to pronounce them radically wrong; involving the most glaring inconsistencies, dealing too much in generals, expressed with dangerous ambiguity, and calculated to favour the abominable projects of those who, availing themselves of the circumstances of the times, abused the credulity of the people; and, under the specious appearance of asserting their rights, led them on to the perpetration of deeds the most atrocious.

‘Abbé Sieyès, (says he,) has thrown his materials together without any attention to order; placing at the end what ought to be at the beginning of a declaration of rights; and at the beginning what ought to have been at the end. He mistook the source from which he should have deduced his principles; he listened to his good intentions or his passions, and from them drew a declaration of rights, which ought to flow from reason alone, as light emanates from the sun.’

The very first article in this famous declaration he combats with great force, “All men are born and remain free, equal in rights,” &c.

‘This, (says he,) conveys an idea which cannot be made compatible with truth or justice, without the addition of the word *relatively*, nothing being absolute either in the moral or the natural world. I ask, can a man who has violated the laws, and committed crimes, be and continue to be as free as a just and upright man? It is only with respect to their good or bad conduct that they can enjoy the rights which they derive from their birth, and which consist in the free and full enjoyment of life, health, and motion. I will go still farther; these rights are merely relative and not absolute; for a murderer, a robber, &c. has not the same right to life, liberty, property, and moving from place to place, as a peaceable, humane, and virtuous citizen; and, without having recourse to such an exception, (which cannot be disputed,) is it not clear and evident that a man without property can have no right to the property which he does not possess; and that he who, by his wealth both real and personal, his talents and his employ-  
ments,

ments; is strongly connected with society, has also many more claims on it and more rights than a man without fortune, without merit, without employments, and without virtues? Hence it is fair to conclude that it is only relatively that men remain free and equal in rights; for otherwise it would be great injustice to do as the framers of this declaration did, to take, from servants and persons described as *non-citizens*, the right of voting in public assemblies. From these premises then, we conclude, 1st, That all men are equal in the sight of God and nature, both with respect to their souls and the material elements of their bodies; but not with respect to their make; for some of them are well made and handsome, some ugly, and some of monstrous shapes: 2d, That all men are born and remain free and equal in rights according to their good or bad conduct; for, from the moment in which they behave themselves wickedly, they no longer have the same title to the gratitude, the kindness, or the confidence of society that may be urged by the virtuous and amiable; and consequently the rights of all men are not equal in society. 3d, That all men are equal in the eye of the *law*; and that there and there alone they can be recognized as entitled to an equal division of the rights arising from, and impartially ascertained by, the social compact. 4th, That, by a necessary consequence of this principle, all citizens being on a level before the impartial tribunal of the law, they have all the same rights to dignities, employments, places, &c. according to their respective virtues and talents; and that, consequently, there ought not to be, in a wise and free constitution, any other distinction on this head than such as is made in favour of virtue and merit, excepting always the degrees, or ranks, which must indispensably exist in every society.\*

Respecting toleration, the author of the plan says that a wise liberty of conscience is an evident proof of the understanding and genius of a people who establish it by law: but that, at the same time, the nation which wishes to make its citizens happy, and to maintain internal tranquillity, will *authorize* only one established religion, while it *tolerates* all others, and deprives no man of any civil advantage for not professing the religion of the state, but rigorously prohibits the profession of atheism.

Animadverting on the following article of the declaration of the Rights of Man—"The law is the expression of the general will,"—the author says:

\* This is too hypothetical and unlimited; we therefore say that it is not sufficient that it should be the expression of the general will, but that it should also be good; now a law is not good merely because it is a law, but because it is just and reasonable; and such it ought to be, if it be expected that it should secure both public freedom and that of individuals: otherwise, though it should have been enacted with the consent of every citizen in the state, it would not appear the better in the eyes of wisdom; and it ought to be considered as good, only in as much as it may be a precious and sacred order of immutable reason enjoining men to do good and refrain from evil.\*

The 3d article of the declaration of the Rights of Man says—  
 'The sovereign power resides in the people, &c.' On this he makes the following observations:

'Unquestionably the principle of all sovereign power resides in nature, in as much as it is evident that the cause must precede the effect, and the power of producing must have existed before the thing produced. Now the people must have been in being before kings; for kings were not made to rule over trees or deserts: but men once united in society, and formed into nations, having once created rulers or kings, the sovereignty from that moment has resided and ought to reside solely in the monarch whom they have chosen; for the people cannot exercise it either collectively or individually. They cannot exercise it collectively, for, were they to be all masters and equally powerful, which of them would obey another? In that case what would become of society? It would be supposing an impossibility to imagine that they would mutually obey; for even in that case there must necessarily be a superior, or a king, to rule over *obedient kings*. They cannot exercise it individually, for should one of them seize the sovereign power without the general consent, he would from that moment be a despot over his fellows; for there can be no true and respectable sovereignty which is not *lawfully* acquired; and it cannot be lawfully acquired, unless given by general consent to him who is invested with it. Thus when a nation, which clearly sees its own interest, has chosen a king, has acknowledged him and vested him with that high and almost divine character, the king so chosen becomes the only supreme and sovereign representative of the people, the only king both *de facto* and *de jure*; because the nation, which can and could confer on him its right of sovereignty, a portion of which belonged to each of its members, did actually confer it; because it has conferred it freely and unanimously, and given it to him exclusively to be employed for the benefit of all, and in preventing the evils which ambition and unbounded desires might occasion, in a nation which should not have had the wisdom to adopt this principle of peace and security to society.'

It does not appear that the author means to carry this doctrine so far as to make the people renounce the right of deposing a tyrant: but it is evident that he thinks they ought not to exercise sovereign power on any other occasion than that of removing from or placing on the throne a supreme magistrate.

Having thus established certain preliminary principles to serve as foundations for his political edifice, he proceeds to open his plan of a new constitution. We do not mean to follow him in his detail of all the parts which compose it, but to single out such only as appear to us most remarkable, either as differing from the system pursued by the constituent assembly, or from that which has been adopted by Great Britain.

#### THE KING.

The author proposes that the government of France shall be monarchical, and hereditary, but that the crown shall descend only to

to the heirs male of the monarch, as the legal property of his house; that his style shall be "A. B. by the grace of God king of the French, &c.;" that his person shall be sacred and inviolable; and that he shall be vested with supreme power both executive and legislative, the nation through wisdom and choice reserving to itself no more than the right of approving or disapproving of the laws proposed by him:—that he shall be declared to be the supreme head of the army, the navy, and courts of judicature, and vested exclusively with the power of corresponding with the governments of foreign nations, of appointing ambassadors and filling all offices, civil and military,—subject, however, to certain modifications hereafter specified: that the heir apparent to the crown shall bear the title of Prince of France; that he shall be incapable of accepting any other crown than that which is destined for him by the right of property and the law of the state, and that, in case he should resolve to accept any other, he shall be obliged to renounce the crown of France for himself and all his posterity. [It would not have been amiss, if a stipulation somewhat resembling this in principle had been inserted in the act of settlement, which called the house of Brunswick to the British throne: had George the First been obliged to renounce his electoral crown, when he received the imperial diadem of these kingdoms, we might perhaps have been less under the influence of foreign politics than our government is said to have been during the reign of the first two Georges.]

#### MINISTERS.

He proposes that the King shall act only through the medium of ministers, who shall be responsible for the use of the power intrusted to them; that no order of the King, whether written or verbal, shall be pleaded nor allowed as a discharge from such responsibility; and that it should belong exclusively to the Approving Body (we shall see presently what that body is,) to impeach ministers and send them to be tried in the King's courts.

#### THE LEGISLATIVE, EXECUTIVE, AND APPROVING POWERS.

The proposal of every new law shall come from the King; while the approving national body, representing the people, shall be at liberty to admit, reject, or make remarks on the measure so proposed.

To the King alone it shall belong to submit to the consideration of the Approving Body the important questions of peace and war;—this body shall be at liberty to come to what determination it pleases on these topics; and, in case it should decide in the negative, the King will have the goodness to give way to the sense of the nation thus expressed by its



representatives. [This language is surely too *courtesy*: the thing meant is that the King should be *bound* to give way on such an occasion; and, in a case of such magnitude and importance to the public, the limitation of the royal prerogative ought not to be loosely worded, nor be left liable even to the possibility of misconstruction.]

Should the assembly reject any proposition made by the King, he shall be at liberty to renew it; but should it be rejected three times, it shall not be lawful for him to propose it any more to the same assembly, except he shall have made alterations in it; and no measure shall have the force of law until stamped with the approbation of the national assembly; which in its turn shall not be at liberty to meet without the King's order, nor to proceed to business until the session shall have been opened by a speech from the throne.

#### THE POWER OF THE PEOPLE.

The people shall exercise no other power than that of rejecting or approving. [The author, according to his own principles, should have added, of seeing that the conduct of ministers has been conformable to law, and of impeaching them if it has not.] The representatives of the people, when assembled, shall take the name of the *National Approving Body*. The kingdom shall be divided into 84 departments; each subdivided into no more than two districts; and the number of representatives for the whole shall be 745, who shall meet once in a year, but continue sitting not more than four months, nor less than two. The King alone shall have the right of assembling or dissolving this body; but he shall not be obliged to assign his reasons for dissolving, until the meeting of the succeeding legislature.

The members of the national assembly shall be elected in the primary assemblies called together for this purpose by the King's writ. Every person, being a French citizen and paying taxes to the amount of 13 livres 10 sous *per ann.* shall be capable of electing or being elected, except the King's ministers, persons holding civil employments, military men, judges, and physicians; who, though they may be electors, shall not be capable of being elected, without having previously renounced their places or professions. Every citizen found to have intrigued, caballed, distributed money, or given any entertainment to procure himself to be elected, shall be fined 3000 livres; or, on non-payment, shall suffer one year's imprisonment, and be for ever disfranchised.

#### THE JUDICIAL POWER.

The administration of distributive justice shall be divided into two classes; the former, which shall be the higher, to be called

*Philothemie*;

*Philothemia*, and its members *Philothemists*; the second *Sub-Philothemia*, and its members *Sub-Philothemists*. For every three departments, there shall be one *Philothemia*, except the large provinces of Brittany, Normandy, and Languedoc, each of which shall have two *Philothemias*.

We will not follow our author through the minutiae of his judicial plan; only remarking that, for the purpose of rendering the courts of law independent of the crown, and at the same time filling them with able men, he proposes that no person shall be capable of being seated on the bench of a *Philothemia*, who shall not be a barrister of the age of 28 years, and who shall not have administered justice as a sub-philothemist during at least 5 years; that the vacancies on the bench shall be filled by election, the people through the whole jurisdiction of the *Philothemia*, in which a vacancy happens, choosing 257 persons; who, repairing to the town in which the court usually sits, shall elect by scrutiny four individuals possessing the requisites already mentioned; from which four the King shall select one, and to him he shall give a judge's commission, which he shall hold *quamdiu bene se gesserit*. The names of those who offer themselves candidates for these judicial honours shall be published, and stuck up in the towns or villages of their residence, and in all others within the jurisdiction of the *Philothemia*, for three months previously to the election; so that the people may have time to inquire into their characters and qualifications.

There shall be a supreme court of appeal, composed of the chancellor, the keeper of the seals, and 50 other members, of whom 6 must be peers of France; they shall try all appeals *gratis*, and receive no salary from the state.

#### THE ARMY.

The King shall be declared the supreme head of the army, and every officer in it shall bear his commission. The subaltern officers, from captains to second lieutenants, both inclusively, shall be elective; each regiment respectively making choice of 4 persons for every vacancy, and returning their names to the King; who shall be at liberty to choose to which of them he shall grant a commission. At the election, the colonel of the regiment in which the vacancy is to be filled up, or in his absence the lieutenant-colonel, shall preside; the electors shall be 1st, all the officers, 2dly, deputies from the municipality of the place in which the corps is quartered, 3dly, military deputies, viz. 4 serjeants, 8 corporals, and 28 rank and file of the regiment. Before any person shall be capable of being elected and presented to the King for a commission, he must have served six months as a private soldier, three as a corporal, and six as a serjeant or quarter-master. All officers of the army above the rank of captains shall be appointed immediately by the King, who may

at his pleasure raise even captains to the rank of generals, without making them pass through the intermediate ranks of field officers. In every regiment there shall be schoolmasters to instruct the young soldiers *gratis*. No officer shall presume to use abusive language to the soldiers, call them names, *thou* or *she* them, nor make use of the smallest threatening gesture toward them, under pain of being reprimanded, or, as the case may require, of being dismissed from the service.

On this head we find a great number of very useful regulations for the improvement of the condition of the privates, which other nations might think it prudent to adopt, but which our limits will not suffer us to specify.

#### DUELLING.

\* The law, (says our author,) cannot authorize nor even tolerate duelling; but French honour requires that a veil should be placed before the eyes of those who look on, that they may be able to doubt the reality of what they see in cases of duels. Every soldier or officer belonging to a regiment, who shall feel himself obliged to demand so serious a satisfaction, shall be bound to make his complaint to a regimental court of honour, which shall determine whether there be grounds for fighting; and in case the decision be in the affirmative, the parties shall fight in the presence of 1 commissioned officer, 1 sergeant, 1 corporal, and 4 rank and file; who, on the first appearance of blood, shall put an end to the combat.

If this be neither authorizing nor tolerating duelling by law, we know not what law is.

#### THE NAVY.

The navy is left on the same footing on which it was placed by the constituent assembly; except that this plan proposes that no person shall be allowed to act as a midshipman, until he shall have served two years as a steersman.

#### PUBLIC CONTRIBUTIONS.

Taxes shall be granted only from year to year, and solely by the representatives of the people assembled as a national body: but the management of them shall belong to the King, before whom and the national body the public account shall be laid annually.

Throughout the whole French empire, personal servitude shall be abolished, together with every part of the feudal system that was ridiculous or founded in vanity or pride. Civil rights shall be extended to all negroes, who are not servants, and who possess the other qualifications which give to a Frenchman the rights and character of an active citizen.

#### NOBILITY

of birth shall be retained, but nobility shall not be acquired through the purchase of any place; and it shall be forfeited whenever the person who enjoys it shall have been duly convicted of a mean,

mean, dishonourable, or dishonest action. None shall in future be ennobled but for virtues, talents, splendid acts of beneficence or generosity, or important services done to their country in civil, military, or judicial situations. Every person, who, at a fire, inundation, or otherwise, shall have saved the life of another at the hazard of his own, shall be ennobled for life; as shall also every military man who shall have passed 30 years in the service with credit and reputation; and, should he have retired some years with the rank of a commissioned officer, his nobility shall be made hereditary.

### THE CLERGY.

The author considers religion [we presume he means church government] merely in a political and temporal point of view; 'for, (says he,) should we look on it as established by divine right, it could not be subject to the controul or interference of man, but must be received as an object of faith and conviction.' Proceeding on this principle, he says —

'The clergy shall no longer form a distinct order in the state, which for the future will acknowledge only two orders, the people and the nobility.

'It belongs not to the nation to give itself a religion according to its own fancy; it should be the work of reason and of heaven; [this must be understood merely of the civil establishment of religion, or our author would be at variance with himself; *Rev.*] the greatest of all misfortunes to a people is that the prevailing party should dictate the religion which pleases it best, and impose it on the others: from that moment, this prevailing party rules only by despotism; and religion, which ought to be the consolation of the unfortunate, becomes their great tyrant and persecutor.

'It shall be enacted that, when there shall be more religions than one in the empire, they shall be tolerated, and *made to tolerate each other*; and that whoever shall ill use any one, for professing a different religion from his, shall undergo an exemplary punishment.

'The clergy of France shall be endowed, not paid out of the treasury. There shall be no more than 84 Bishops in the kingdom, one for each department, and to each shall be allotted as much landed property as will produce him 30,000 livres *per ann.* The Bishops shall be elective; and they shall be chosen by ballot. A deputation of 100 rectors, or clergymen in priests orders, from the clergy of the diocese, shall make choice of 4 clerks and send their names to the King, who will choose one of them to fill the vacant see.'

'The rectors of parishes shall be chosen also by the clergy in the presence of the Bishop, and of a commissioner from the King; for every vacancy, five persons shall be thus elected and presented to his majesty, who shall name one of them to the vacant living. The rectors shall have each 3000 livres annually in lands, and their curates, who shall be named by the incumbents, 600; except in cities and great towns, where the rectors shall

shall have 6000 livres and their curates 1000. As soon as this regulation shall have taken place, all tithes, surplice fees, and every other species of dues, shall cease, and be no longer recoverable at law.

Such was the plan of a constitution which, we are told, the late unfortunate King was willing to concur in establishing in France; and happy would it have been for that country and for all Europe if it had been adopted. We do not pretend to say that it was unobjectionable in all its parts, but it certainly had for its immediate object the destruction of despotism whether in a King or a national assembly; it invested the crown with power which some may think sufficient for its own defence, but at the same time deprived it of the power of overturning the liberty of the people; for the King could not *directly* nor *immediately* make even a corporal in the army; nor bestow a commission on any man until he had previously arrived at the rank of captain; nor a mitre, nor any church living, nor a seat on a bench of judicature, nor a single office of magistracy: all that he could do in any of these respects was to make his grant to some one of four or five persons, previously selected and chosen by others in no degree under the influence of the crown. Some indeed may think that the King would be placed by this constitution in a situation very little, if at all, above that of an hereditary Stadtholder; and that it would be scarcely possible for him ultimately to prevent the total extinction of the slender portion of power given to him. *We* are in some degree inclined to this opinion; and therefore we are the more disposed to arraign the wisdom and prudence of the Convention, which considered the difference between a republic without the name of King, and a republic with only the shadow of a King at its head, of such magnitude as to make it advisable to prefer the former, even at the hazard of a civil and foreign war at the same time.

We have said that we leaned to the opinion that the King could scarcely be able to prevent the extinction of the slender portion of power given to him by this constitution, and we have been strengthened in our bias by the reasoning of the Comte de Clermont-Tonnerre, which we find at the conclusion of the above plan. These remarks, we are told, were taken from a work written by that nobleman, which was finished on the 11th of September 1791, and he was murdered on the 3d of September 1792. As we do not recollect to have seen this work in English, and as his arguments are in many instances applicable to the British constitution,—the wisdom of which he establishes, though without mentioning it, while he impeaches that of France in those points in which it differs most essentially from ours,—we presume that our readers would not have been displeased to have

have seen some extracts from it :—but we have not room. The Comte's sentiments evince that he was an enemy to despotism, whether in a single person or in many ; and that, when the people of Paris murdered him, they sacrificed not a slavish courtier, but a firm champion of rational liberty.

We will only farther observe that the person who drew up the title-page of this work was certainly not a Frenchman, or he would not have used the expression '*Corrigée selon justice, raison, et sagesse.*' The French idiom requires the insertion of the definite article before these three substantives, thus ; *Corrigée selon la justice, la raison, et la sagesse.* This would warrant us in pronouncing the editor not to be a Frenchman, if we had no other light on the subject : but we are not trusting to this ; for it appears, from a note at the end of the work, that he was a German. Whether this circumstance can affect the credit of the assertion that it was drawn up under the direction of the ministers, and actually approved by the Queen, as stated in the title-page, our readers will judge for themselves. At all events, it is certain that the plan, by whomsoever formed, or by whomsoever supported, was found among the papers of M. de la Porte, and was published by order of the commissioners of the national assembly, after the execution of that minister.

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ART. II. *Le Philosophe Batave, &c. i. e.* The Batavian Philosopher, or Philanthropical Reflections on the present War. 8vo. pp. 186. Paris. 1794.

**I**F these reflections be really those of a Dutch philosopher, they prove that he must have studied with great assiduity in the Parisian school ; for, with respect to the language and style, as well as sentiment, they have every feature of French origin. They are written in the declamatory manner which marks the eloquence of that nation, and seem to be dictated by that strong aversion from monarchy and monarchs, which characterizes the political system of the Gallic republicans : but, notwithstanding these faults, the work has merits which distinguish it from the common run of political pamphlets, and make us sorry that the author has employed his talents on a subject in which the passions of contending nations are so deeply engaged, and in which each party is so exceedingly confident of being entirely in the right, that we can scarcely hope to see it treated with impartiality. As a Philippic, however, this tract is fully equal to any which the antients have left us. Whether the author has studied Demosthenes, we cannot determine : but it is certain that he has adopted the manner of the Grecian orator more closely than any modern writer that we know. His eloquence is like a rapid torrent, which bears away every obstacle before

in. All arguments that are in his favour he fails not to employ to the greatest advantage; and, when they are wanting, he appeals to the passions of his readers, and endeavours with great address to gain them over to his side.

The author's object is to inquire, 1st, What were the *causes* of the present war; 2dly, To examine how far it is *just* on the part of the allied powers; and, 3dly, To point out its probable *consequences* to the several nations of Europe. The causes, he alleges, were that dread of liberty, and that jealous hatred of republics, which he represents as natural to monarchs; and which induced the combined powers to conspire, first by intrigue, and then by force of arms, to restore absolute monarchy in France, with a view of dividing among themselves the greater part of the future king's dominions, and of rendering him, as much as possible, their vassal. From what the author has asserted respecting the causes of the war, his opinion concerning its justice may easily be conjectured. These are questions into which we shall not enter. It may, however, be observed of national as well as of private quarrels, that scarcely any ever took place in which both parties were not at least morally wrong, and in many cases politically so.

The third question here discussed is at present of greater importance than the others, as it relates to what is future, and what therefore may possibly yet be prevented. If France be subdued, our author predicts that arbitrary power, both civil and ecclesiastic, will be more firmly than ever established in every nation in Europe. That this might be the case in those countries in which arbitrary power already exists, we will not dispute: but we flatter ourselves with the idea that this would not be the event in those nations which have any knowledge of liberty, and particularly in our own, where freedom has for its guard a noble constitution, the principles of which, we hope, will never be subverted. Besides, may we not expect that even arbitrary princes may derive a lesson from the events in which they have borne so great a share, and may find themselves obliged, at least from prudence, if from no better motive, to respect that public opinion on which, in fact, their power must be founded; and hence to govern their subjects with a milder hand. Austria, we are told, is the only continental power which has an immediate interest in the ruin of France, as thus it would gain an accession of territory, which would enable it to acquire unlimited authority in the empire, to recover Silesia, and to crush its rival the King of Prussia. Sensible of this, the King of Prussia, it is said, has no other object than to prolong the war, that he may weaken the Emperor; and, for this purpose, he takes care

to be well subsidized, and amuses his ally with magnificent promises of assistance, which, by some unforeseen event, is either seldom at hand, or is generally prevented from being effectual, when most wanted. Great Britain the author considers as the leading maritime power engaged in the contest, and he thinks that the unrivalled and absolute dominion of the sea is the object at which it aspires: but what he says of our country is so evidently dictated by resentment, that we shall pass it by without farther notice.

What will be the consequences, if France be so far successful as to maintain its independence, and defeat all the efforts of its enemies? The mere idea fires our author's imagination; and he paints, in the most beautiful colours, a scene of freedom, virtue, prosperity, and happiness, which never was realized; and in this world, we may imagine, never will. The French nation would then be the wonder, the envy, and the example of mankind!

If their liberties be properly defined and firmly established by a good constitution, well administered; if they will lay aside the licentious disposition which prevails too much in their morals and their politics; if they be inspired by that public spirit, the strict regard to justice, and will cultivate those simple yet amiable virtues, which are essentially necessary to the very existence of a republic; the French may yet be a happy and, in time, a prosperous people. They owe much to the cause of freedom; for none have in fact done it greater injury than those who, in the name of the people, have abused it as a pretence to gratify the most criminal ambition, and the most savage cruelty. The vices and barbarity of *Robespierre* have had the same malignant influence on liberty, that the persecuting spirit of popery has had on religion; they have rendered that, which in itself is amiable, the object of aversion and horror.

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ART. III. *Proeve over het Patriotismus; t. e. An Essay on Patriotism.*  
By HENRY CHRISTOPHER ALBRECHT. Translated from the German. Vol. I. 8vo. pp. 260. Amsterdam, 1794.

THOUGH the general characters of virtue are universally known and acknowledged, yet there is scarcely any thing in which men differ so much as in their estimate of the moral worth of particular actions, especially of those which display an extraordinary degree of fortitude and resolution. This is the case with many instances of patriotism and heroism, which historians have painted with such splendid colours as dazzle the intellectual eye, and mislead the judgment. The admiration of mankind is certainly the tribute due to worthy actions: but,

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to be really useful to the interests of virtue, it ought to be accompanied by a well-founded esteem. He, therefore, who accurately discriminates between great and good actions; who strips the former of that false glare by which they are surrounded, and represents them in the true light; performs an essential service to the cause of morality. This was admirably done by the late Dr. Hawkesworth, in one of the papers of the *Advertiser*, in which he drew a parallel between Alexander the Great and a highwayman.

M. ALBRECHT, in the first part of the present essay, has attempted this task, but not, in our opinion, with equal success. In his examination of the celebrated heroism of Decius in devoting himself to the infernal gods,—he asks, what was there so admirable in this action?—His heroism in rushing on certain death?—His death was unnecessary; it was the result of temporary madness, occasioned by a contemptible superstition. If the freedom of his countrymen depended on his destruction, they must already have been sunk deeply in the most wretched slavery; the war itself was unjust; the advantages which the consul, by this self-devotion, procured to the Romans, were not such as a wise man would have wished them to possess; and to have cured them of their ridiculous superstition would have been conferring a much more solid and lasting benefit. With this action he compares that of Codrus, which he equally blames, as prompted by similar superstition and madness.

Who does not see, however, that this reasoning is very little to the purpose? We grant that a modern General, who, on the authority of a vision or an oracle, should imitate the conduct of Decius or Codrus, would justly be regarded as a madman: but the case is widely different with respect to the Greeks and Romans, who were persuaded of the truth of these pretended revelations. Though convinced of the error of their principles, we cannot avoid admiring the disinterested sacrifice of themselves, in order to avert from their country what they conceived to be the most dreadful calamity. It is their persuasion of this, and the consequent beneficent motive, by which we estimate the moral worth of the action with regard to the agents.

In the succeeding chapter, the author makes some observations on civilization and what is generally called heroism, which are in an inverse ratio of each other. The heroic ages were always those of ignorance and barbarism; and in such times alone, M. ALBRECHT says, could the mad exploit of Mucius Scaevola have been applauded.—On the character of Cincinnatus he observes; ‘ whoever impartially considers the whole of his history, will not find the poverty of this patrician so worthy of admiration,

tion; and will not wonder at the confidence which the senate reposed in him in creating him dictator; the whole transaction has not any thing in it which can be called patriotism; unless party-spirit is to pass under that name." This is placing the matter in a wrong light. What we admire in the character of Cincinnatus is the integrity as well as the disinterestedness of a man in necessitous circumstances, who would not take advantage of the absolute power with which he was entrusted, to relieve his wants, and to recover a fortune consistent with the rank which he held in the republic; and this admiration of him will remain, however we may blame the oppressive and unjust conduct of the patrician party to which he belonged.

We agree with our author that the Roman history, which is generally one of the first read by youth, is very partially written, and tends to inculcate wrong sentiments, both moral and political. We are there taught to confound the improbable legends of fabulous antiquity with the annals of historic truth; or as Livy expresses it, *Hanc dare veniam antiquitati, ut, miscendo humana divinis, primordia urbis augustiora faciat*: we there learn to venerate the most contemptible superstition, merely because it has been handed down to us adorned with the beauties of poetry; and we become accustomed to view as a monument of political wisdom, one of the most wretched governments that ever existed; a state, in which nothing but external war could prevent internal contention; and in which the public welfare and the safety of individuals were constantly disturbed by the tyranny and ambition of the great, or the mad and ill-conducted, though just, resentment of the lower orders. So much do we suffer this partiality to impose on us, that we talk of Roman liberty and Roman patriotism; when, if we reflected, we should see that no people could be more oppressed; and that the grand object of their patriotism was the conquest and plunder of all within their reach. Similar objections may be urged against the history of most of the states of Greece; and, for this reason, we think, they ought not to be studied till the judgment is fortified by sound principles of morals and politics. In the mean time, it were to be wished that we had some work on ancient history, in which the author, instead of blindly following the legendary tales and adopting the prejudices and errors of antiquity, would bring his subject to the test of true morals and politics; and would teach youth to discriminate between what is probable and improbable, and to distinguish good actions from such as can merely be reputed to be great, and are often deserving of detestation. *Müller's* work is one of the best of this kind, but does not come up to our idea.

M. ALBRECHT very happily illustrates the distinction between great and good actions, by contrasting the character of Alexander the Great with that of M. *Le Peivre*; who, about twenty years ago, was governor of the Isle of France \*. This gentleman enriched the island, over which he presided, by introducing into it the culture of the bread-fruit, and of all the useful plants which he could collect from other countries; among which were the clove and nutmeg trees: but, though he adorned and fertilized a barren spot; though the fruits of his labours will be reaped by generations yet unborn; his character and circumstances will never attract general attention, because they have too much simplicity to excite that astonishment which magnifies its object, and which renders the destructive and unjust exploits of the Macedonian Monarch so much admired; though, if weighed in the balance of reason and philosophy, *Le Peivre* will appear the benefactor, and Alexander the desolating scourge, of his fellow-creatures.

All society our author considers as founded on that unalterable condition of our existence, that, considered as individuals, we are insufficient for our own happiness: the natural passion of the sexes for each other, and for the offspring which is the consequence of their union, we have in common with all other animals: but, in mankind, these passions are ennobled by sentiments of permanent tenderness and rational affection; and on these the love of our country is built. It will never be best promoted by fictitious splendours, and artificial gratifications, but by the tranquil enjoyments of domestic life; and it will be found to prevail most where these are most generally and equally diffused, and where simplicity of manners prevents families from looking for happiness beyond their own sphere.

Hence M. ALBRECHT concludes that a distinction of ranks, or an hereditary nobility, is prejudicial to sentiments of true patriotism: as tending to inspire the great with pride and vanity, and to degrade the lower orders. We cannot deny the justice of his remarks with respect to those countries in which nobility descends to every individual of a family: but they cannot be applied to Great Britain, where the title is limited to a single person. In England, patriotism is not in danger so much from the distinction of different ranks, as from their bordering too closely on each other; in consequence of which, individuals become desirous of emulating, in splendid appearance and expensive pleasures, the ranks immediately above them. What he advances concerning incorporated companies, taxes, excises, and standing armies, as prejudicial to patriotism, is abstractedly

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\* See Rev. vol. xli. p. 258; and New Series, vol. vii. p. 335.

just. We acknowledge that these are evils: but, in the present circumstances of mankind, they are all, except perhaps the first, evils which could not be abolished without inducing greater inconveniences. It should be remembered that there is a difference between abstract philosophy and practical politics, similar to that between mathematical and physical possibility; and that the theorist, who does not take into his calculation those obstacles, which proceed from the nature of the materials of which his machine must be composed, will always be disappointed in the result of his plans, and, instead of reaping the reward of ingenuity, will incur the blame of inconsideration.

The author's remarks on the influence of religion on patriotism are just, so far as they relate to an hierarchy, or to an establishment of a particular system of doctrine, with exclusive civil privileges to its adherents: but what he advances on this subject is by no means new. He seems to think that the very spirit of Christianity tends to diminish that of patriotism. It does indeed tend to destroy that unjust partiality to our country which would lead us to hate all others, and to pursue national interest at the expence of justice and humanity; and if this were patriotism, it would be happy for mankind if it were entirely annihilated:—but the spirit of the gospel, which connects the love of our country with the love of mankind, and which instructs nations, as well as individuals, to act toward others as they would wish others to act toward them, is highly favourable to true patriotism, prevents it from being abused as a motive to a vicious conduct, and renders it a virtue of the greatest moral worth.

In the remainder of this volume, the author has thrown together some loose thoughts on the several political constitutions that have existed in the world. In those on theocracy he appears to be no advocate for the Old Testament, and grossly misrepresents the Jewish government: but, on this head, he is very judiciously answered by the Dutch translator, who has admirably pointed out and confuted his errors. This gentleman observes that, if M. ALBRECHT had refrained from injudicious reflections on the Mosaic law, what he has said of theocracy might have been very justly applied to despotism.

Of absolute monarchy, the author declares that he thinks better than he otherwise should do, from a veneration for the memory of Cæsar and Frederic. If this respect for two individuals, from among all the monarchs that have reigned, be his only reason, we cannot avoid thinking it a very poor one; besides, Cæsar, if he means Julius, could scarcely be said to have been a monarch. He farther observes that every nation must have, and really has, a monarchical government, as long as the

the people do not understand their own interests, and are therefore unequal to the task of governing themselves: but, as soon as they have acquired this knowledge, though the forms of absolute monarchy may be preserved, the spirit of it is abolished.

In his chapter on mixed governments, M. ALBRECHT betrays his ignorance of the British constitution. Certain defects, which are said to have crept into the administration of it, but which are contrary to the spirit of the constitution,—such as the venality of electors, the inequality of the representation, and the influence of places and pensions,—are the first objects which strike a foreigner, and lead him, without proper inquiry, precipitately to condemn the whole. In the chapter on republics, which concludes this volume, we find some good remarks on the causes of the decline of most of the republics of Europe. This decline the author ascribes to their inferiority to their neighbours, which obliges them to pursue a timid and selfish caution: hence also they are obliged to buy the protection of others, and to hire armies for their defence, instead of depending on their own efforts. This naturally introduces a languor and want of energy; the people learn to consider the payment of money as their only duty to their country; their private interest is their sole concern; and they become utterly insensible to public spirit.

After having perused the volume before us, we own that we are astonished at the reputation which it has acquired on the Continent; for, though it contains some good observations, they are mixed with many extravagances; and the reasoning is very far from being so accurate as, in a work of this kind, we have a right to expect.

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ART. IV. *Redoovering over den Inloed der wyare, Verliobting, &c.*  
*i. e.* A Discourse on the Influence of intellectual and moral Improvement on the Happiness of Women, and on Domestic Felicity.  
 Delivered in Amsterdam at the General Meeting of the Society for promoting the Public Welfare. By JACOB KANTELAAR.  
 8vo. pp. 92. Amsterdam. 1794.

THE object of this respectable society is to diffuse useful knowledge among their countrymen; for which purpose they have proposed prizes for the best works on national education, and for elementary books for the instruction of children, and of the lower classes of people. At the general annual meeting, the president for the year pronounces a discourse on some subject analogous to the object of the society; and M. KANTELAAR, who filled this office last year, discharged its customary duty by delivering the oration before us. His design is to shew that savage and uncivilized nations have no ideas of true conjugal

jugal happiness; that among them the women are exposed to the most barbarous treatment; and that the condition of the sex is little better, and conjugal felicity seldom found, among those nations that are corrupted by luxury and false refinement of manners. The same contempt of the weaker sex, which makes the brutal savage treat his wife as his slave, prompts the luxurious Eastern tyrant to consider women as designed for no higher purpose than merely to gratify his sensual appetites; hence he deems them incapable of moral and intellectual excellence, and knows no means of preventing their affections from wandering to other objects, except imprisonment within the walls of his harem. A similar contempt of the fair-sex is gaining ground in some of the more polished nations of Europe, and is ill concealed by the external appearance of respect which custom enjoins: men so easily find worthless objects for the mere temporary gratification of passion, without submitting to the restraints of an union for life, that they contract a dislike to marriage, and a disrelish for the tranquil enjoyments of conjugal happiness. Convenience, ambition, and the desire of wealth, instead of rational affection and esteem, are in most cases the motives which induce men to enter into that important connection, on which the felicity of life depends; or, if any thing like personal regard should inspire them, it is frequently of that kind which does not long survive possession, and which generally terminates in indifference. The education and character of women is, in most cases, determined by the taste of our sex; where that is frivolous and depraved, they waste their younger years in learning merely showy and nugatory accomplishments, which give them a relish only for splendour and amusement. The author's picture of the evils derived from these sources is painted in strong colours: but we fear that there are families in which it is unhappily realized.

In the close of his discourse, M. KANTELAAR observes that the only means of removing these evils are, as far as possible, to introduce a greater simplicity of manners. He does not mean to countenance any sudden and violent alteration, which, in the present circumstances of society, would be absurd: but, he says, much may be done by every individual, particularly in the culture of the rising generation. On this subject, he very affectionately and seriously addresses the female part of his audience, especially those who are mothers, exhorting them to watch over the moral and intellectual improvement of their children; to accustom them early to a plain and simple mode of life; and to prevent them from contracting artificial wants, and an attachment to those unnecessary gratifications which may be injurious to their future domestic happiness.

The discourse is well written, and does honour to the literary abilities as well as to the good sense of the author.

ART. V. *Lofreden op* HENRIK ALBERT SCHULTENS; *i. e.* Eulogy on HENRY ALBERT SCHULTENS, late Professor of Oriental Languages in the University of Leyden; delivered in that City by JACOB KANTELAAR. 8vo. pp. 100. Amsterdam. 1794.

**I**N this species of composition, few, comparatively, succeed: but we must do M. KANTELAAR the justice to acknowledge that the discourse before us entitles him to a place among this small number. He was a pupil and intimate friend of the Professor; and an amiable spirit of unaffected sensibility and gratitude animates his oration, the style of which is simple and elegant; while the matter, as far as can be collected from the testimony of others, bears no marks of exaggeration.

In the first part of his eulogy, the author dwells with great propriety on the Professor's literary character and pursuits; in the second, he considers him in the several relations of social life. Some particulars concerning his literary labours, which to a mixed audience might be less interesting than the rest, M. KANTELAAR has thrown into notes. From all these we shall select a short account of this great and good man.

The Professor was born in February 1749, at Herborn; in which university his father, *John Jacob Schultens*, was at that time Professor of Divinity, but, soon after the birth of his son, was called to Leyden as Professor of Divinity and the Oriental Languages. In his fourteenth year, having distinguished himself by his superiority over his fellows at the grammar-school, and completed that part of his education, young *Schultens* was admitted a student in the university of Leyden, and applied himself with great diligence to the Arabic, under his father's instruction. He was also assisted in his studies by the late M. *Scheidius*, who at that time lodged with the father, and performed the office of private tutor to the son. When this gentleman was invited to be professor at Harderwyk, young *Schultens* accompanied him to that university, where he studied two years; after which he returned to Leyden to take his degree. By his father's advice, he commenced his study of the Eastern languages by learning the Arabic, to which he applied during two years, before he began the Hebrew. This, among other reasons, may account for the preference which he always gave to the Arabic literature; and which was so great that he has often been heard to wish that the duties of his station would allow him to devote the whole of his time to it. However, his attachment to this did not prevent him from discerning the value and feeling the excellencies of the Greek and Latin classics; which

he studied with the utmost diligence, under *Hemsterhuis*, *Rubinius*, and *Valkemaer*. He followed the advice of these tutors, by reading the classics in a chronological order, beginning with the most antient. He also cultivated an acquaintance with the best modern writers, among whom he, in general, gave the preference to the English; he was remarkably fond of Pope; and of Shakspeare he was an enthusiastic admirer. In 1772, when he was only twenty-three years of age, he published a work entitled *Anthologia Sententiarum Arabicarum*, with a Latin translation and notes; of which Sir *William Jones* testified his approbation, and *Michaëlis* (who is said to have been not very profuse of praise,) gave a favourable account. Soon after this publication, *Schultens* went to England, designing to examine the Arabic manuscripts in the Bodleian Library; for which purpose he resided some time at Oxford as a gentleman commoner of Wadham college. Here, in less than three months, during the short winter days, he transcribed Pococke's *Meidanius* with his translation and notes, a work which took up no less than 646 folio pages. Professor *White*, in a letter to the father of *Schultens*, says of him: "It is impossible for any one to be more generally respected in this place, or indeed to be more deserving of it. His abilities, his amiable disposition, and his polite behaviour, recommend him strongly to all those among us who know him only by reputation, and endear him to all who are personally acquainted with him." The university testified its sense of his extraordinary merit, by conferring on him the degree of Master of Arts by diploma. He also visited Cambridge, where he spent a fortnight; during which time he corrected several errors in the catalogue of Arabic manuscripts, and made some additions to it. In London he published a specimen of Pococke's *Meidanius*. Dr. Morton offered to make him his assistant at the British Museum, and to secure to him the reversion of his own place: but the ambition of *Schultens* was to be a professor of Eastern languages; and, as there was no probability of this appointment in England, he determined to return to Holland. Sir *William Jones*, whose friendship he assiduously cultivated, advised him to study the Persian, which he did with great diligence: but he complained that this pursuit was often interrupted by other avocations, and that he was not able to devote so much time to it as he wished. Soon after his arrival in the United Provinces, he was chosen Professor of Oriental Languages in the academical school of Amsterdam. Here he resided during five years, and enjoyed the esteem and friendship of a numerous and respectable acquaintance. Besides Latin lectures to the students, he delivered some in Dutch, on the Jewish antiquities and Oriental history; which were much frequented and greatly admired.



On the death of his father, in the year 1778, he was called to Leyden as his successor. In November 1792, he was attacked by a malignant catarrhal fever that terminated in a consumption, of which he died, in August 1793, leaving a widow with five children to deplore the loss of a most excellent husband and father.

As a teacher, Prof. *Schultens* had the happy talent of rendering the driest subjects plain and interesting to his pupils: this was particularly the case with the principles of the Hebrew grammar, an intimate and accurate knowledge of which he recommended as indispensably necessary to all who wished to understand the Old Testament in the original language. In translating and explaining the Bible, he preserved a judicious medium between the prejudices of those who thought the Hebrew text too sacred to be the subject of criticism; and the rashness of *Houbigant* and others, who, without a sufficient acquaintance with the genius of the language, ventured on needless alterations. Hence he was much displeased with a work by Professor *Kocher* of Bern, entitled *Vindiciæ sacri textus Hebræi Esaiæ vatis adversus R. Lowthi criticam*, concerning which he said, in a letter to Dr. *Findlay* of Glasgow, "It violates the bounds of moderation and decency by the assertion that the text of Isaiah could not gain any thing by Dr. *Lowth*'s conjectures. I am of a very different opinion. When in Oxford and London, I was intimately acquainted with Bishop *Lowth*, had an opportunity of knowing his excellent disposition, and am therefore much vexed that *Kocher*, from his fiery zeal against innovation, should have been induced to treat him with severity, as if the Bishop had been a rash and petulant critic." *Schultens*'s sentiments on this subject were more fully expressed in some excellent articles, which he wrote for the *Bibliotheca Critica*, published by Professor *Wytenbach* of Amsterdam, particularly in the Review of *Kennicott*'s Bible. These judicious sentiments, together with his extensive abilities and great knowledge of the subject, M. KANTELAAR observes, rendered him admirably qualified to have given a new version of the Old Testament; this at one time he designed; and he nearly finished a translation of the book of Job, which we hear will be published under the inspection of Professor *Muntingh*\*:—but he afterward laid aside this design, from an apprehension that its utility would be frustrated by the bigotry of some of the clergy, and resolved to resume his intended edition of *Meidanus*, the proposals for printing which were published in the Monthly Review, N. S. vol. iv. p. 530. The care of prosecuting this work he committed, on his death-bed, to Professor *Schroeder*, by whom it will be given to the public.

Professor *Schultens*, though a very industrious student, published little besides the *Anthologia* already mentioned; we believe that no works appeared in print, except the following; *Paras Versionis Arabicæ libri Colaila Wa Dimnah, five Fâhularum Bidpai*; *Supplément et Additions à la Bibliothèque Orientale de Herbelot*; a Dutch translation of Eichhorn on the literary merit of Michaelis; and three Latin orations; of the last of which, *de Ingenio Arabum*, an account is given in the eightieth volume of our Review, page 599.

The extraordinary merit of *Schultens* was not confined to his literary character; he was in every respect an amiable and worthy man. Animated with a lively sense of the beauty of truth and goodness, and detesting every thing that is mean and vicious, he had the happy talent of inspiring those, with whom he associated, with similar sentiments; in company he was cheerful and entertaining; though, on proper occasions, he was fond of conversing on literary subjects, he never appeared unseasonably learned; and he possessed an imagination so fertile and lively, that he could render almost every topic interesting and agreeable. As son, as husband, as father, and as friend, he was careful in the performance of every duty, and displayed wisdom and prudence animated by most tender and benevolent affections, and the most disinterested generosity. With uncommon mildness of disposition and suavity of manners, he united great fortitude of mind; and in his public capacity, as a magistrate of the University, he abundantly shewed that no advantages could allure nor any dangers deter him from that which he was convinced was just and right. Some part of his conduct in this capacity having been misrepresented to the government, in consequence of which his friends were afraid that he might have lost his professorship, he wrote a spirited defence of himself, which he concluded with the following expressions: "No person nor any consideration whatever shall persuade me to alter that part of my conduct, either private or public, which my conscience convinces me is just and irreproachable. I neither ask pardon for the past, nor promise the least change for the future: but I shall abide all that may befall me with that confidence in God, with which I feel that a sense of honour and virtue inspires me."

Though the liberality of his religious sentiments and of his biblical criticisms drew on him the hatred of bigots, who, if it had been in their power, would have persecuted him as a heretic; yet no man could be a more sincere professor of Christianity than *Schultens*. Some time before his death, his physician found him reading the latter part of St. John's gospel, of which he expressed the warmest admiration, and added, "It is no small consolation

consolation to me, that, in the vigour of health, I never thought less highly of the character and religion of Christ, than I do now in the debility of sickness. Of the truth and excellence of Christianity I have always been convinced, and have always, as far as human frailty would allow, endeavoured so to express this conviction that, in these my last hours, I might with confidence look forwards to a blessed immortality." His behaviour on his death-bed was such as might be expected from these sentiments; and, as he retained his senses to the last, and was alive to every feeling of affection and tenderness, it exhibited a most pathetic scene, on which M. KANTELAAR touches with delicacy and sensibility. In an elegant Latin elegy on this event, by M. *Van Ommeren*, Rector of the grammar-school in Amsterdam, which is published with the Eulogy, we find the following lines.

" *Dulcia amicorum retinebant vincla morantem,  
Quos amor et pietas, quos benefacta dabant.  
Hinc pia semianimum complexibus occupat uxor,  
Unica SCHULTENSI scandere digna torum.  
Hinc soboles, tanto non inficianda parenti,  
Illius et monitis usque tenenda, tenet.  
Dum videt has, lacrymis morientia lumina manant  
Et teneræ prolis fata futura movent;  
Attamen has inter lacrymas gemitusque suorum,  
Sustinet æterni provida cura Dei.  
Quique sacras Solymæ maculavit sanguine rupes  
Hic lassæ requies pectoris unus erat.*"

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ART. VI. *Memoires Historiques et Politiques, &c. i. e.* Historical and Political Memoirs of the Revolution in the Netherlands and the Country of Liege in 1793. By PUBLICOLA-CHAUSSARD, a Man of Letters, sent into those Countries by the provisional Executive Council of the French Republic, with the Character of a National Commissioner. 8vo. pp. 448. Paris. 1793.

**I**f we may rely on this publication, it throws great light on the views of the convention respecting the aggrandizement of France, and on the manner in which their agents are instructed to proceed in promoting their designs. It discovers that, while the rulers of France solemnly professed that they renounced all ambition and conquest, they were intent on adding new provinces to their country, and swelling their already immense population by the accession of several millions of men, severed from the dominion of neighbouring powers.

Without affecting any delicacy or concealment, the author fairly avows that the interest of France required that she should have no other boundaries than those which Nature seemed to have given to her, viz. the Pyrenees, the Alps, the Sea, and the Rhine.

• It

\* It was fit, (says he,) for France to repossess herself on one side of the barrier of the Rhine, and on the other to command the Scheldt and the Menſe; in a word, to reſume the antient diviſion of her territory, which extended Northern Gaul to theſe limits; to bring back into the boſom of a vaſt family, nations that had long made a part of it.'—

‘ No doubt it was the intereſt of France to raiſe and to ſecure by conqueſt the trade of the Belgic provinces ſo cramped by that of Holland; and thence to threaten the United Provinces; to place the aſſignats on the deſks of their very counting-houſes, *there to ruin the Bank of England*; and in a word, to complete the revolution of the money ſyſtem. It was the intereſt of France to monopolize theſe vaſt implements of trade, if I may uſe the expreſſion, theſe manufactures of national proſperity, (the Belgic provinces.) It was the intereſt of France to weaken her mortal enemy, to aggrandize herſelf with his ſpoils; in brief, to mutilate the Coloſſus of Auſtria, by rending from him theſe fertile countries, for the acquiſition and poſſeſſion of which he has for ages been prodigal of gold, of blood, and of intrigues. It was fit that France ſhould raiſe herſelf to the rank of a firſt-rate power in Europe; thus covering with her ſhield the ſecond-rate powers, and proteſting them againſt the immoderate ambition of the empires of the north. It was the intereſt of France to add to the funds, mortgaged for the payment of the aſſignats, the immense robberies and the gigantic revenues of Flemiſh ſuperſtition, and to ſwell the *Paſſus* of the republic with the produce of the taxes impoſed on the folly and credulity of mankind.’—

It is ſaid by a character in one of our dramatic entertainments, which was brought out during the laſt war, that the *illuminations* exhibited at Paris were intended to keep the people in the *dark*. The ſame ſyſtem ſeems to be ſtill purſued by the French government; for the men whom it ſends into the provinces which are over-run by its arms, for the purpoſe of *enlightening* the inhabitants, appear to be very dexterous in accommodating themſelves to the temper of their auditors. Of this our author gives a ſtriking inſtance, when ſpeaking on the ſubject of religion, or rather of ſuperſtition. It had been ſaid that the Flemings were too ſtrongly wedded to fanaticiſm to become true diſciples of the French revolution: in framing an apology for them, he makes an attack on the religion of his own countrymen, which we will lay before our readers as a ſpecimen of his creed; and which we mean to contraſt with what may be ſaid to be ſomething very like a palinody, which our author was ſupple enough to make on another occaſion, when it beſt ſuited his purpoſe to *preſerve* the *darkneſs* which it was one of the avowed objects of his miſſion to *diſſel*.

‘ I have grounds for believing that they (the people of the Netherlands) are more ſuperſtitious than fanatical, that in the compoſition of their religious madneſs there is more of ſimplicity and habit than of paſſion.

passion. I can easily conceive how a people, who have no dramatic entertainments, flock to shews of holy things; how, being naturally fond of ceremonies and assemblies, they find an amusement in the pomp of their festivals; and how, for want of punchianello's, jugglers, slight of hand men, and mountebanks, they take up with priests and friars:—but, after all, does it become *us* to accuse them of fanaticism? Suppose that the sight of a nation regenerating itself, shaking off the swaddling bands of slavery and soaring to liberty and reason, that our knowledge and our arts, should have drawn a philosopher from a foreign country into France; he looks round him; frightful monuments of fanaticism meet him at every point: he came to look for the 18th century, but he seems as if carried back to the 12th. On every side he sees Mount Calvaries, Crosses, and Madonas. The fields, woods, roads, houses, wear the badge of *Hierocracism*, and the seal of superstition: he finds them in the very center of information, even in our capital itself; the squares, the streets, still bear the names of priests, or of cheats and impostors, whom they have deified; holy mountebanks exhibit under his eye their monkish farces as it were on ambulatory stages; offering to sale their beads and *Agnus Dei's*, they collect a circle of devotees round some sacred mummy. Suppose he should have directed his steps to the camp of Jalès, that the massacres of Nîmes and of Montauban should have presented themselves to his sight, that he should have heard the shouts of joy of atrocious fanaticism, kindling its torches and again grasping its daggers, sacrificing Frenchmen by the hands of Frenchmen. Suppose that these horrid sights should have been shifted to those ridiculous scenes which we have witnessed; let him behold the framer of the national religion \*, the *Bishop of Calvados*, performing pilgrimages in honour of the *Blessed Virgin*; the national guards mixing their bayonets with the wands of churchwardens, and glorying in skirmishing against philosophy, making their first campaign in the train of the good God †, and securing to themselves benedictions by conquest; let him hear a *stupid populace* with a loud voice call out for the restoration of their ‡ *midnight mass*, break the seal which

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\* *Fauchet*, since guillotined, who was the framer of the oath that drove the French clergy from their livings, and which made a vacante see for *Fauchet*, who did not scruple to fill it, though he was called an intruder.

† So the French call the consecrated host, under which form they believed Christ himself to be present.

‡ The convention having caused all the churches to be shut up, and seals to be put on the doors, the people of Paris bore with some patience this last blow aimed at their religion, till the approach of Christmas; on the eve of that day they became clamorous for the opening of their churches, and for the celebration of divine service; which, beginning at midnight, was usually styled *midnight mass*; it was however performed at such an hour on no other night than that which disbers in the solemnity of Christmas-day. Our church bells in England ring on the same occasion and at the same hour. The convention appeared to apprehend that this call for midnight prayers did

not

which philosophy had fixed on the cave of our modern Trophonius's; let him see them tear the clothes from the backs of their magistrates, and prefer the sacerdotal stole to the scarf of magistracy; let him behold a numerous society perform nine days' devotions in honour of the \* shepherds of Nanterre, beseege the sacred fane that possesses her bones, display an eager ambition to touch the blessed shrine that encloses them, and at night contemplate and adore the † miraculous star. Let us suppose that, tired out with these absurdities rising in constant succession, and with the never ending broils and squabbles between the intruded, and the ejected or anticonstitutional Talapots, this foreign philosopher should resolve to withdraw from the disgusting scene, and give vent to his indignation in some distant solitude; he sets out: Vendée presents itself to his view! Vendée! shocking department! the theatre of murder, revenge, and fury! where bloody **FANATICISM** has seated herself on heaps of victims!

“To what heart-rendering reflections does he give way at such a sight! He turns toward heaven his eyes filled with tears, and exclaims: “O land of blood and of errors! never will **LIBERTY** be able to find a resting place on thee.” Might we not with propriety reply to him: “the moral is like the natural world; you must not judge of it by its deluges and volcanos. The torrent of revolutions raises to the surface every interest, every passion, every prejudice; they boil there for some instants, but soon they subside, and die away.”

Such is the language which our author holds to his countrymen: let us see whether, in his address to the people of the Netherlands, he wages war as forcibly against superstition; whether he really attempts to *enlighten* those whom he addresses; or whether he does not consent to leave the Flemings in the enjoyment of their prejudices, on condition that they declare for an union with France, and pour into her exchequer all the plate and other property of their churches. The following extract from his speech to the Society of the Friends of Liberty and Equality, delivered at Antwerp on the 28th of February 1792, and published by order of that society, will enable our readers to form a correct judgment on these heads:

“Magnanimity ought not to stoop so low as to enter into explanations with calumny; if attacked by words, its answer is by deeds. It is fit however, on this occasion, ye generous and unsuspecting people, whose candour designing men are endeavouring to abuse, that I should

not proceed so much from religion, as from a desire on the part of the royalists to have an opportunity of planning something against the ruling powers, under favour of the night.

\* St. Genevieve, the patroness of Paris.

† This alludes to some commemoration of the star that preceded the Magi, and shewed them the way to Bethlehem.

‡ A contemptuous name borrowed from the priesthood of an idolatrous nation of savages, and levelled at religion in general; being bestowed as well on the clergy in France who took the oaths, as on such of them as were non-jurors.

disperse

disperse the clouds and lay the storm raised against French sincerity and upright intentions. Our enemies are overcome; the dagger of despotism is blunted; the torches of fanaticism are extinguished: they, however, still had one weapon left as a last resource, it was calumny. The enemies of your happiness have told you that the French were coming to lay unhallowed hands on the sacred ark, and declare war against your religion. Can you believe it? The French profess the same religion; the nation every year pays into the hands of the clergy 66 millions of livres. Can it be, then, that the churches are pulled down in France? Have the majestic symbols of our faith been destroyed? No. On every side, on our highways, in our squares, on the tops of our mountains, in the depths of our vallies, *the cross, still triumphant and adored, bears to the gates of heaven the homage of the earth.*

The author appears to be ashamed of this language, and of the double dealing in which he was engaged for the purpose of gaining his ends: but he satisfies his conscience, and seems to think that he cures his reputation, by treating all this, in a note, as a rhetorical flourish, a *concesso oratorica*.

If this language deceived the Flemings, it was only for a time; for the man who used it soon gave them a striking proof of his insincerity, and of his disregard not merely for their religion in particular, but for religion in general. We find it in the following letter from the author to the municipality of Liege:

‘I present to you, magistrates of the people, two FREE BEINGS; they have interchanged promises of love and marriage, which they want to ratify, not at the feet of a priest, but before the sacred altar of the law, the *only divinity of free men*.

‘Magistrates, receive their promises; be the priests of nature. Marriage is a civil contract, which, like all others, is the result of the will of the contracting parties! This the French laws have declared to be conformable to reason. You are Frenchmen by adoption; and the parties are French. Magistrates of a free people, bless, proclaim this union; and may those places, (churches,) formerly the workshops of fanaticism, become the sanctuaries of philosophy.’

The author affects, throughout his work, republican frankness, republican virtue, and views purely philosophic: he affects to have nothing at heart but the good of mankind in general: but it is all affectation. He was sent into the Netherlands for the purpose, among other things, of procuring an union between those provinces and France, and securing to French assignats a circulation among the Flemings. These objects he appears to have pursued with great fidelity to his employers, and with a most magnanimous contempt of principles:—he did not stick at *means*, for such as promised to lead him to success were, in his sense of propriety, completely sanctified by the *end*. This is a severe judgment, but not more severe than just. We feel an honest indignation, when we see men appeal to philosophy

ply for support, in cases in which philosophy could not appear without being disgraced.

One of the principles of this writer was, that the people in every country, that is to say the great body of them, are in sense and reason its true sovereigns; that they have a right to make choice of any form of government; and that, when the choice is so made, it necessarily binds the minority. Let us follow him in the course of his mission, and we shall see how bravely he sets these principles at defiance, and endeavours to found on the voice even of a small *minority*, a dominion to which the *majority* must bow under the most severe penalties. We shall find him using every little low art to cajole the people, and to wind them to his purpose, instead of leaving them to judge for themselves, and to act from their own feelings, and from their own unbiassed sense of their interest.

On the subject of uniting the Netherlands to France, he held a meeting at Brussels, 3d Feb. 1792, of *nine* of the *French Commissioners* who had for some time been employed in visiting different parts of those provinces. At that meeting, the great question proposed for discussion, he tells us, was "*La Belgique doit-elle être réunie à la France?*" (Ought Belgium to be reunited to France?)

His own opinion on this important question was given in these words:

"Expressing the opinion only of an individual, and bearing in mind the *secret* object which we have in view, I vote for the union, as conducive to the interest of the two nations; and, it being once proved that it is for their interest, I am for *every* means by which it can be secured, those of fraternity, and those even of the despotism of reason, which acts only for the happiness of mankind. Tyranny lives and maintains its empire by depriving the people even of the will to be free; and we have taken an oath to exterminate tyranny, nor leave even a stem of it behind. You may object to me on this head, *that the wishes of the people are not with us but against us*. The wishes of a people in a state of *infancy* or *idiotcy* ought to be considered as null and of no weight, because such a people, by renouncing their own interest, would be in fact stipulating against themselves."

*Robert*, another of the Commissioners, voted also for the union: but his means were not, in appearance at least, quite so violent as those of our author; for he was for employing conciliation and persuasion. Perhaps, however, he was not in reality more moderate, for he was also for calling in the aid of *revolutionary power*; the nature and extent of which we leave our readers to define.

*Tibbaut jun.* was for postponing the discussion, until the sense of the *absent Commissioners* should have been taken. (The sense of the people of *Flanders* seemed to be totally out of the question.)

*Liébaux*



*Libault* was decidedly for the union; which he wished to be effected by all just and possible means.

*Moucher* spoke like a man of sense, an honest man, and a philosopher. 'I vote for the union,' (said he,) 'because I think that on this very measure depends the liberty of the Netherlands, (not a word here about the interest of France;) but I am of opinion that the only way of rendering the union lasting is to prepare the minds of the people to relish it, and induce them to call for it of their own accord.'

*Bonnemant* held also the language of an honest man; 'I am for bringing about the union by all possible means of persuasion and fraternity.'

*Chépy* was also for it; and for employing at first no other means of effecting it than the power of reason, the most affecting insinuations of philanthropy and fraternity, and *revolutionary tactics*.

The result of the council was that the union was voted, not by the Belgians, who were vested with the power of giving themselves away to whom they pleased, but by a number of Frenchmen, who in their public discourses called them a *free and sovereign* people, and yet took the liberty of thus disposing of them without their own knowledge.

The means by which effect was to be given to the preconceived system, sanctioned by this vote, were as unbecoming as the proceeding itself was unjust, according to the author's own statement:

'All agree, (says he, in a letter to the minister for foreign affairs,) in representing the provisional administration (established in the Netherlands immediately after the conquest by Dumourier) as containing a majority hostile to the decree of the 15th of December. (One of the famous decrees which gave England so much offence.) A convincing proof of this may be found in a protest drawn up by this majority, and entered in the registers of the government. It is true that it has since been expunged: but the principles on which it was founded were too deeply engraven on their hearts to be effaced at the same time. Another proof is their obstinate refusal to suffer the public to be present at their sittings. —'

'These considerations at first determined us to dissolve the administration; and, by so bold a stroke, and so becoming a revolutionary power, to beat down factions and conquer them by fear.'

'A provisional commission named by us, *perpetually under our hand and under our influence*, would have immediately replaced the administration, and corresponded with our movements during the formation of the primary assemblies. —'

The Commissioners, finding that such a step might be attended with serious consequences to their cause, resolved to wait for some more favourable opportunity of destroying an administration chosen by the people of the Netherlands; the great crime

crime of which was, that it was hostile to an incorporation with France, and was for exercising the right of a sovereign people to please themselves in a form of government. Such an opportunity soon offered; the administration applied to General Moreton for a military force to compel the attendance of one of their members, who had absented himself from their meetings; the General, having made the French Commissioners acquainted with this application, was directed by them not to give the military aid required. Our author makes the following observations on this subject:

• It may happen in consequence of this refusal, either that the administration, tired of their own nullity, and, falling through weakness, may dissolve themselves, as some affect to make us dread; or that the number of discontented members, who no longer attend the meetings, may increase. In the former case, we will replace the administration by a commission devoted to the revolutionary system; in the latter, we will add a number of commissioners until the primary assemblies shall have been formed, under the pretext of the necessity of the public service, in the room of the absent members; as if our object were merely to keep up the original number. Thus we raise the minority, and destroy or counterbalance the ascendancy of an anti-patriotic majority.

It may be asked why this majority was called *anti-patriotic*. The only ground for such a denomination, that appears to us, is that it was hostile to the views of France; and in that case, we conceive, in proportion as it merited the abuse of the French Commissioners, it shewed itself deserving of the affection and support of the Belgic people; whose rights, interests, and sovereignty, it maintained, and preferred to those of another nation.

Our author develops some other means of securing to France the sovereignty of the Netherlands, through the medium of an union: whether they were worthy of a philosopher, of a man sent to enlighten his fellow men, and to invite them to exercise their acknowledged right of thinking, acting, and deciding for themselves, let our readers pronounce:

• We consider, above all, the indispensable means of defeating the aristocracy, or, to speak out, of influencing the elections without violence, and of rendering them subservient to reason, philosophy, and humanity.—The rapidity of such measures not only appears to be necessary from internal, but is even enjoined by external relations, and political considerations respecting Holland and England.

• We know that a spirit is forming among the country people. The patriotic C——, full of zeal and courage, has already organized above twenty municipalities, where the elections have been excellent; he has given us the most satisfactory account of them. It is not at all surprising that these people should be less rebellious against reason than the inhabitants of towns; for, with fewer acquired prejudices,

dices, they have a more immediate interest in the revolution. Among the purest means of *influence*, we reckon the distribution of municipal scarfs. The people here are attracted in a lively manner by external decorations. These signs of national glory would first fix the eyes, and soon afterward the hearts, of the people. We also set down in the class of means, *raree-shows*, *mountebank-stages*, and the *orators who barangue from them*. To speak plainly and openly, in a country inhabited by a nation plunged in ignorance, *puppets* would draw a greater crowd than the *heroes of the bustin*. We see that, by distributing among a set of village *Amphions* the sums heaped up in the hands of a single female manager of a theatre, legions of *propagandist ballad-singers* might be raised; who, strolling about with their *widre-com*, would give vibration to the unelectrical fibres of a nation that is to be moved only by entertainments as rude and coarse as itself.

Such were some of the means by which the Netherlanders were to be gained over; means which genuine liberty would disclaim as equally disreputable to those by whom and to those on whom they were employed:—but there were others which were completely destructive of freedom of choice, that were occasionally adopted by the Commissioners. The citizens of Antwerp were hostile to the French, and warmly attached to their own bishop, who was equally anti-gallican: the Commissioners therefore issued an order for seizing this prelate, and sent him to be kept a prisoner in the citadel of Lille, as an hostage for the submission of the people of his diocese.—Though the complete sovereignty of the Belgic nation was recognized by France, yet in defiance of that recognition it was ordered, by the French Executive Council, sitting at Paris, “That no person in the Netherlands should be allowed to vote in the primary assemblies, &c. nor hold any employment whatever, who should not have previously taken an oath to maintain liberty and equality, and have renounced in writing the privileges and prerogatives, the abolition of which was pronounced by the decrees of the 15th and 17th of December 1792.” Thus did France, contrary to her principles, subject to French decrees a people acknowledged to be *sovereign*, and not represented in the assembly that passed those laws. In reality, nothing of sovereignty was left to the Belgians but the name.

Although we have already carried our account of this work to a considerable length, we still think it our duty not to close our observations here, but to make some farther remarks, which may be of importance to the well-being of our own country.—The publication now before us comes from the pen of an acknowledged agent of the French republic; it contains, among other things, the instructions given to him by the Executive Council when he was sent on his mission into Flanders;

Flanders, and the steps which he took for carrying them into execution. His confidential correspondence may therefore be fairly taken against France, whenever it *does* tell against her; she cannot disavow her own minister, nor her own motives in employing him, nor the general views of the republic, as far as they were communicated to him, and he was instructed to act on them. This being once admitted, it should follow that every Englishman ought to be on his guard; for, if CHAUSSARD knew himself, or his employers, or their objects, it would appear that the present war is on our side strictly *defensive*, and on that of the French purely *offensive*; being undertaken for the purpose of extending their dominion by conquest, and raising a paramount power in Europe on the ruins of England, Holland, and Austria. The proofs of these assertions are to be found in various places throughout this work;—we will point out some of them. Speaking of the situations of France and the Netherlands, the author thus proceeds:

‘ It may be observed, that the topographical relations founded in nature, whose hand, more sure than that of policy or ambition, formed the chain of boundaries, the division and the situation of empires, are alone suited to the two nations; the physical configuration, to which we ought always to recur, points them out and ascertains them. France, placed between two seas, and two chains of eternal mountains which cover her to the south, would present an inexpugnable mass, by recovering the barrier of the Rhine, and lengthening toward another extremity her possessions toward the sea. This state of things existed in part till the ninth century. Charlemagne, by adding to the extent, destroyed the equilibrium; and others, by narrowing it, produced the same effect.’—

‘ The enemies of France, and England above all, cherish the system of excluding her from ranking as a maritime power. Thence came the error in which the public opinion was kept respecting our operations in Flanders, and intended against Holland. The patriot dwells with complacency (in thought) on those combinations, that raise the predominance of his country, *because it is exercised only for the happiness of mankind!* If some powers are for again creating an Eastern and a Western empire, why should not France resume her former extent, when chance throws the possibility of the measure into her hands? Why should she wait to obtain that from the lassitude of her enemies, which she can procure by her own strength? Why should she endeavour to find, in a system of alliances, a power which she is herself able to create?

‘ Inaccessible, then, in some measure, circumvallated with seas, chains of mountains, and a vast river, presenting by land even more numerous armies than Germany, and at sea even more numerous squadrons than the rest of the maritime powers, France would receive the law from no nation, and be able to force all Europe to make peace.’

Here is not a word about French liberty, but an equally magnificent and alarming perspective of French aggrandisement. France *appears* to be struggling only for liberty and independence: but, if we may credit our author, she is, in reality, fighting for power and pre-eminence, to be founded on the downfall of her neighbours. Let us hear what he farther says on the subject:

‘ A war *ad internecionem* is declared between the republic and monarchies . . . . Austria being once subdued, the Germanic body may become a Colossus of federative republics, and change the system of the North.’

Speaking of the different parties which prevail in Holland, and of the influence that Great Britain and Prussia exercise over her, he says,

‘ These two powers know very well that France has the greatest interest to substitute a popular and representative government, for the aristocratical and degenerate one which actually exists in Holland; that, with the forces of that country, France would irrecoverably destroy the trade of England; and that, by means of her navy, she would soon command the Baltic; that all which would be wanting would be to renew, in that part of the North, an alliance of situation then become necessary; and that, an intimate union between France and Holland being once formed, the supremacy of the English trade both in the East and West Indies would rapidly disappear: while Prussia, on her side, would sooner or later irrevocably lose all her possessions in Westphalia.’

The ideas thrown out in this last extract did not originate with our author; they were first broached in the convention by M.E. *Maulde-Hosdan*, formerly minister plenipotentiary from France to the republic of the United Provinces. Citizen CHAUSARD quotes them in aid of his own opinions; which, appearing to be common to men employed in diplomatic situations by the French, ought by no means to be indifferent to the English nation.

The destruction of every existing government in Europe, that is not founded on the principles of equality, appears to be the object of our author's most earnest wish, and indeed of the war itself on the part of France, if he may be supposed to have been in the secret of his employers. In support of this opinion, we give the following extract:

‘ It is evident that a people so fond of their chains, so obstinately wedded to their degradation, as to refuse to be restored to all their rights, are the accomplices not only of their own despots, but also of all the crowned usurpers, who partition among themselves the dominion of the earth and of its inhabitants; that so servile a people are the declared enemies not only of the French republic, but also of every other nation; that thus the distinction so justly established by us between the governments and the governed ought not to be observed in  
favour

favour of this people ; in a word, that the right of natural defence, the duty which binds us to secure the preservation of our liberty, and the success of our arms, the universal interest of restoring to Europe a peace, *which she cannot obtain but by the annihilation of the despots and their satellites*; every thing imposes on us the obligation to deal with such a people according to the rigour of the usages of war and of conquest, and consequently to deprive them of all their resources; which, if left in their hands, would sooner or later be made to serve the purposes of the enmity of the powers that now wage war against us; a war as criminal in its motives, as it is barbarous in its means.\*

Let us now consider our author in the light of a man of talents and information. As such, he might well lay claim to full measure of applause. History, mythology, and classical learning, are familiar to him; his knowledge of the human heart is profound; his oratory is brilliant and persuasive; and his style is flowery, polished, and, occasionally, energetic. Though qualified to speak in senates, and to enter the lists with men of the first rate in point of eloquence, yet so versatile are his powers that he appears to be equally qualified to address, with effect, the lowest and most illiterate classes of mankind: it was among them indeed that he was sent to make proselytes; and he had the happy talent of suiting his expressions to the capacity of such hearers, without debasing his style, or depriving it of the grace of elegance.

Our readers, we think, will not be displeased to peruse the following description (we mean as a composition, and independently of the truth or falsehood which it may contain,) of Austria, Great Britain, Prussia, and Holland:

‘ Citizens of Antwerp, let your situation be your counsellor; you are obliged by your topographical relations to place your interests under the protection of some powerful state. You may now chuse between France, Austria, and the Anglo-Prussian system. Austria is on the watch for you\*, she is waiting for you as for a new prey, and already devours you in hopes. Have you forgotten, then, the long calamity which her arms, and her intricate and never-ending intrigues have made you suffer? Innumerable victims of her perfidies, unfortunate Beings whom she crowded into her dungeons, and, all you whose generous blood has flowed in the battles of liberty, stand up, accusing shades; and, rattling your chains, or shewing your ghastly wounds, say what was oppressive and machiavelian Austria.

‘ What shall I say of the triple alliance? Shall I describe Prussia to you, and that weak despot who drags after him the shame and despair of his own nullity; who is pressed by our victorious arms; who is in dread even of his own subjects, of whom a powerful league formed, in the very heart of his dominions threatens his tottering throne; who

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\* At this time the Austrians, having been driven out by the French, were no longer in possession of the Netherlands.

is obliged to embrace his rivals, and to beg the alliance of a crafty and perfidious enemy?

' Shall I describe England, a nation cut off from the world by its insular situation, enjoying only a precarious existence, resting on the void of fictitious credit; a nation armed with bank-paper, which the blast of events may destroy, a nation that, with one foot already in the abyss of bankruptcy, still dares to threaten us? Do not say that this picture is overcharged, because it is drawn by a Frenchman. Enlightened English philosophers, orators of the House of Commons, *Stanhope, Fox, Grey, &c.* I call in the evidence of your more forcible expressions, an evidence extorted from you by the force of things and the interest of your country; I also call in evidence the terror, O merchants of England, which at present is hovering over your counting-houses.

' Thou, Holland, buffeted by the storms of tyranny, I can no longer discover thee in the political horizon; thy power is eclipsed; it can rise only under our hands, and recover its verdure only with our laurels. Already does the alarm-bell of liberty ring out within thy walls, which are crumbling under the thunders of France. The revolutionary torrent is swelling, and hurries thee with it as it goes. Who is there to stop it? Enemies of France, where are ye now? She rises, and, lo! you are no more!—Nations! be instructed by the misfortunes of her enemies! Learn to fear, or rather learn to love her.'

Hitherto, we have seen in our author the statesman, the scholar, the orator, and the philosopher; the following extract, with which we will close our account of his work, will serve to shew the man.

*Dumouriez* having, on the 10th of March 1792, given orders to our author, and to two other commissioners, to set out on the next day from Antwerp for Brussels; and having ordered Lieut. Gen. *Marassé* to use force, if necessary, to compel their obedience; CHAUSSARD, who considered his presence at Antwerp as of much more importance to the republic than at Brussels, and took it into his head that the commander in chief had some private and not the public good in view, when he issued those orders, repaired, boiling with indignation, to Lieut. Gen. *Marassé's* apartments, where *Dumouriez* was at dinner; and between them the following conversation took place in the presence of twenty persons:

' *Publicola-Chaussard*, (shewing the letter, containing the above orders) General, is this your hand-writing?

' *Dumouriez* (answering sharply) Yes, Sir, . . . . and I desire, Sir, that you will conform to it.

' *Pub. Chauss.* CITIZEN, for there are no other titles in a republic;—Citizen, when an agent of the military power allows himself to write thus to an agent of the civil power, woe then to the republic, or rather woe to himself.

' *Dum.* Who are you, Sir?

' *Pub.*

*Pub. Ch.* I exercise a republican magistracy. I tell you I am a tribune of the people, and that I would cause even Cæsar himself to be arrested.

*Dum.* (affecting a smile) Oh! I know you call yourself *Publicola*.

*Pub. Ch.* It is true that I drag that name after me at present; take care I do not one day deserve to bear it.

*Dum.* You will have the goodness, Sir, to obey the order I have given.

*Pub. Ch.* An order! . . . . Know that it belongs to you to give orders only to those whose military functions place them under your command: know that, beyond these bounds, your authority has no existence, and that you have then no other legal mode of proceeding, than to call in the aid of the civil power to enforce obedience to the law. Above all, know that you ought not to hold to a French Citizen the language of a Vizier.

*Dum.* I am not a Vizier . . . . I tell you I am here the first and chief of all the agents of the executive power; and that, should it be necessary, I will assume the dictatorship of all Belgium.

*Pub. Ch.* This certainly is a new theory of powers. You will assume the dictatorship? . . . . I very much doubt whether it will be given to you. If it be, I declare that in that case an immense load of responsibility will be laid on your shoulders. Think well on it.

*Dum.* I will save the Netherlands, and give an account of my conduct. I accept the load of responsibility about which you give yourself so much concern on my account.

*Pub. Ch.* Since a military *veto* paralyzes my operations here; since, moreover, an authority superior to yours, that of the Commissioners of the Convention, summoned me to Brussels two days ago, as appears by a document in my possession, I depart, having first called in the authorities that I leave behind me, to see that my requisitions are carried into execution; and having declared to you that you shall answer for every thing. I set out, but for the purpose of denouncing you.—

Thus ended the war of words between the civic officer and the military commander! the former, however, put his threat in execution, on returning to Paris; where he gave an account of what had passed, to the minister, and to the committee of General Safety: but the fall of *Dumouriez*, which seems to have been at this time fast approaching, was probably accelerated by more powerful agents.

ART. VII. *Rekenboek, &c. i. e.* Elements of Arithmetic for young Persons. By H. AENEÆ, A. L. M. Phil. Doctor, and Member of several Philosophical Societies. Published by the Society for promoting the Public Welfare. 2 Vols. 8vo. About 250 Pages in each. Leyden and Deventer. 1794.

MOST elementary books of arithmetic follow the same beaten track, and many of them, with very little variation, are copies of each other. They consist of a number of rules that



are to be committed to memory, which are indeed accompanied by examples, but seldom properly explained. Hence, though they may facilitate the labour of the teacher, they are seldom of much use to the learner; and hence that art, which is one of the first practical applications of our rational faculties, is generally learnt by rote, and the pupil is taught to perform its several operations without comprehending their nature, or their effects on the relation of quantities to each other. The present work is of a very different nature, and we are induced to mention it not only on account of its intrinsic merit, but because we think that something of a similar kind in English would be more useful than any school book on the subject that ever fell under our inspection. It is not written in the dry catechetical mode of question and answer, but in the form of a plain and familiar yet not uninteresting dialogue between the teacher and learner; in which the ingenious author has so completely levelled himself to the capacity of the latter, that he has started and removed all the difficulties which occur to a young person in acquiring this science. His design is confined to that part of arithmetic which is necessary in the general course of business, and which the common schoolmaster professes to teach; and for this he not only gives rules and examples, but teaches his pupil to reason with the accuracy, though without the form, of mathematical demonstration. *Numeration*, which in general consists of a few dry precepts for reading numbers, is here a complete yet perfectly easy explanation of their nature and relation, whether considered as integers or as fractions.

We highly approve the manner in which M. AENEÆ teaches the operations of vulgar fractions, as he plainly traces, step by step, the effect, and demonstrates the necessity and reason, of each. This part of the work is very different from any thing that we have ever seen on *fractions* in books of arithmetic, and might be of use to many teachers, in assisting them to give clear and precise ideas to their pupils. In the same accurate and familiar manner does our author explain the nature of proportion, and its application to the several cases which occur in common life, or in trade; and he instructs the learner how to use his own judgment in adopting those shorter modes of calculation, which are common in counting-houses, and in discerning whether, in particular cases, decimal or vulgar fractions be most advantageous in abridging the work. For these reasons, and as it may be very easily comprehended by any young person, who has learned the practice of what are called the first four rules of arithmetic in whole numbers, this work may be of great utility to such youths as have had no other instruction in arithmetic than what is generally given in schools, where the number of learners

life, before he had vindicated his innocence by restoring him to his prosperity. If this principle had been discussed, or had been applied to any particular case, by persons who, enlightened by revelation, had learned to extend their hopes to retribution in a future state, the controversy could not have been prolonged and diversified as it is in this book, but must soon have been terminated by a reference to another life, in which the sufferings of the good will be compensated, and to which this compensation is sometimes deferred: but, if we imagine the scene to take place in a very early period of the world, among a people who, being in a state of intellectual childhood, confine all their ideas of happiness and misery within the limits of this life, the question will admit of a greater diversity of argument, and will become more interesting as the difficulties increase, which result from the apparent opposition of the facts observed to the principle established. This is evidently the case in the whole course of the dispute between Job and his friends. The principle is acknowledged on both sides. His friends accuse him of secret crimes, which have drawn his sufferings on him. Job pleads his innocence, denies that his adversity is the punishment due to his conduct, appeals to the omniscience of God, and expresses his firm assurance that divine justice will yet vindicate his integrity.

In the mean time, Job's disease becomes more violent, and with this circumstance the dialogue grows warmer and more interesting. As long as there was any probable hope of recovery, the sufferings of Job might be considered as transitory, and to such, experience must have shewn that even the best of men were liable; for there is no reason to suppose these ancient pastoral philosophers to have been so rude and unenlightened as, from short and transient afflictions, to deduce conclusions injurious to the sufferer. The force of the argument depended on the greatness and duration of Job's calamities. In proportion, therefore, as the hope of his recovery diminished, the suspicion of his friends was confirmed and his distress of mind increased: so that, in the height of despair, he sometimes fears that the day of his death may arrive before that of his justification; yet he never entirely loses the consciousness of his innocence, nor abandons the hope which it leads him to found in the divine justice. It is the contrast between this confidence and the apparent improbability of Job's recovery, that constitutes the grand business of the whole poem; this is, as it were, the main spring on which the action depends:—but this is entirely destroyed by those who explain the passage before us as relating to a future life, and who represent Job as saying that, though his life should be terminated by his great and undeserved sufferings,

sufferings, he should rise in triumph from the dust, and that his prosperity should commence in a future state. If his friends were convinced that this confidence was well founded, and were also inspired by this hope, the dispute was at once decided, and the injustice of their accusation completely shewn; if they did not believe this doctrine, how can we account for Job's not making any farther mention of a subject which, in his circumstances, was of such vast importance to his vindication? Or why does his impatience increase with the progress of his disease; when this very hope would have inclined him to look forward with composure at least, if not with desire, to the approaching termination of a life so wretched? Whereas we find that the subject of accusation and the nature of Job's answers remain the same in all the following as in the preceding dialogues, till the catastrophe shews that his confidence was well founded, and till *his eyes see God*, as his deliverer. Chap. xlii. 5.

To these remarks, the Professor adds two or three on the expressions which occur in the original, of which he hopes his translation will not be deemed forced and improbable. The latter part of the 25th verse is literally *he shall stand next this dust*, i. e. as pleader and protector, as deliverer and defender. Compare chap. xvii. 3, 4. There is a similar expression in Dan. xii. 1. where the great prince is said to *stand next the children of the people*, i. e. as their deliverer: See also Isaiah xxxii. 8, where *standing by liberal things* is explained by Vitringa as defending and protecting them.

The appellation of *dust* given to his wretched and perishing body, though not used by Job in other places, is here peculiarly happy, and stands closely connected with the expression of *his skin being perforated*. The worms peculiar to the leprosy, see chap. vii. 5. gnawed his skin, and consumed his body, which, decaying like dust, seemed as if it were speedily to moulder entirely: but this, God, the deliverer of innocence, would prevent; he would take this dust under his protection, and heal the perforated skin. Job, with a body restored to health, should behold God as his protector and friend.

Having thus extracted the substance of the Professor's observations on this celebrated passage, our readers may form an idea of the manner in which the work is conducted: however, we must add that the learned author seems to have bestowed more labour in the explanation of this text, than of any other; for, in general, his annotations are very concise; and, as the book is intended for common use, they are chiefly such as, being illustrative of the figures and allusions that occur in the poem, will be read with pleasure by every critic of taste. A short

appendix

appendix is subjoined, which is more immediately calculated for those who are conversant with the Oriental languages, and in which the various readings, the opinions of commentators, and other subjects of this nature, are discussed.

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ART. IX. *Beschryving vanden Veldtocht, &c. i. e.* An Account of the Campaign of the Year 1792, under the Command of the Duke of Brunswic, in Letters written by one who was an Eye-witness of the Facts related. Translated from the German. Vol. III. 8vo. pp. 190. Holland. 1794.

THE character which we gave, in our last Appendix, of the two former volumes of this anonymous work may suit the third; with this exception, that the author is still more digressive than in the former part; for the first hundred and twenty pages of the volume before us are filled up with extracts from German writers, and miscellaneous reflections of his own, on the duties of princes, on liberty, and the French revolution; which, though the circumstances of the campaign may have brought them to his recollection, have no other connection with the events which he professes to relate. He does not resume the thread of his narrative till toward the close of his book, when he exhibits a continued scene of distress, which the soldiers underwent in their retreat, from being obliged to march in bad weather through a deep clay, under all the dreadful circumstances of disease, of famine, and of the fear of enemies, who, though they did not attack, kept them in continual alarm. To give us an idea of the difficulties which they had to encounter, we are told that, though they were not more than twenty-eight leagues from Luxemburg, three weeks elapsed before they reached this city. Great numbers of the soldiers, exhausted with sickness and fatigue, fell down and died on the way; and, as few of the men had shoes, many of them were so wounded in their feet, that they were unable to march. We are sorry to find, from our author's account, that all these sufferings did not contribute to render the soldiers less ferocious; for he tells us that all discipline was neglected; that they plundered without fear or remorse, and even set some villages on fire, as the inhabitants had fled on their approach.

The narration, which contains no details of any importance, concludes very abruptly after having mentioned the arrival of the Prussians at Limburg, and the taking of this place by the French. The author talks of writing another work, in which he intends to dwell on several facts and observations which he does not chuse to insert in this. It seems that, having once taken up the pen, he does not know when to lay it down. We opened the work in expectation of facts, and, as his digressions in

in the former volumes were less numerous, and his observations often just, we ascribed them to his professional habits: but that desultory and digressive manner, which may amuse in a short work, becomes tedious when a writer seems to intend being voluminous, and loses sight of the main object by which the curiosity of the public had been excited.

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ART. X. *Onderzoek Van den Aart der Voorspellingen, &c. i. e. An Inquiry into the Nature of the Prophecies in the Old Testament, relative to the Messiah.* By J. KONYNENBURG, Professor of Theology and Ecclesiastical History in the Society of Remonstrants in Amsterdam. 8vo. pp. 274. Haarlem. 1794.

IT is so much the interest of mankind that the gospel should be well understood, and believed on the foundation of rational conviction, that every attempt to elucidate or confirm it must be gratefully received by all who are friends to the best interests of their fellow-creatures. Hence we feel a degree of uneasiness when we think that the validity is questioned of any argument for Christianity which, by long use, is become popular, and which, during our education, we were taught to consider as important. Yet what man is there, who has emancipated his mind from the fetters of systematic theology, and has dared to inquire into the grounds of his own religious conviction, who does not feel that some arguments have been either injudiciously applied, or too far extended; that, by having been made to prove too much, they have in fact been weakened; and that, however plausible they may, when thus urged, appear to the superficial reasoner, they are by no means calculated to abide the test of that strict investigation to which, from the inquisitive temper of the age, they must be exposed.

These reflections are remarkably verified with respect to the arguments founded on the prophetic writings of the Old Testament. On no parts of scripture have pious and learned divines employed more attention; and yet there are scarcely any in the particular explanation of which they are less agreed. Some have maintained that all the passages of the Old Testament, which are cited in the New, were immediate predictions of those particulars events in the history of which they are quoted; and that the Jewish prophets had a direct reference to the circumstances of the gospel dispensation. Others, rightly concluding that the immediate design of words must be collected from the connection in which they stand, rejected this hypothesis, on account of the violence offered to what was evidently the primary meaning of the passage applied; and yet, not daring to suppose that the expression of *fulfilling a prophecy* could mean any thing less than the accomplishment of a prediction determined by the prophet

prophet to the event related, they have asserted that the prophetic writings must be considered as having a double sense; the ~~one~~ obvious and literal, referring to the Jewish dispensation; the other mysterious and spiritual, relating to that of Christianity. By means of this curious discovery, the Gordian knot was at once severed, and every difficulty vanquished; for, according to this mode of interpretation, the grammatical sense and connection of words are circumstances of little or no importance, and the ingenious commentator was left at full liberty to affix, to every passage of the Old Testament, any signification that a fertile imagination might suggest; and even they, who were most cautious in the use of this expedient, must acknowledge that their proofs were founded not so much on the prophecies themselves, as on the application of them by the evangelical writers. Others again, conceiving that the hypothesis of the double reference of prophecy is an arbitrary assumption, unsupported by any authority deduced from the prophets themselves; and thinking that the passages in the New Testament, which seem to favour this supposition, may be otherwise explained, by considering the allegorical manner of speaking and writing then prevalent among the Jews; have run into the other extreme, and, applying all the prophecies of the Old Testament solely to the events of the Jewish state, have denied that the prophets had any reference whatever to the future reign of the Messiah.

On all these accounts, the very respectable directors of Teyler's Theological Society thought fit to publish, in the year 1792, the following proposition, to be discussed by the candidates for their prize medal: *Are there, in the writings of the Old Testament, any direct predictions, particular as well as general, referring immediately and exclusively to the Messiah and his new dispensation? If there be, the Society requires the enumeration of all such passages, or, at least, of the most remarkable among them; together with an account of those principles and rules of interpretation, according to which these predictions may and ought to be applied to the events to which they relate.* On this subject, the inquiry before us was written and presented to the directors, who adjudged the gold medal to Professor KONYENBURG; though, for reasons which we shall not presume to investigate, they did not choose to publish the work under the sanction of the Society.

The ingenious author commences with an inquiry into the origin and general nature of the prophecies of the Old Testament. Here he observes that, to those who are acquainted with the study of antiquity, whether sacred or profane, and are not prepossessed with religious prejudices, it must be evident that the origin of all claim to inspiration, as giving rise to oracles

oracles and predictions, may be traced to the ignorance of the antients. Every individual, who remarkably excelled his countrymen in wisdom and other mental accomplishments, was naturally considered, by his contemporaries, as under the instruction and guidance of a superior Being; and every grand and extensive design was thought to be something divine, (*ibid.* xi) and derived from the Deity. Thus, in the language of antiquity, Zaleucus received his code of laws from Minerva, and Minos from Jupiter. It appears from Herodotus that the Egyptians dignified their great men with the appellation of Gods; and hence our author deduces the earliest notion of the prophetic character among the Jews. In support of this idea, he observes that Abraham is styled a prophet in Gen. xx. 7, on account of the peculiar favour and friendship with which he was honoured by the Supreme Being; and that, in Exod. vii. 1, Moses is said to be, in the Egyptian sense of the word, *a God*, and Aaron *his prophet*. We are also reminded that the prophets, in the most antient times, had the name of seers, and men of God; and that these titles were often assumed by impostors is concluded from the xiii<sup>th</sup> and xviii<sup>th</sup> chapters of Deuteronomy. The companies, or schools, of the prophets the Professor supposes to have been seminaries, in which youth were properly educated to become the instructors of their countrymen; and he observes that, as Providence makes use of human institutions as the means of promoting its wise and excellent purposes, there can be no inconsistency in supposing that the Deity might employ these instructors as instruments to promote the welfare of a nation particularly devoted to his service; nor is there any absurdity in believing that, either mediately or immediately, (but who, alas! can define this distinction?) he might communicate information to these persons in matters that were of great importance to the happiness of mankind.

The learned Professor considers Moses as the institutor of the prophetic office among the Jews; he thinks that the passage in Deuter. xviii. 15, relates to this institution; that it refers to the Jewish prophets in general, without any particular view to the Messiah; and he concludes that the application of it by the apostles to Christ must not be understood as exclusive. The prophetic schools, however, our author supposes may be ascribed to Samuel; who, foreseeing the revolution which happened toward the decline of his life, wished to establish a body of men, whose influence might check the evils that were to be expected from a monarchical government. As he presided over the company of prophets, he had probably instructed them how to receive Saul; and as his long experience of government, and his observation of the circumstances of the neighbouring monarchies,

together with his knowledge of the disposition of his countrymen, enabled him to foresee the consequences with which the introduction of monarchy among the Jews would be attended, it is probable that he taught the prophets that line of conduct which would obtain and secure for them influence both with the court and with the people. After the death of Samuel, we find the prophets Gad and Nathan at the court of David, and Shemaiah at that of Rehoboam; and it is observable that, during the reigns even of the worst of the Jewish kings, there was always some prophet, eminent on account of his zeal for the religious and political welfare of the state, who assumed the right of free access to the monarch, boldly reprov'd his vices, or censured the measures of his government, and whose sacred character and influence rendered him formidable to a bad prince. One part of their office appears to have been to impart religious instruction, and not only to prevent the introduction of idolatry, but also to check that tendency to superstition, into which ceremonial observances are so apt to degenerate; hence we find some of them inculcating the inefficacy of the rites and ceremonies even of their law, and recommending the practice of virtue as essentially necessary to secure the favour and protection of God. This, however, the Professor observes, was only a subordinate part of their duty; for, as the Mosaic dispensation must be considered as a political establishment, founded on the acknowledgment and worship of God as the supreme civil magistrate, so the distinguishing character of the prophetic office among the Jews is that it was political; all their prophecies, whether addressed to individuals, or to the people at large, were evidently of this kind: they were founded on the authority and command of God, as the lawgiver and supreme governor of the nation; the imagery in which they were clothed was taken from times remarkable for political prosperity, or adversity; the motives urged were either the hope of the divine blessing, as productive of national happiness, independence, and liberty, together with abundance of the comforts and enjoyments of this life, or else the fear of being punished by national calamities and afflictions of a temporal kind: even the zeal with which the prophets declaimed against idolatry, was founded in the grand political principle of the allegiance due to God, as the supreme governor of the Jewish state. The same political object, says our author, is manifest in all their predictions of future events, whether these be understood to be immediate revelations from God to the prophet; or whether they be considered as historical narrations, written in a prophetic style, after the events had already happened, and which, because their authors were un-



known, were inserted in the prophetic writings by those who formed the collection of them transmitted to us.

In this part of the work, we find several excellent observations on the progress of prophecy in the different periods of the Jewish state, and on its decline after the Babylonian captivity: but here our limits will not permit us to follow the author.

Professor KONYNENBURG next inquires into the origin and progress of the Jewish notion of a Messiah, or Christ. He observes that, though the priests, and some of the prophets, were consecrated by unction, the appellation of the *Messiah*, or the *Anointed*, was seldom given, except to kings, and generally occurs in such a connection that it seems to imply the regal dignity. Hence he thinks that the particular notion of a Messiah, among the Jews, could not have become popular, till after the establishment of their monarchy; for it would be absurd to suppose that, before this period, a pious Israelite, who considered God as his political sovereign, should imagine that the future prosperity of his country was founded on a monarchical government, the desire of which he had been taught to regard as a rejection of the Deity in the character of supreme magistrate:—for, though Moses foresaw this change in their constitution, and provided for it; yet the manner in which he expresses himself concerning it is very far from recommending it as eligible and productive of national happiness; and, in the eighth chapter of Samuel, God is introduced as saying that the people rejected him by desiring a king. Before the introduction of monarchy, the Jews founded their ideas of national prosperity on the divine promises to the patriarchs, and had learned from Moses to connect these ideas with the immediate government of God, instead of that of any Messiah, or anointed delegate of the Almighty.

The character of David, as being in a political sense *the man after God's heart*, and his exemplary attachment to the worship of the Deity, together with the prosperity and happiness which the nation derived from his government, and from the establishment of the throne in his family, seem to be the circumstances that more immediately influenced the Jews in forming their ideas of the welfare of their country; as this monarch was much beloved by the people, it was natural for them to indulge the hope that their descendants might be governed by princes of his family, who might resemble him in disposition and character, and, like him, be the means of securing to them the divine protection and favour. The prophets confirmed this idea, by the blessings which they pronounced on this prince, and on those of his successors who should walk in his ways; as well as by  
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declaring, in the poetical style of prophecy, that his throne should be established for ever. Thus the reign of David became the standard by which that of all his successors was estimated; and, amid all the calamities, which the ill conduct of many of these princes drew on the Jews, they looked back for consolation to the reign of their favourite monarch, and to the promises made to him; trusting that, though this royal family were afflicted for a time, they would not be for ever abandoned. They still hoped that some son of David might succeed to the throne, who should walk in the ways of his great ancestor; who, like him, should be the *man after God's heart*; and under whose government the ten tribes might return to their allegiance, the nation enjoy the divine favour, be made to triumph over all its enemies, and be distinguished by a long series of prosperity, secured to it by a race of kings, who should imitate the religious and excellent character of the restorer of national happiness. Such, in our author's opinion, were the circumstances and hopes which led the Jews to form their ideas of a Messiah; and such, he thinks, were the prospects indulged by Isaiah, on the accession of Hezekiah; to whom he applies the passages predictive of national happiness, in the ninth and eleventh chapters of this prophet, which most divines have considered as referring to Christ. On this popular hope, which arose from the confidence that God would never utterly forsake the family of David, was founded the expectation with respect to a future deliverer; and, though some of the prophetic expressions relative to this hope may seem to point to certain times and events of their history, the Professor thinks that no such particular reference was intended; and he lays it down as a character of the prophecies of the Messiah, that they are general and indefinite with respect to the individual predicted, and the time when he was to appear. He also observes that all these prophecies imply the perpetuity of the Jewish theocracy, and of Jerusalem as the seat of empire; that they all coincide with the popular ideas concerning the uninterrupted succession of the race of David to the crown; and that they are all conditional: they are all calculated to promote national virtue, by continually enforcing the idea of God's peculiar favour to his people, which, though they might lose it for a time by their apostacy, would be restored to them on their repentance and return to the worship of the Deity and obedience to his commands.

It is farther observed by the author, as a character of the prophecies concerning the Messiah, that the happiness predicted to the Jews was to be enjoyed by them under a monarch who, like David, was to be the Anointed of the Lord, and thus, in the strictest sense, *a man after God's heart*; who should restore the

religion of Moses in all its purity ; under whose government Israel and Judah should be reunited ; and by whom the heathen nations should be subdued, and converted to the worship of the true God, who would then confer on them, as well as on the Jews, an uninterrupted series of peace and of the highest temporal felicity : but that the revolution, by which this happy change was to be effected, would be violent, and be preceded by many calamities.

Hence Professor KONYNENBURG argues that, whether the Jewish prophecies be supposed to be founded on particular revelation ; or, as poetical effusions of the national spirit, to rest on no other ground than the general authority of the divine promises, they could have no direct reference to the spiritual kingdom of Jesus, or the moral blessings of the gospel. The prophets and their contemporaries were so far from having any idea that their theocracy would be dissolved, that their whole system was founded in its perpetuity ; so far were they from imagining that a new religion was to supersede the Mosaic dispensation, that they considered this as the only means by which happiness could be communicated to mankind, and expected that all the Gentile world would be brought under it. The felicity which they foretold did not consist in the moral advantages nor in the blessings of another world, proposed by Christianity, but merely in temporal happiness and national prosperity, derived from their political relation to God as their supreme magistrate, and depending on their strict adherence to the principles of this constitution. The ingenious author's arguments for these opinions, though they may not be satisfactory to persons who have been accustomed to consider the prophecies as predictions referring directly to Christ, deserve attention. Among other things, he observes that direct predictions of a Messiah, who was to be born many ages afterward, in the circumstances in which our Saviour came into the world ; whose appearance would be productive of the entire subversion of the theocracy ; and who, instead of the political prosperity and temporal happiness, which the Jews expected, would bestow moral and spiritual blessings on all mankind ; would have been so contrary to the national spirit, as to be unintelligible ; and if this were the case, they could have been of no use in promoting the consolation and improvement of those to whom they were addressed. These ends were admirably answered by promises, in which their restoration to national happiness was made to depend on their repentance and reformation ; in which no particular time of accomplishment was determined ; and in which only the general characters of the person were laid down who was to be the means of conferring these blessings, in a manner conformable

to what had been the popular ideas and expectations during so many ages.

After these preliminary observations on the nature of the prophecies which refer to the Messiah and his government, the author enumerates, in a chronological order, those passages which he considers in this view:—but for these we must refer to the work at large; as likewise for other valuable observations, for which we want room.

The Professor observes that the prophecies here quoted coincide in the principles on which they are founded, which are God's choice of the patriarchs, and the covenant that he made with them, and afterward confirmed to their posterity; and they all seem to have a particular reference to the divine acceptance of Solomon's praises on the dedication of the temple. They also agree in describing the future Messiah in general terms, which denote nothing farther concerning his descent than that he should be a Jew; for our author, without declaring his own opinion, says that the expressions, relating to the descent from David, are by many considered as metaphors, conformable to the popular opinion, which must not be understood in the literal sense; and he thinks that the mention of Beth-lehem, in Micah v. 2, is not a part of the prophecy,—but only a rhetorical figure with which it is introduced by way of antithesis. He also takes notice that these passages do not mention any particular circumstances or events of the Messiah's accession and reign, but only point him out as a monarch whose government should be permanently established.

In the next chapter, the Professor gives a sketch of the new dispensation under the Messiah, deduced from the prophecies already cited: but, as this is little more than a collection of the ideas dispersed in the former chapters, we shall not dwell on it, but proceed to the concluding part of his essay; in which he lays down rules that, he thinks, ought to be observed, in the explanation and application of the prophecies relating to the Messiah.

These rules are preceded by two postulates; the first of which is that we are not to be implicitly guided by the application or citation of prophecy in the writings of the evangelists and apostles. They did not write in the language of the prophets, but in the Hellenistic Greek; very few of the passages which they quote agree with the Masoretic text, which is now considered as genuine; many of them depend on readings that are lost; and others are taken from the Alexandrian version. As therefore, says the author, it has never been proved that the Hebrew text of the prophets was transmitted in all its purity to the evangelical writers, that the Alexandrian version was free from all error, and that they had uncorrupted copies of it; and

as it has never yet been fully shewn that the Deity so immediately and continually influenced the minds of the evangelical writers, as to enable them to understand in their primitive meaning all the words and expressions of the antient Hebrew, (which, in their time, had lost its purity and was become obsolete,) and accurately to translate the ideas of the prophets into the language in which they wrote, without any mixture of their own notions; the writings of the New Testament can be of no decisive authority in ascertaining the true and primitive meaning of the prophets; nor can it avail in any instance, in which the grammatical sense of the original does not exactly coincide with that of the quotation: but this very condition supposes an accurate investigation of the prophetic writings, independent of any connection with the New Testament. The second postulate is the exclusion of a double sense of prophecy.

These postulates being premised, the author's first maxim is, that no prophecy of the Messiah is to be found in the Old Testament, before the introduction of monarchical government among the Jews. He thus excludes several passages, which have been considered by some divines as prophetic of Christ. That he should reject Gen. iii. 15. will easily be conceived by those who are acquainted with the difficulties with which this chapter has embarrassed the best commentators. The promises in Gen. xii. 3. and xxii. 17, 18. refer to nothing more than to the populousness and political greatness of the nation that was to descend from Abraham; and concerning Gen. xlix. 10. M. KONYNEBURG adopts the opinion of *Doederlein*, who explains it as relating merely to the political circumstances and military triumphs of the tribe of Judah; and by whom the passage is thus translated: "*The scepter shall not depart from Judah, nor shall a commander of his foot-soldiers be wanting, till his peace shall take place, and the nations shall be subject to him.*"

The Professor allows, in his second rule, that those passages may be considered as prophecies referring to the Messiah, in which mention is made of a future triumphant monarchical government: but, in his third, he excepts from this general maxim all those places which have an immediate relation to events that took place in the Jewish œcomony, before the coming of Christ; for he observes that as the prophets were intimately acquainted with the political circumstances of their country, they very frequently spoke, in the poetical style of prophecy, concerning events, either of their own times, or which they foresaw would shortly happen. Among these passages he particularly mentions Isaiah vii. 14—16. ix. 6, 7. and the eleventh chapter; which, we are told, refer to Hezekiah, and not to the Messiah. Under this head, also, he excludes all those places in  
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the Psalms, which have been applied to Christ by the writers of the New Testament. He farther observes that those texts may be considered as relating to the Messiah, in which the prophet, though he borrows his imagery from the events and circumstances of his own nation, promises a measure of virtue and happiness infinitely exceeding any thing that ever took place under the political œconomy of the Jews; especially those passages in which an universal acknowledgement and worship of the true God are predicted:—for this idea is always characteristic of the prophecies of the Messiah; and the prophets, in representing it, seem always to have borrowed their imagery from the prosperous reigns of David and Solomon.

According to the Professor, no passage can be regarded as referring to the Messiah, which predicts personal rejection and suffering. Under this head, he excludes Isaiah liii. In his explanation of this prophecy he says that it begins with the thirteenth verse of the preceding chapter; and he thinks that it refers to the distress and disease of Hezekiah, which he supposes was the leprosy, and to the restoration of this monarch to health and prosperity. As to Zechariah xii. 10. it is observed that, without having recourse to the interpretation given of it by Grotius, it is so very deficient in point of connection, that nothing certain can be founded on it; for it is here laid down as a rule that no prophecy can be said to relate to the Messiah, unless the connection, in which it stands, evinces the prophet's intention, by the most sublime representations of political and moral felicity, to speak comfort to his dejected countrymen, and to excite them to that reformation of religion and manners, on which all these splendid prospects of national happiness were founded, and without which they could never take place. Hence the author concludes that these prophecies have never been accomplished in the sense in which they were pronounced; because the morals of the Jews, as a nation, have never yet attained that perfection which the prophets themselves made the indispensable condition of their political prosperity.

In reviewing this publication, we have exceeded our usual limits: but, as the subject is important, and as some of our author's sentiments may appear novel to English readers, we were desirous of giving a faithful account of them. They may possibly give umbrage to those who found their notions of religion on the plenary inspiration of every passage, both in the Old and New Testament, and who believe the whole Bible to be, in the strictest sense, the work of God:—but this hypothesis, though it has been adopted by many pious and learned men, is attended with so many difficulties, that we scarcely think those

who are attached to it would be able to defend either Judaism or Christianity against the objections of a sensible and well-informed Deist:—many men, not less eminent than the former for piety and learning, have perceived this; and have embraced different principles of interpretation. Without inquiring whether opinions be agreeable to human standards of orthodoxy, we conceive ourselves, as men and as Christians, under some obligations to those who, with that seriousness and modesty which characterize the diligent investigator of truth, communicate the result of their researches. This the present ingenious author has done, and we regard his work as throwing considerable light on the subject; though there may be particulars in it to which we might perhaps be able to offer some objections: but, as it is not our business to enter into controversy, we shall conclude this article with expressing our general approbation, and with reminding our readers that the learned Professor considers the prophecies with respect only to the ideas of prophets and their countrymen as Jews; he thus strictly confines himself to the terms of the question proposed, without inquiring into the mode of application adopted by the writers of the New Testament. His vindication of the conduct of Providence in both dispensations, with which he concludes his book, is highly judicious; and, had we room to insert it, would prove that he is a sincere and able advocate of the religion of Jesus; who, though not the temporal Messiah expected by the Jews, was, in the most exalted sense, the Christ of God.

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ART. XI. HENRICI CONSTANTINI CRAS *Disputatio de Hominum Æqualitate, &c.* An Essay on the Equality of Mankind, and on the Rights and Duties resulting from this Principle. By HENRY CONSTANTINE CRAS, I. U. D. Professor of the Law of Nature and Nations, and of Civil and Roman Law in the Academical School of Amsterdam. Second Edition. 8vo. pp. 178. Haarlem and Amsterdam. 1794.

As we gave a very particular account of the contents of this Essay in the tenth volume of our New Series, page 481, &c., we mention this edition only on account of its spirited and well-written preface; in which the author vindicates the subject of his discussion from the objections of those violent partisans of power, who hate every argument, however moderate and rational, that tends to establish liberty.

In answer to such opponents, Professor CRAS, while he allows that the doctrine of human equality may in some instances have been so misunderstood and abused as to produce licentiousness and anarchy, calls on the other party to acknowledge that it has also been shamefully infringed and violated; and that

that to this violation, and the contempt of the obligations of humanity by those in power, many of the calamities are owing which render the lot of mankind truly miserable. He contends that the proper method of diminishing these evils, and of improving the condition of our fellow-creatures, is not to deny and rail at the principles of liberty and equality, but calmly to investigate and accurately to define them.

The Professor justly observes that great pains have been taken to persuade mankind that the circumstances attending the late revolutions in France are entirely new and unexpected, totally different from all that ever happened before. It is a common error, with men of narrow capacities and contracted minds, to confine their views to the events immediately before them, without regarding that long series of causes which preceded and produced them; whereas, were they to attend to these, and to make a proper use of the information which history so freely offers, they would see that there is really nothing in the events of the present age which might not be expected from the circumstances that led the way to them; and that, on the theatre of the world, the drama of former times has been repeated, with little other alteration than that of actors and scenery.

Among the causes which operated toward producing the destruction of the French monarchy, the author mentions the degenerate and abandoned character of the courtiers; the ambition and extravagance of the fourteenth and fifteenth Lewis, by which the public finances were ruined, and the people grievously oppressed; and the insidious system of policy, by which the court of Versailles was induced to interfere in the domestic concerns of other nations,—particularly the measures which it adopted to foment the disputes between Great Britain and America; in consequence of which, in order to preserve some appearance of consistency, it was obliged to encourage in its own subjects a freedom of political investigation which, among an oppressed people, can scarcely fail to terminate in the subversion of arbitrary dominion. In this view, also, the Professor takes notice of the quarrels between Lewis XV. and the parliaments, and the spirited remonstrances to which they gave occasion, which, by means of copies published in Holland, were diffused throughout France. It is in vain, therefore, that the writings of *Voltaire* and *Rousseau* are blamed as the cause of that spirit of liberty which produced the French revolution; long before these writers, the contempt of superstition and the hatred of tyranny had made a considerable progress in that country; and, for the production of these effects, the absurdity of its religion, the vices of its clergy, the oppressive insolence of its nobles, the



the rapacity and profligacy of its courtiers, and the wretched administration of its government, were causes abundantly sufficient.

*Quid mirum igitur, (says this intelligent philosopher,) quod quovis ævi docuit memoria, tanti imperii fortunam cum moribus immutatam esse, sædamque servitutem, ad quam omnia primo inclinare, max rueret etiam cæperant, etsi per longum temporis lapsum, ipsâ tolerandi necessitate prope in jus videbatur versa, tandem intolerabilem visam; et, quanto major esset oppressorum civium multitudo, tanto vehementiori impetu fracta ejus vincula esse, excussumque omnis dominationis jugum? Quid mirum, rejectis ita frenis imperii, vacillare initio civitatis, libertati nondum assuetæ, gubernationem, ac suspiciones, discordias atque odia nasci, immoderatamque concionum libertatem, quâ totam concidisse Græciam judicavit Cicero, in infinitam interdum licentiam exire, quæ summam excitet factionum audaciam? Itaque omnia sibi arripere alii, et de potiori inter se auctoritate certare; in fœdissima obscuria rueret alii; alii invidiam excitare bonis, aut criminari severitatem, aut moderationem omnem vocare in suspensionem, et calumniis opprimere. Quid mirum igitur, jactatas huc et illuc rerum habenas aliquando ad eos pervenire, inter quos sint, qui, vel arrogantia inflati, simulate virtutis specie fallant incautam multitudinem; vel qui moderate imperandi munus atque officium ignorantes, magnum populum ducere nequeant; vel si tantæ artis periti sint, qui improborum modo fraudibus probibeantur, modo falsis etiam criminationibus oppressi, tanquam proditores patriæ interdum morte mulentur? In eâ fluctuatione, animorum rerumque inconstantia, nondum firmatâ stabilitâque novi imperii formâ, facile exortur etiam alter Cleon, audacis et inanis ingenii homo, turbulentus, criminosus, imperii incensus cupidine, sed disertus, sed multitudini ab ejus ore attonitæ pendenti, ad tempus saltem gratissimus adulator, sed auctoritate suâ ferox, qui barbaræ serviitiæ infanda exempla statuatur in omnes, quos suis conciliis imperandique aviditati vel posse tantum adversari suspicetur? Itaque hujus minus vel etiam paucorum dominorum libidine atque superbiâ iterum oppressa, Natio infelix aliquando gemit, plurimosque honestissimos civos suos, necessarios, propinquos perire videt, qui non suâ culpâ, sed aliorum scelere et nequitia calamitosi, quum neque sibi, neque patriæ amplius ullam salutis spem reliquam videant, quam subeunt mortem, eam benefactorum conscientia freti, non timeant, sed contra, veluti unum quod sibi supersit solatium, ardentibus quoque votis exoptent.—Itaque nisi ex summâ necessitate, semel firmati tolerabilis imperii commutationem non optari temere, nedum tentari oportere, sapientissimi quique et moderatissimi Viri monuerunt. Quamquam quod ad Gallos attinet, eorum ita collapsæ res fuerunt, imperiique omnis sic depravata ratio, ut deliberandi quidem deligendique nulla amplius copia suppeteret. Quem vero fructum Gallicarum rerum conversio, quem exitum sit habitura, in tantâ rerum futurarum, quæ prudentissimos quoque fallunt, obscuritate, tantâque in casuum humanorum inconstantia, quis aut prospiciat, aut si quid secum conjicere audeat, id exponat? At Livii tamen, uti sæpe alias, ita hic Polybium secuti, verba nunc scribenti mihi in mentem veniunt: “Adversus consentientes nec regem satis validum esse nec tyrannum.”*

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ART. XII. HENRICI CONSTANTINI CRAS *Disputatio de Principiis Doctrinæ Morum, i. e.* A Dissertation on the Principles of Morals, to which the Gold Prize-medal was awarded by the Philosophical Society of Haarlem, By HENRY CONSTANTINE CRAS, I. U. D. Professor of the Law of Nature and Nations, and of Civil and Roman Law, in the Academical School of Amsterdam. 8vo. pp. 140. Haarlem. 1794.

THE question, which gave occasion to this dissertation, was proposed in the following terms: "As philosophers have long sought a first and universal principle of moral obligation, whence all the more particular precepts of duty may be deduced; as the hypothesis, which supposes what is called the Moral Sense to be such a principle, seems liable to some objections; and as that which Professor *Kant* has proposed is, by many, deemed obscure, vague, and useless; the Society have been induced to inquire whether the investigation of such universal principle be judicious, necessary, or useful; and, if so, what is this principle?"

In his preface to the dissertation before us, the learned author observes that, whatever superiority the moderns may justly claim on account of their progress in physics, in which they have been assisted by discoveries that, however important, were in many instances the result of accident, the ancient philosophers were by no means inferior in those branches of science which depended not on fortuitous invention, but on that close observation and diligent research, in which the mind is indebted to its own powers, and needs not external assistance. This is exemplified by their progress in moral philosophy, which is, in fact, the study of human nature; and which they explored with astonishing industry and success. It was their knowledge of mankind that led them to sum up all the precepts of duty in *living according to the dictates of nature*. Hence they have left us a rule to direct our researches; and the most probable way of succeeding in them is not so much to inquire after new principles, as to investigate and explain the full force and meaning of that which the ancients have already established:—for, as the physical principles of the laws of nature can be learned only by diligent observation of the properties of matter in all its several phenomena, so the principles of moral obligation must be deduced from the whole of human nature; and they, who would deduce these principles from any other source, fall into an error similar to that of the scholastic philosophers, in explaining the phenomena of matter by the invention of arbitrary hypotheses.

After a short historical view of his subject, the Professor divides his dissertation into two parts. In the first, he inquires whether

whether the investigation of such principles be judicious, necessary, and useful. The answer to this question is obvious; whether the inquiry be judicious must depend on the probability of succeeding in it; which the ingenious author endeavours to prove by a comparison of the present with other objects of scientific pursuit, in which the investigation has been attended with success. In this, as well as in all the branches of physical knowledge, the data are effects and a great variety of particular phenomena, which must be accurately examined and compared, in order to deduce general laws and principles from them; and if the investigation of this science has been attended with less success than that of others, it has been much owing to the error of inquirers, who have rashly carried their expectations farther than the nature of the subject will admit, and, by aspiring to discoveries beyond the reach of our abilities, have overlooked those which they might have made. Under this head, the author particularly adverts to those who apply mathematical reasoning to moral philosophy, and will be satisfied with nothing less than mathematical certainty. With regard to the necessity of the investigation, the Professor observes that much depends on the light in which morals are considered; whether theoretically, as a science; or practically, as the rule of life. In the latter view, the inquiry after first principles is not absolutely necessary; here morals must be considered as an art; and all the arts, not excepting even the most difficult, were practised, some of them in the highest perfection, long before their theoretical principles were discovered, or even investigated: nay, it is obvious that the principles of most arts have been deduced from the productions of artists who lived before any such rules were established; and how many excellent practical artists do we find, who are totally ignorant of the mathematical or philosophical principles on which their several operations are founded. The application of this reasoning to morals is fully justified by the history and experience of mankind; for the allwise Creator has endued man with certain internal senses, or instincts, or, as Cicero calls them, first sparks and notions of virtue: which, cherished and confirmed by the habits and experience of life, impel us to the performance of just and benevolent actions, and deter us from a vicious conduct; and he has connected so much satisfaction with the performance of duty, that we are tempted to say, with Epicurus, that the ideas of virtue and pleasure cannot be disunited.

Here, however, another question arises: Considering morals as a science, is it absolutely necessary that all its precepts should be deduced from one single principle? This our author denies; observing that, as neither in mathematics, nor in other sciences,

sciences, are all propositions deduced from a single principle, it is unreasonable to require this in morals. As the geometrician founds his theorems, not on one but on several axioms, where is the incongruity of supposing that there may be more than one principle of moral obligation, from which the several precepts may be deduced?

The utility of the investigation of principles of moral obligation is here judiciously pointed out, and happily illustrated, by comparing ethics with logic:—but the answer to this part of the question is so obvious, that we shall not detain our readers with it.

One great requisite, in all philosophical discussion, is to fix the precise meaning of the terms used; sensible of this, the author introduces the second part of his inquiry with explaining what is to be understood by principles of moral obligation. A principle is properly a proposition, the evidence and force of which are not perceived by ratiocination. Whatever truths we learn by reasoning, we must consider as deduced from some antecedent proposition: but principles are primary notions; they are simple truths, beyond which we cannot ascend, and for which therefore no farther reason can be assigned. A teacher of mathematics may explain and, by particular instances, illustrate the axioms of geometry: but he cannot, strictly speaking, demonstrate them: he would appeal to the internal sense and to the experience of his pupils; and if, after all his illustrations, they should not apprehend these simple truths, he would advise them to desist from the pursuit of a science in which it is impossible that they should make any progress. Of such an incapacity, he would say, with the celebrated Professor *Saunderson*, that it must proceed from a cause which either admits of no cure, or deserves none. The principles of moral obligation, M. CRAS observes, must be incontrovertibly true, evident, perspicuous, and universal; they must also be principles of knowledge; that is, principles from which, by strict reasoning, and the assistance of intermediate propositions, all the duties of morality may be known. To require principles which, without the intervention of intermediate truths, should be sufficient for the explanation of every branch of moral obligation, would be not less absurd than to suppose that, by learning the axioms prefixed to Euclid's first book, a person would be able to demonstrate the forty-seventh proposition, without knowing any thing of the preceding forty-six. We must also avoid the error of those who, in defining principles of science, expect that these should explain not only the moral virtue and excellence of actions in general, but also the utility of particular actions in every particular circumstance;

though this, considered abstractedly, is rather of a physical than of a moral nature. Ethics recommend, in general, the culture of the mind and the acquisition of knowledge, but do not determine whether an individual ought to embrace a mercantile profession, or to devote himself to science and literature.

The opinions concerning the principles of moral obligation, which have been holden by philosophers, may be classed under two general heads. Many, among both the antients and the moderns, have maintained that self-love, prompting a desire of happiness, is the sole principle of virtue: but our author observes that they have substituted a part, for the whole of human nature;—they have pointed out a principle, which is indeed implanted in our constitution, and which is extensively, as well as forcibly, active: but they who maintain it exclusively, as the sole principle, will find it difficult to explain the moral excellence of such actions as those of Codrus, Regulus, and Decius, in which all desire of personal happiness seems to have been rejected, and certain death voluntarily incurred, for the sake of others.

The notion that the desire of personal happiness is a selfish motive, and therefore destructive of the very nature of virtue, has led another class of philosophers into the opposite extreme. Some have maintained that the preservation of the order and harmony of the universe is the great principle of virtue; and that, from this motive, a good man ought to renounce every hope of personal happiness, and cheerfully to submit to sufferings and death. This principle, the Professor observes, is not merely foreign to human nature, but absolutely contrary to that desire of self-preservation and happiness which the Deity, for wise reasons, has interwoven with our constitution.

The author next offers some remarks to shew the defect of those hypotheses which suppose obedience to the Divine will, a compliance with the final purposes of the Deity, or the desire of promoting our own perfection, to be the principle of moral obligation. These several principles, he observes, are imperfect with respect to our knowledge, as they afford no criteria by which to determine, in all cases, what is the particular will of the Deity, what are his final purposes, or wherein consists our perfection.

With respect to the hypothesis of the moral sense, Professor CRAS allows all that is said concerning the existence and power of this faculty: but he observes that they, who suppose it to be the first principle of moral obligation, assume only a part of our nature, instead of the whole, as the basis of their hypothesis: neither have they explained whether all duties are immediately discriminated

discriminated by this internal sense, without any process of ratiocination; or whether it suggests only some first principles, whence the mind, by reasoning on them, deduces others. If this be their meaning, these first principles ought to have been accurately laid down: but most of these writers seem to maintain the former opinion; because one great purpose, for which the moral sense is adopted, is to account for the immediate consciousness and approbation of virtue, among the most illiterate and uncultivated:—but perhaps, adds he, these philosophers were misled by the rapidity with which the mind, in some cases, runs through a series of connected propositions, and proceeds to the conclusion, without distinctly attending to the intermediate truths.

In addition to this argument, it may be observed that an objection against the hypothesis, which makes the moral sense a principle of moral obligation, may be founded on the definition of principles, as explained in this essay. If by principles we mean simple truths, or axioms, it is evident that the moral sense, which is not a *truth*, but a *faculty* by which certain truths are perceived, cannot with propriety be called a *principle* of moral obligation; this would be to confound the instrument with the matter on which it is employed, and would appear no less improper, than to give the name of a geometrical axiom to that mathematical sense by which the propositions in this science are apprehended.

Concerning Professor *Kant's* principle of morals, *Act as if you wished the rule of your actions to be universal law*, our author offers some short but judicious observations. He asks of what service this law would be in doubtful cases; or to a person who, with sincere goodness of heart, is likely to be misled by an error of judgment? How is this principle to assist him in determining whether his decision be right or wrong? We have read of nations which thought it right to offer human sacrifices, and to put their aged and infirm parents to death; and which must hence wish that all mankind would do the same. The good fathers of the Inquisition deem it the grand duty of a Christian to extirpate heresy and propagate the catholic faith by fire and sword, and therefore wish that the rule of their conduct were an universal law; consequently, if their actions be tried by Professor *Kant's* principle, they are perfectly right.

The ingenious author observes that the best way of investigating the first principles of moral obligation is to examine ourselves with attention, and to take an accurate view not merely of some parts, but of the whole of our nature and constitution. Thus we may learn what are the primary affections of the mind, and its first motives to action; thus we may discern our first notions,

notions,—those latent sparks at which, when discovered philosophy lights her lamp. Proceeding in this method, he establishes four principles, founded in the affections of human nature, up to which the obligation of every moral precept may be regularly traced, and which may therefore be considered as the fundamental axioms of ethics.

1st. In consequence of the natural affection of self-love, man is obliged to the duty of self-preservation, and of pursuing that degree of happiness of which he is capable. Hence he is obligated to all those moral laws which are derived from this first principle. 2. By the affection of natural benevolence, he is in like manner bounden to the duty of preserving his fellow-creatures, and of promoting their happiness, as far as he is able. 3. As man is designed by nature to be a social Being, and cannot attain the felicity of which he is capable without the co-operation of his fellow-creatures, the Deity has implanted in his constitution a powerful inclination to associate with other men: by this natural affection, therefore, he is bounden to all those duties which are necessary to the existence and welfare of that society of which he is a member. Lastly, There is, in our minds, an innate propensity to admire whatever is grand and sublime, and, if the object be an intellectual Being, endued with useful and beneficent attributes, to love, esteem, and reverence him:—but if, by the affections interwoven in our nature, we are induced to indulge these sentiments even to those of our fellow-creatures who excel in wisdom and goodness, with what higher degrees of them must we be inspired, when their object is the allwise and good, as well as omnipotent, Creator and Preserver of the universe, in whom every perfection centers, and on whose beneficent providence all things depend? To these affections we are also induced by that natural apprehension of evil, and that desire of protection, which flow from a sense of our own weakness, frailty, and impotence.'—On these circumstances, our author founds a fourth principle, which is, 'that man is obligated, by the very constitution of his nature, to reverence and worship, and to seek the protection and favour, of that Supreme Being, whom he acknowledges as God.'

It may, perhaps, be objected that there are some nations, which seem to have no knowledge of any object of worship: but our author justly observes that the discussion of this question would be entirely foreign to the subject. The axiom supposes this knowledge as attained, and the duty of attaining it is deduced, not from this, but from the first axiom: a consequence of which is, that we are obligated to acquire, as far as we are able, whatever knowledge is necessary to our happiness.

Such is the result of this ingenious author's investigation. In the course of it he displays an accuracy and clearness which we have seldom seen equalled, and hardly ever excelled; and which renders his work a model of philosophical disquisition: it has also the merit of being written in excellent Latin, and in that chaste argumentative style which is most suitable to the subject.

ART.

ART. XIII. *Verbandelingen uitgegeeven door de Hollandfche Maafchappye, &c. i. e.* Memoirs published by the Philosophical Society of Haarlem. Vol. XXX. 8vo. pp. 420. Haarlem. 1794.

THE greater part of this volume is taken up with the dissertation on the principles of moral obligation by Professor CHAS, which we reviewed in the preceding article; and to which an excellent Dutch translation, by the author, is added. There is a second dissertation on the same subject, to the writer of which, for what reason we cannot discern, a silver medal was adjudged. He expresses what he calls the first principle of moral obligation, in the following manner: "Act so, with all your powers, that your relations to the Supreme Being may be at all times the greatest and best possible. This is the will of God; for he intended that there should be a coincidence of the most numerous and the greatest relations of finite spirits; and therefore this law is connected with the most powerful external obligation."

After the arguments concerning this subject which we have already given, we shall not trespass on the patience of our readers by animadverting on this dissertation, the author of which has not revealed his name. Whoever he may be, he seems to have confined his study both of philosophy and language, to the scholastic theology of the middle ages; for we scarcely ever remember to have read such confused and unintelligible jargon, expressed in such barbarous Latin.

The only other article is an account, by PET. STEPH. KOK, M.D. of Louvain, of the cure of a palsy of the loins and lower parts, by the *Rhus radicans, foliis ternatis, Linnæi*. The case was that of a woman, about thirty years of age, who had been paralytic above four years before. Dr. KOK visited her; and after having tried, without success, all the medicines of which he had either heard or read, he gave up the patient as irrecoverable: but, after an interval of a fortnight, he resolved to make an experiment with extract of the *Rhus radicans*, which is recommended by several French writers as very efficacious in this disease. He began on the 5th of May, by administering twenty grains, three times in a day, and gradually increased the dose to two drachms. The patient felt not the least inconvenience from the medicine, by persevering in which she mended daily, and, on the 8th of July, was completely cured. The fact is certainly uncommon, and may be useful: but the Doctor's observations on the disease, which he ascribes to a defect in the secretion and circulation of the nervous fluid, would be thought rather hypothetical by many of our medical readers.

An account of the efficacy of the *Rhus Toxicodendron* in paralytic complaints, by Dr. Alderson, will be found in our Review for December last, p. 460.



ART. XIV. *Tafereelen Van de Staatsomwenteling in Frankryk; i. e. Sketches of the Revolution in France. Vol. 1. 8vo. pp. 200. Amsterdam. 1794.*

THE publisher of this work, M. ALLART, who seems to be one of the most spirited and enterprising of the Amsterdam book-sellers, conceiving that a full account of so important an event as the French revolution must be highly acceptable to his countrymen, has undertaken to gratify their curiosity in a more elegant style and more expensive manner of publication, than is generally adopted by the Dutch,—at least in these times. For this purpose, he has caused the best representations of the most striking scenes of this eventful drama, that have been engraven in France, to be copied by able artists, and has engaged a writer who appears to possess considerable abilities and an elegant taste for composition, and who is supposed to be a gentleman who, by a late work, has acquired deserved reputation as an historian.

The volume before us carries the history of the revolution no farther down than to the union of the three orders in the National Assembly on the 27th of June 1789; so that the publication in such small volumes bids fair to be very expensive, and to require a long time before it can be completed. The narration, however, is very far from being prolix, and is composed in an easy, agreeable style. In an account of facts so recent, and that have been so often related, we cannot expect that any thing can occur which would be new to our readers; especially as the author suffers the events to speak for themselves, and does not interrupt the narrative with his own remarks: it is therefore sufficient to observe, on this part of the work, that he appears to have collected from well known and, we believe, generally approved authorities.

In his introduction, however, the author favours us with some general and philosophical observations on the subject of his work, and on the opposite opinions of mankind concerning the revolution. He dwells on the necessity of distinguishing accurately between the seditious tumults of a mob, and the insurrection of a nation; the one always odious, prompted by ignorance and the most selfish and violent passions; while the other, he observes, may be respectable, as it requires a knowledge of the general interests of society,—a freedom from all prejudice in favour of error, merely because it has been long established,—and a sacrifice of private interests to those of the community.

When the constitution of a country is essentially faulty, or unjustly administered; when tyrannical governors introduce all the infamous arts of oppression; when the insolence of power demands servile submission, and distributes what it calls *justice* in the most arbitrary manner; then the probability of insurrection will be in proportion to the

the good sense and magnanimity of the people. The most oppressive government may endure for ages, where ignorance and selfishness prevail; the most infamous tyranny, if it will sometimes confer partial favours on its immediate instruments, may scourge mankind as long as superstition keeps the people blind, or selfish passions deter them from the sacrifice of private interest: but let the veil of error fall from the eyes of such a nation,—let true self-love, which seeks its happiness in the common welfare, inspire the minds of a considerable number of the citizens,—and they will soon plan an insurrection, against which the crooked policy of their oppressors will in vain employ the most violent measures.

Such, according to our author, are the characters of a national insurrection, which he applies to the French revolution in 1789. He observes that this stupendous measure was begun and carried on by the representatives of the people, assembled in consequence of the King's command. That they proceeded much farther than he or his ministers intended, was owing to the desperate circumstances in which the nation had been involved by the extravagance of former administrations, and must be ascribed to causes which, in similar cases, will always produce national insurrections.—Though the historian, however, expresses the most unreserved approbation of the revolution itself, he is very far from wishing either to excuse or to palliate the particular instances of cruelty, which resulted either from the violent resentment of the populace, or from the odious passions of individuals; he confesses that there were many scenes in France, from which every humane man must turn away with the utmost aversion, and in relating which he will endeavour to inspire the abhorrence that he feels: but though he will indulge his feelings, he will not suffer them to get the better of his judgement. He will reflect on the unavoidable circumstances of human nature; and he will consider that the calm dictates of reason are not of themselves sufficient to excite men to great and hazardous enterprises, but that a stronger impulse is necessary, which must have a degree of force proportioned to the importance and difficulties of the undertaking, and which, if it meet with formidable opposition, will sometimes rise into all the violence of passion. Hence it is to be lamented that no considerable revolution, however just in itself, or however well conducted, ever took place without being disgraced by some particular instances of injustice and cruelty. In estimating the measures of the National Assembly, it is no more than just to attend to the opposition which they had to encounter, and to the dangers to which they were exposed from the adherents of the old court, from the intrigues of the princes and nobles, and from the influence of bigotted ecclesiastics; for it is surely not equitable to set all the actions of the revolutionists in the worst light, without

taking any notice of the cruel designs and projects of the other party, which, if they had not been prevented, would have given occasion to most dreadful scenes of slaughter:—but, continues our author, whatever we may think of the justice of particular measures, the candid politician must acknowledge that the conduct of the National Assembly displayed such constancy and consistency, as must lead us to conclude that its measures were the result of absolute necessity; and their efficacy shews that they were highly expedient. The grand object of the revolution, though censured by politicians as romantic and impracticable, has been established, and has hitherto triumphed over all the violence of hostile opposition, and the more dangerous arts of corruption. Permanent energy and consistency of character have been impressed on the French, of which they had been deemed incapable; insomuch that the most declared enemies of the revolution have been obliged to acknowledge their astonishment at the success of a plan which they had considered as absurd, and to confess that it could not have been thus completed by any other measures than those which the National Assembly actually adopted.

Such is the substance of the author's general view of the revolution, on which we shall leave our readers to make their own comments; what his opinion is concerning later events, in judging of which mankind are more divided, we know not. An impartial account of them would be desirable: but it is perhaps yet too early to hope for it; we must wait till the angry passions on both sides shall have subsided, and till, without being swayed by national and political prejudices, men can give a patient attention to the facts and arguments of all the parties concerned. In such a review, the moralist will undoubtedly find many characters and actions which deserve the severest censure: but he will naturally examine whether these were all on one side only, and whether the plans and designs, if not the actual measures, of the other party were not equally unjust and odious. In this case he will lament the lot of mankind, who are so often the victims of ambition, and will direct his hopes of happiness to that better state of society, which the imperfections of human governors will not be suffered to disturb, and in which he will be subject to no power that is not directed by unerring wisdom and goodness.

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ART. XV. *Des Moyens de faire la Paix; i. e. Concerning the Means of making Peace.* 8vo. pp. 54. London, (a Pretence.) 1794.

WHATEVER may be thought of the contents of this pamphlet, its object will certainly be desirable to every good

man: but the misfortune is that national prejudices and passions, and the partial interests of ministers, have generally more influence in deciding the question of war or peace, than the dictates of religion and humanity. Sorry are we to observe that there are too many of our countrymen who, when they talk or write concerning war, seem totally to forget that they profess to be the disciples of the Prince of peace; whatever may be their zeal for the alliance of church and state, it is evident that religion has very little connection with their politics.

Previously to his proposals for making peace, the present author takes a view of the causes and objects of the war; the former, as relative to Great Britain, he represents as frivolous and insufficient to justify it,—the latter as extravagant and inequitable; nay he hints what ought not to be believed, except on the most decisive evidence, that *Brissot* was bribed to promote a declaration of war against us, in order to divert the English from pursuing the plan of a parliamentary reform. The study of our own history, as well as of that of other countries, has not inspired us with implicit confidence in the virtues of statesmen: but it has taught us not easily to credit every accusation that may be brought against them.

Having insisted that the war must be ruinous, which ever way it terminates, and that not even the most splendid conquests will compensate for the blood and treasure which it has already cost, he says that Great Britain, as the principal in the war, is the only power that can give peace to Europe; and he asserts that the French, notwithstanding their enmity to the present ministry, are sincerely desirous of peace with us. He then answers the plausible objection which has often been confidently made, with whom shall we treat? As precedents in reply to this question, he adduces our own treaty with the Americans, that of the States General with the parliament of England in the time of the Commonwealth, and the transactions of Denmark, Sweden, and America, with the present French government. He observes that, of the causes alledged for commencing hostilities, few now remain, and those are of such a nature that they may be settled by negociation; and he affirms that nothing more is necessary to terminate the war, than an unequivocal declaration, by the British court and its allies, that they will not at all interfere in the internal government of France, nor in any way attempt to violate the right of the French nation to choose for itself such a form of government as it may deem most conducive to its freedom and happiness. In doing this, our author maintains that the court of London and its allies would only act conformably with their repeated public professions; and that they have secured to themselves this honour-

able retreat, by not having acknowledged either the brother of the late monarch as regent, or his son as king, of France.

We think it probable that the declaration mentioned by this author might prepare the way for a peace: but, ardently as we wish for such an event, we are not so sanguine in our hopes as to imagine that this measure would be sufficient to produce it. Nations not only have their particular interests to consult, but are also, like individuals, influenced by pride and resentment; and it is a melancholy truth that, in the generality of wars, more blood is shed to gratify the passions than to promote the true welfare of either the government or the people.

ART. XVI. *Considérations sur les Effets de l'Impôt, &c. i. e. Considerations on the Effects of Taxes in the different Modes of Taxation.* Preceded by some essential Notions respecting the most instructive Eras of Society. By the Marquis DE CASAUX, F. R. S. and of the Agricultural Society of Florence. 8vo. pp. 284. Dilly, &c. London, 1794.

THE general talents of the Marquis DE CASAUX are already known to our readers\*. To the gay and the thoughtless he abandons the province of *pleasing*, and submits to the laborious task of rendering himself *serviceable* to society. Thus, by keeping a good look out to avert those calamities which would throw a state into confusion, he labours to prevent the disturbance of its enjoyments, to secure to it the blessings of peace, and consequently to promote the real happiness of its people. From the very nature of such works, it is pretty certain that they will be read only by the *thinking* part of the community: but then the author may be assured that they will be read with satisfaction, and that he will meet with due applause for his ability, and for his philanthropy.

The study of finance is dry, but it is of the utmost importance to society. On the system of taxation depends the very existence of every government: to the want of due attention to it, the present war, which desolates so great a portion of the globe, may be ascribed; and the Marquis is perfectly right in observing that 'true notions of the nature and effects of public contributions, respecting the ease of individuals and general prosperity, might have saved France all her misfortunes, and the rest of Europe all the blood which it has already shed, and is still about to shed, and all the treasures which it has expended and is still going to expend.' He has the consolation of reflecting that, before the crisis came on, he raised a warning voice, and en-

\* See Rev. vol. lxxvi. p. 301. 441.; vol. lxxvii. p. 127. 265.; vol. lxxviii. p. 408.; vol. lxxx. p. 254.

deavoured to call the attention of the public, of kings, and of their ministers, to this important subject; which, had it been taken up in time, he is not afraid to say, 'might have strengthened the power of crowns, facilitated the administration of their officers, consolidated the obedience of the subject, secured the enjoyments of all, and have led perhaps in a very natural way to that happy state, which is at present thought with too much reason to be absolutely chimerical.' With views of this kind our author published, some years ago, his *Mécanisme des Sociétés*; but, says he, in his present publication,

'What success could I expect from a work, which demonstrated, to a nation frightened by the enormity of her engagements, that she owed a great part of her wealth to her debt; and that she would injure herself as much by paying it off, even if she had the means, as by annihilating it by a bankruptcy, a measure which there were persons shameless enough to recommend:—which proved equally to another nation, with more wealth and a smaller debt, that her existing embarrassments, and many of her past misfortunes, were to be ascribed only to the smallness of her debt, and to the system, as destructive as it was iniquitous, of reducing it when she was no longer able to borrow.'

This seeming paradox,—or, if it be a truth, a truth so hard to be comprehended by the generality of mankind,—our author maintains most strenuously in his present work; and, in our opinion, with so much success, that he must either reduce to silence those who think differently from him, or make it an extremely difficult task for them to find out even plausible arguments to oppose to his powerful reasoning. At the same time, he appears to be fully aware of the difficulties which he had to encounter in an undertaking of this kind, and which he describes in a manner equally able and affecting:

'Of what use, (says he, speaking of himself in the third person,) will be these ideas, if he be the only one who gives his mind to them? and how is he to persuade the public to bestow their attention on them? How is he to prevail on the world to turn their eyes from the present, which absorbs or destroys all their faculties, and to fix them on a future state of things, which the ablest men dare not foresee, and of which the stoutest are afraid to form any judgment? What interest can he still inspire for society, when he sees that its dissolution is determined in the country most renowned for the possession and enjoyment of it, and for constantly studying how to increase and propagate its charms?—

'Above all, how absurd must it be to enter on a dissertation concerning the choice of taxes, at a time when the want of them is so abundantly supplied by proscriptions, murders, confiscations, and the still more summary means of sacrilege and extortion? What occasion will there be for taxes, should that herd of robbers, whose rapid progress is marked by the most destructive scourges, succeed in perverting and overturning all Europe, as it has in so short a space of time in the

face of all Europe, and TO THE SHAME OF ALL EUROPE, perverted and overturned the most powerful of her kingdoms?

‘ Why should taxes be levied, if not for the preservation of property, which those robbers destroy every where when they cannot secure it to themselves? And on what can they be levied, when property shall no longer have an existence?

‘ What answer shall I give to these questions? What shall I oppose to this too faithful picture of giddiness and blindness, of audaciousness and pusillanimity, of atrocities and stupor!—Suppositions!

‘ I will suppose, then, that every one, who possesses or is the owner of any thing, from a cottage to a crown, is convinced at length of the necessity of instantly doing whatever may be requisite to prevent himself from being dispossessed.

‘ I will suppose a redoubling of the efforts evidently necessary to stifle the monster that promises to destroy all Europe, that began with France, and whose strength and ferocity increase in proportion as the neighbouring states suffer it to devour her, in the fatal and vain hope that in the end it will consume and devour itself.

‘ I will suppose the most speedy and most complete success attending these redoubled efforts of the combined powers.

‘ I will suppose our children freed from the melancholy necessity of beginning society anew; that is to say, Europe speedily and firmly secured against the return of former barbarism, into which the prolongation of the present crisis would infallibly plunge her in the space of a few years, more or less.

‘ I will consequently suppose France delivered from the Canibals that are tearing her to pieces; instructed and corrected by her faults and her misfortunes; and from conviction decidedly for a monarchical government, *wisely limited*,—for that monarchical government which is prescribed and traced out for her by the government of the nations that surround her, by her extent, her population, her wealth;—yes, her wealth, which is not annihilated, which can only be eclipsed, if her future government be monarchical and wisely limited;—I repeat it, for that monarchical government *wisely limited*, without which France cannot prosper, *nor Europe recover her true balance*; that balance which it would be so difficult a task to form anew, if France were to lose in Europe the influence which she can enjoy only in consequence of a powerful force, and of means capable of maintaining it, and *directed by a wise government, which the other nations may respect, without being in a situation to dread it*; that balance which her present tyrants are promising to replace by another, which cannot be established and consolidated in Europe, should the number of republics increase, until every state in it shall become a republic. Princes and kings, look to it. . . .

‘ You republics, whose present conduct discovers perhaps the pitiful desire of being no longer preceded in the political hierarchy by the ambassadors of kings and princes, consider that one among you will soon rule all the others:—consider how dangerous it will be to dispute that honour with the most populous, the best situated for having in the shortest space of time enormous bodies of troops in ten different points at once, and to strike in that quarter, which she shall have set down as the order of the day:—consider that this honour belongs to the most extensive,

extensive, the most consistent and obstinate in her plans, the most secret in her deliberations, the most fruitful and the most inexhaustible as well as the most atrocious in her resources and her means, the most barbarous and implacable in her vengeance. . . . And let her pretended sisters read before hand their own fate in the lot of all the cities, all the provinces, and all the children of misfortune who in France endeavoured to escape, or tear themselves from the iron yoke which their tyrants daily make heavier on their necks.

‘ And THOU, of whom they would not perhaps have attempted to root out the idea, if it were not for the purpose of degrading that of kings and princes ! THOU ! O BEING, no less incomprehensible in the excesses which are now committing and in the destructions which have not yet worn out THY patience, than THOU wast, when THOU didst first begin time, in that immensity of productions which displayed THY beneficence as much as THY power,—causes being subject to THEE, so must be their effects ; deign to realize these suppositions, which will also attest THY existence !’

While this extract develops the author’s sentiments, which we shall not criticize, it also shews that he was fully aware of the arduousness of his undertaking ; and from this sample of his abilities a reader might venture to consider him as equal to the task that he has imposed on himself. If such a judgment be formed at the outset, we will venture to say that, when the reader has gone through the book, he will find it confirmed. The Marquis might very fairly stand forwards as a candidate for fame : but he seems to have a better object in view—the peace and happiness of mankind ; he forgets the author in the *man* ; and he invites others to examine, with the severest criticism, not his style and the graces of diction, but his plans and his systems, for the purpose of ascertaining the truth or falsehood of some positions which he lays down, and on which the future peace and prosperity of Europe may depend.

‘ Let them examine, (says he,) whether it be not to the falsity of the general opinion respecting public debts and taxes that England owes the loss of America, France all her misfortunes, and Europe, the shameful penury of the only means capable of preserving her from the same disasters. Let them examine with rigour every thing that I shall venture to advance : let them discuss it in the way in which they ought to discuss the object of the most imminent, the most general, and the most unquestionable interest that ever yet was subject to public discussion.—I will myself applaud the severest critics ; it is not without design, it is not from any thing particular in my character, that I myself set, to all those whose opinions I combat, the example of the severity which they ought to exercise with respect to mine.’

Such is the author’s *debut* in the publication before us, which we will analyze with as much brevity as the nature of the subject, and a wish to do justice to it, will allow. His former work, “ The Mechanism of Societies,” was thought by the critics to have been defective in this respect, that the Marquis erroneously presumed



presumed that his readers were as intimately acquainted, as he was himself, with the principles that formed the basis of his whole system; which was consequently obscure, if not unintelligible, to a great part of the public, whose attention had not been turned to subjects of this nature. In the present volume, he guards against such a defect, and goes into a minute detail of the grounds on which the whole of his arguments rests; indeed it is so very minute, that he himself fears it may be called puerile: but on the other hand it is attended with this advantage, that it makes the elements of his principles so clear, that even an ordinary capacity may be able with facility to understand them. To this part of his plan he devotes no inconsiderable portion of the work, for his 'Preliminary Notions' occupy the space between page 12 and page 93.

Before he states how society should be maintained, the Marquis thinks it necessary to inquire by what means it first was formed; thus taking up the business *ab ovo*. Some theorists, he observes, have supposed society to have originated in force; while others have pronounced it to be the offspring of reason, and the creature of compact. Our author cares not which system is adopted, as the principles which he lays down do not depend on either of them separately and distinctly: 'For, (says he,) in whichever of the two Society may have originated, a time comes when *reason* must call in *force* to its aid, or *force* must apply to *reason* for support: it would be dangerous then to trust to either of them, without a certainty of the co-operation of the other.'

He supposes the primitive state of man to be seemingly the most opposite to every hope of association, because even in such a state he finds reasons that necessarily lead to the promotion of society; and he divides what he calls his theoretic romance into seven eras, because he is of opinion that the consideration of each of them separately, and without any regard whatever to the succeeding one, will be sufficient to give the solution of the problems which most essentially interest social order, and will remove every doubt relative to the true interest, that is to say, the respective duties and rights of the different members of society, when it is arrived at that state in which it exists at present in the world.

In his first era, or stage of society, he points out the manner in which fixed or real property was acquired and improved; thence deducing the title which man has in reason as well as law to such acquisitions.

'The pretended state of nature is that in which the rights of man have no other bounds than his strength and his appetites.—The state of society is that in which the exercise of the faculties, that we have received

received from nature, and the use of every thing that we have acquired or might acquire through them, are limited by law, where its voice is heard, and by conscience when the law is silent. Law has external characters which make it known to those who knew it not before, and recall it to the memory of those who had forgotten it. Conscience is that kind of moral instinct, of which man alone appears to be susceptible, and which more advantageously distinguishes him from all other animals; it is that secret voice which speaks only to his heart, and too often against his will, when the interest of another person stands in the way of any of his desires, and when there exists no positive law that tells him in what he may then indulge, and from what he ought to refrain.'

Nothing, in the author's opinion, can be more erroneous than to contrast this latter state with that of nature; as it is beyond a doubt that from nature we derive that irresistible inclination which draws us towards each other, and that understanding and *perfectibility* which are constantly on the search for, and sooner or later discover, and at length adopt, the means most capable of remedying the inconveniencies inseparable from every species of human association, and the laws most proper for multiplying and securing the advantages necessarily attached to society.

' Nevertheless, I will suppose this pretended state of nature, and I would ask the good Rousseau himself, after the intoxication of his first literary successes had a little subsided, what reason could have induced man to renounce that state, the charms of which were so admirably represented to him by his brilliant imagination; what reason?—The dreadful necessity of being always in arms either to seize what he had not, or to defend what he had;—the agitation, or rather the burning fever inseparable from that dreadful necessity;—the constant fear that was felt by any one who believed that he did not alone possess strength superior to that of all the other men by whom he saw himself surrounded;—the desire and the facility of freeing himself, in those early times, from these distressing inquietudes, the prolongation of which would have rendered the condition of man a hundred times more deplorable than that of the brute beasts, whose inferiority to himself, after all is said and done, he very soon discovered. The first who then began to reason on the subject thus said to himself: "I will fly from those monsters endowed like myself with a human form, but who make use of their reason only the better to secure their prey, or of their strength only to subject their weaker fellow-creatures to their brutality, or to butcher them. I will search for an asylum from their attacks, their craft, their perfidy. I will make choice of the vilest and most remote retreat; for in such only shall I live in peace. I will make it impenetrable to every thing that I would wish to keep out of it, inaccessible to all those who might be capable of disturbing my tranquillity, disputing my pleasures, or interrupting my labour,—that labour which can so easily satisfy all the wants that serve as pretexts for their ferocity. I will find such an asylum; I will lead to it my wife, whom these monsters so often endeavoured to tear from me, and to whom I am indebted for the only moments of my life in which I have not

not deplored my existence as a misfortune : I will carry with me my two children whom I feed now, and who will feed me in my old age, as I have fed those who did the same for me when I was a child ; these two children, whom the monsters were going to butcher as they butchered my father ; I will tell them of the danger to which they are exposed ; I will tell them what I did to snatch them from it, and what they ought to do, in order not to be exposed any more to the like horrors. During their infancy, they shall see me cultivate the land, where I shall have placed them in safety, where the stakes, the pales, the intrenchments with which I shall have fortified it, will guard their lives together with my own and that of my wife ; they will soon be able to join us in tilling the earth which will be our common support ; and until then I shall not be afraid that any others besides themselves shall partake in the produce of our labour."

• Let us now suppose that these stakes, these pales, these intrenchments,—acknowledged to be necessary to the execution of the very *reasonable* project of the man in a *complete state of nature* of whom I have been speaking,—and which, it seems, the good Rousseau would have immediately pulled up,—had escaped the search or resisted the attacks of the robbers against whom this poor man wished to secure himself ; I ask whether, in the eyes of any other than a robber, these stakes, pales, and intrenchments did not prove that he had taken possession of this wild uncultivated spot ; and did not point out to any other than a robber the necessity of looking for a piece of ground somewhere else, and pursuing a similar plan of operations on it, if he were really tired of the life of a plunderer ?—I ask whether the *labour*, of which this ground exhibited the marks, did not prove the property of it to be in the hands of him who had fortified, defended, and put it in a state of cultivation ?—I ask whether this right of property does not include that of transmitting it ? In a word, I ask whether, after a certain known and fixed period, it would not be as absurd as it would be iniquitous to require from the possessor of the land any other title to the property, than an uninterrupted possession up to that moment ?—Let us not look elsewhere for the origin of PROPERTY, *the only immutable basis, as well as indispensable support of the social edifice* :—but let us consider what it offers to the mind at the very outset.

• The first observation that presents itself is the accumulation of the labour of several years, such as ditches, palings, cabins, plantations, &c. an accumulation evidently necessary to facilitate and secure for each succeeding year the quantity of produce, which could not be expected, except after the lapse of many other years, *without this accumulation of anterior labours*.

• The second observation is, that these anterior labours increase the value of the land, that they ought to be rewarded with a portion of its produce, and that in this point of view they represent a second capital.

• Thirdly, that it is impossible *every year* to derive an advantage from *anterior labours*, which, in the hand of the owner of the soil, is confounded with the capital of the land, without the assistance of a third capital, a capital of *annual labour*, without which there would not be a constant reproduction.

• In the case which I have supposed, it is evident that the owner of the soil unites in his own person all the three sorts of capitals that I have described,

described, and that he alone is entitled to the whole produce arising from them: but it is easy to suppose these three capitals to be in the hands of three different persons; and the smallest reflection will suffice to shew that then the annual produce ought to be divided equally between the three proprietors or capitalists.\*

That the reader may perfectly understand the author throughout his work, he must bear in mind this distribution of interests or capitals, on which the whole of the reasoning hinges.

In his second era, our author supposes that a second man arrives at the habitation of the first settler, and thus addresses him:

"I have been round all your grounds; they are well secured against robbers, and no one can get into them without your permission: but they are of so great an extent, that even if you were to have annually as many children as you will have in fifty years, it would be impossible for you to till the whole. I have children as well as you, and a wife who will bring me more. I wish, like you, to shelter them and myself from the robbers whom we have so much reason to dread: besides, I see that there are in your lands certain establishments which must facilitate labour, and render it productive in a shorter time and to a much more considerable degree than I could expect in return for my pains, were I to look out for an uncultivated spot, to fortify it against the attacks of robbers, to fell trees, to sow corn, and, until reaping time, to depend for my subsistence on hunting. Give us leave to work with you, and we will make an equal division of the produce of our common labour."

The other man tells him that he is willing to admit him and his family into his society, but not to divide *equally* the produce of their labour. He says that, when he first began to form his establishment, he scarcely was able to make one and a half (no matter what\*) of his industry:

"At present, (says he,) it produces me four or five with a great deal less labour; I have houses where I lay up the fruits of an abundant year to guard against what I have experienced more than once, a bad year in which I had either no crop at all or a very scanty one: I must therefore look on two parts out of four of the produce of my annual industry, as belonging both to my capital in land, and to the accumulation of those capitals of anterior labours, which very soon made the earth produce twofold, and enabled me to hoard what I had no occasion to consume; the other two portions belong to me as the price of my annual industry, without which I could not, any more than you, subsist even with this accumulation of so many other capitals, acquired with so much toil, and to which you have not at all contributed.

"If to my labour, which I will not spare, and to that of my wife, who is as well able to work as yours, you add your own, my land will certainly yield eight or nine; of which I will claim one-third on account of my property in the soil and of my stock arising from anterior labours; another third as the price of my year's work; and the remaining third shall belong to you; and observe that, though I thus get twice

\* The commercial phrase *per cent.* will not suit here.

as much as you, yet you get, in the very first year, what I did not get till many years after I planted the first stake, cut down the first tree, and laid the first stone of the buildings where I keep the overplus of my harvests, on which I live during barren years, and without which I must starve. Observe, also, that it is by means of these buildings, and of this overplus which they have preserved, that I am enabled to feed you from this day forwards; and that I shall be obliged to feed you, your wife, and your children, till next year; for it will not be till then that we shall get in our increase, the third of which will not, strictly speaking, be due to you till after the harvest."

"What shall the new comer do? I see but three ways in which he can proceed. The first, to accept the proportion that is offered to him. The second, to go in search of an uninhabited, uncultivated piece of ground, to fortify, plant it, &c. and content himself for several years with a produce greatly below the third part which he could procure from this very day forwards in the land belonging to another. The third, to murder the proprietor and his children, that he may enjoy his wife and land, and the accumulation of former labours, which cost him neither pains nor trouble, and which made worth four or five the annual industry of the unfortunate man whom he shall have massacred, and of his wife, whom he shall have appropriated to his own use. This last mode is certainly the shortest: but then it is described by the names of rape, robbery, and murder. I suppose then that the second man accepts the offer."

In the third era, we are to suppose the arrival of a third man with a wife and two children, who thus addresses the proprietor of the soil:

"What occasion have you to till the ground? You had better watch over the state of your palings; I have seen some of them that are ready to tumble down; go and repair them: your land produces you—so much—with your labour and that of the second family; mine shall replace yours; so that the annual produce will still be the same. It is true we can afford you only three shares instead of the six which you now get with hard working: but of these six, one-half is in return for your annual industry, the other for your anterior labours: this half is justly reserved to you as the price of those works, without which we could not make what we are to have for our part."

"The proposal is accepted; and thus the great *capitalist*, or proprietor by excellence, experiences a real but a just reduction of one-half of his income: but then, at the same time, he is freed from all other occupation, except that of inspecting the work of the other two families, and keeping in repair and proper condition whatever may be necessary to render it productive."

In the fourth era, the last comer makes a proposal to the second comer, of this nature:

"You and I have now between us two-thirds of the produce of the land, which in good years amounts to six, in bad seasons to no more than four. Now, if you will consent to leave the whole management of the work to me, I will engage that, let the years be good or bad, you shall never have less to receive than six, and that you shall even be paid

paid before-hand. I will also give six to the owner of the lands but he must wait for it till the end of the year. The savings which I have already made, and the plans and improvements that I have in my head, will enable me punctually to fulfil these engagements; I alone shall be answerable to the proprietor; he shall have no demand on you; you and I shall both work: but I shall be the sole director; and I engage that you shall not be a sufferer by any failure of crops."

The proposal is eagerly embraced by all parties; and thus our author establishes, in a very just, reasonable, and natural manner, an inequality of conditions among the inhabitants of the plantation. The first becomes the *landlord*, the second the *farmer*, the third the *labourer*; the first gets *rent* for his land,—the third receives *wages*, to which he is entitled, without abatement, let the produce of the year be great or small,—and the middle man is able to turn so much to his account the labour of the latter, and the estate and establishments of the former, that he finds himself in a condition to lay up annually a considerable portion for his family, after having punctually fulfilled his engagements to both.

In the fifth era, other families arrive, and apply for leave to settle on a part of the land, and to build a town; and the manner in which they can render themselves useful to the colony is thus described by one of the party:

"Your labourers lose one-half of their time in making themselves a very awkward kind of clothing, and indifferent implements of husbandry, which stand in need of constant repairs. Is it not true that, if they were to employ solely in raising provisions, that half of their time which they now spend in making indifferent clothes, and bad implements, the quantity of provisions which they would raise by working better and more expeditiously, and with good instruments, would be double what it is at present? This increase of provisions will be attended with no loss nor inconvenience to you, as we shall take it off your hands, and will even pay for it by advance in good clothes and good instruments, of which you are in great want, and of which you have not yet even an idea."

Here is a new class introduced into society, citizens and manufacturers; and though, like the husbandmen, they live by the work of their hands, it is of a different kind, and not immediately connected with the land:—their joint labours produce what the author calls a *capital of industry*. He shews that all these different bodies of men are benefited by the prior labours of the individual who first cleared, fenced, and planted the ground; and that, had it not been for those labours, it would have been impossible for them to have entered immediately into the enjoyment of the quantum of produce, which they began to derive from their industry at the moment of their entrance on the land. Thus the three interests of the land-owner,

the farmer, and the manufacturer, are shewn to be not only not opposite to, but closely dependent on, and mutually beneficial to each other; so that no one of them could be suppressed without either absolute ruin, or almost intolerable injury, to the other two.

[To be continued in the Review for February.]

ART. XVII. *Cours de Gallicismes, &c.; i. e. A Series of Gallicisms, or Idioms of the French Language.* By P. L. DE BEAUCLAIR. First Part. Crown 8vo. pp. 326. Frankfort, 1794. De Boffe, London. Price 3s. sewed.

THIS is a work more calculated for facilitating to foreigners the perusal of old French authors, and the intelligence of colloquial language, than the perusal of modern French books. Every language has its peculiar idioms; and perhaps there is no European tongue which more abounds with phrases, and words used in so peculiar a manner as totally to preclude literal translation into any other language, than the French.

The author tells us, in his preface, that ‘by *Gallicisms* are implied those peculiar constructions in the French language, which differ from all the common rules of Grammar: such as figurative and proverbial ways of speaking, which long use has consecrated, and which now constitute much of the wit and elegance of style.

‘How is it possible to understand or speak a language well, if we are ignorant of the most delicate, but at the same time the most difficult, parts of its construction? Though a student in this language may have laboured at all the rules of Syntax; learned a great number of words by heart; studied their different combinations, regular and irregular conjugations, cases, genders, numbers, and all that belongs to general grammar; how can application and memory, however uncommon, enable him to understand a Frenchman accustomed to the subtilities of his language, and who makes frequent use of Gallicisms?

‘If he should hear a native of France say, for example: *Vous m’avez fait croquer le marmot pendant deux heures; allons faire ripaille; lui avez-vous lavé la tête? ils boivent à tire-larigot; mettons nos bribes ensemble...* and an infinite number of familiar and metaphorical expressions, in constant use among the French; would such a student in their language be able to reply to such expressions, if he were unable to comprehend them?’

The peculiar use of the verb *ABATTRE* is well explained. *Abattre les cuirs*—to flay. *Vous abattez bien du bois*—a phrase at tric-trac, and back-gammon, for gaining points, and taking up men. *Abattre beaucoup de bois*—dispatching a great deal of business in a short time. *Petite pluie abat grand vent*—a gentle word calms much choler. *Abattre le brouillard*—eating and drinking much in a morning; a hearty breakfast. *Abattre*

les

*des cornes à un homme fier*—make a proud man draw in his horns.  
*Petit chène abat grand vent*—a little man of courage may vanquish a great blusterer.

**ABOYER.** *Chien qui aboie ne mord pas*—clamorous people are not the most to be feared. *Jamais bon chien n'aboie en vain*—a prudent man does not undertake a business without a prospect of success. *Aboyer après quelqu'un*—to pursue or abuse another. *Aboyer après quelque chose*—to covet with extreme eagerness.

**AFFAMER.** *Affamer son écriture*—to write with very fine and almost imperceptible strokes. *Un habit affamé*—too tight a garment. *Ventre affamé n'a point d'oreilles*: a proverb not very difficult to comprehend: a hungry man unwillingly listens to reason, eloquence, music, or even wit and humour.

**ALAMBIQUER.** *S'alambiquer l'esprit*—to fatigue the mind with the study of abstracted and impracticable propositions. *Des pensées alambiquées*—too great subtilities and refinements in a discourse.

**ALLER, S'EN ALLER.** This verb has so many peculiarities of signification and application, that it has employed more than two pages of the present work. *Aller* simply means no more than to go or remove from one place to another:—but the author confines himself to the figurative and idiomatic tenses of this verb.

**AMI, AMITIÉ.** *Ami, jusqu'aux autels*—I'll support him as far as my conscience will allow. The word *amitié* in the plural means compliments: *faites bien des amitiés de ma part à vos parens*—make my best compliments to your family.

**ANGE.** A person is said *voir des anges violets*, who is become visionary and fanatical. *Rire aux anges*—foolish mirth and causeless rapture. *Boire aux anges*—when unable to give a toast.

**APOSTROPHER.** In pleasantry it is said: *Je l'ai apostrophé d'un coup de pié, de quelques coups de bâton*—for, I have kicked or thrashed him well.

This book is written for the meridian of Germany, but would be equally useful to the English who are fond of the French language and literature. The author, however, among a great number of phrases and words that are colloquial and uncommon in books, has given himself the trouble of explaining many expressions, of which neither foreigners nor ignorant Frenchmen can for a moment doubt the meaning: such as *Babel*—*Babouin*—*Bibliothèque*, &c.

**BAISER** is well explained, and will be an useful article to foreigners. *Baiser une fille*, for example, means more than giving a girl a kiss;—nor should it be said—*baisez madame*, or *mademoiselle*, if civility and decorum are only intended, but *embrassez la*—embrace her.

APP. REV. VOL. XV.

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BARBOT.



**BARDOT.** *Etre le bardot d'une société*—to be the butt of the company. Qu. Did Shakspeare name *Bardolph* from this idea?

**BAROQUE**, figuratively used, implies whimsical, capricious, in bad taste. *C'est un homme baroque; on ne sauroit vivre avec lui*—he is such a whimsical and impracticable being, that there is no living with him. The French call Italian music, *baroque*.

**BATON.** *Tour de baton*—taken by force. *Le baton de Jacob*—an astronomical instrument of mensuration. *Travailler à bâton rompu*—to work at odd times.

*Etre réduit à bâton blanc*—reduced to extreme poverty. *Mener quelqu'un le bâton haut*—to command imperiously, insolently. *Faire sauter le bâton*—to order any one to surrender.

**BEAU, BEL, BELLE.** This adjective furnishes an infinity of Gallicisms. *Beau dire—beau faire—beau crier*—to speak, act, or cry out in vain. *Passer pour beau*—to pay nobody. *Faire beau beau*—play the fawning lover—pretended tenderness. *La belle plume fait le bel oiseau*—fine feathers make fine birds—figuratively—fine cloaths frequently make ugliness and deformity admired. *Donner beau jeu à quelque un*—afford an opportunity for gaining a point. *Vous me la baillez belle*—you would fain make me believe it. *Echapper belle*—to escape a great danger. *Au beau milieu de la nuit*—in the dead of the night.

**BÔUDIN.** Though pudding belongs to the English kitchen, it sometimes makes a figure in the French parlour: where a man with a broad, fat, well-fed face, is called *sous-sœur de boudin*—a pudding-blower. An unsuccessful enterprize is said to have been boiled in pudding water. A poor gentleman married to a rich citizen is termed, *faire un boudin*, &c.

This first part ends with the letter I; the second, we are informed, is forthcoming.

We have now a *Synonymy* for the English language, which, though not complete, yet is less defective, perhaps, than that of the Abbé Girard in French was in the first edition; and we now seem to want, for our own language, a collection and explanation of *Anglicisms*: peculiar phrases, idioms, and proverbial expressions, such as Addison used so constantly, and Johnson so sedulously avoided, that their several styles may be known, imitated, and characterized by their abundance or omission. The exclusive admirers of Addison say that his writings are enriched and embellished by true idioms of our language; while the votaries of Johnson assure us that, by avoiding common phrases and proverbial expressions, he has rendered our language not only more elegant, clear, and intelligible, to foreigners, but more grammatical and unequivocal to ourselves, as well as more easy to translate into other languages. Ray's Proverbs, Shakspeare, Milton, and other old poets, with the assistance

assistance of their commentators, would furnish abundant materials to any philologer who should undertake a work for the English language similar to that before us.

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ART. XVIII. *Werken van het Genootschap, &c. i. e.* Transactions of the Society established in Leyden for promoting Mathematical Knowledge. Vol. I. 8vo. pp. 216. Leyden. 1794.

IT gives us satisfaction to observe that mathematical knowledge is more cultivated and encouraged in Holland than formerly. This society, which was established in 1785, consisted of gentlemen who, persuaded of the utility and importance of mathematics, wished to see them more generally made a part of the education of youth. For this purpose, they annually distributed premiums to such young persons as had distinguished themselves by their progress in the several branches of this science: but, as the number of members increased, their beneficent designs extended; they established a school, and attracted the public attention by proposing premiums for the best dissertation on a prize-question relative to this study. The essay, which is the subject of the present volume, is an inquiry into the best method of removing that dislike to mathematics which many young persons conceive, and which prevents their pursuing these studies with that attention and perseverance which are necessary in order to make a considerable progress in them. The victorious candidate on this occasion was M. A. I. DEERMAN, student of law in the Academical School of Amsterdam. His dissertation, and one on the same subject by M. J. L. KESMANN, an officer in the service of the States, take up the greater part of the volume: but they are prefaced by the addresses to the Society and the several candidates at the annual meeting on distributing the prizes, by M. P. VAN CAMPEN, and M. JOHAN MEERMAN, the presidents. On M. VAN CAMPEN's speech we can bestow little praise. It has not the least relation, that we can trace, to the object of the society, and very little to the subject which he professes to discuss. It is entitled, A Discourse on the Equality of the Faculties of Mankind; this, we confess, struck us as not a little paradoxical, and we expected to see Jacobinism applied to mathematics: but we found that by *faculties* the author means only the external senses, and that, after having asserted that the sensations, conveyed by these faculties, are similar in every individual, he quits the subject, and declaims on the wisdom of Providence as displayed in the constitution of nature, and illustrated by philosophy. M. MEERMAN's address is more to the purpose, and contains some good observations on the defects in the common school education of those who are intended for the univer-

sity. He allows the utility and importance of the languages, both antient and modern, but he justly observes that they are only the means of acquiring that knowledge, whether general or professional, which is most useful to society; and he laments that they should be made to engross so many of the most valuable years of life, to the exclusion of every other study; in consequence of which, many youths go from the grammar-school to the university, without any knowledge except that of words, and of the few detached events and sentiments that have occurred in the themes which they were obliged to make, or in the small portion of the several poets and prose authors whom they have read. Thus they are totally unprepared for their future studies; and, during the four or five years of their residence at college, they are overwhelmed with a diversity of scientific pursuits, which they have not time to study with the attention requisite to make a proficiency in any. Hence M. MEERMAN wishes that, at the grammar schools in Holland, as in those in Germany, provision were made for teaching youth not merely the learned languages, but also the first principles of history, geography, logic, mathematics, natural philosophy, and morals; and if these sciences were taught in Latin, the main object of the school would not be obstructed. We mention these observations, because we think them well-founded, and because they are not wholly inapplicable to the great public schools in our own country.

M. DEIMAN's dissertation is worthy of praise, as it shews that he has attentively studied the progress of the intellectual faculties in youth, and has derived advantage from the observations of the best writers on the subject. He first inquires into the causes of that dislike of the mathematics, which many young people betray. This he ascribes to the natural attachment of youth to objects that strike their senses, which are the vehicles that convey the first ideas to their minds; this circumstance naturally gives them a dislike to the pursuit of a science, the first elements of which treat of abstract ideas, and require a close and undivided attention to a train of reasoning totally opposite to the habits of childhood, and of which it is impossible that the learner should immediately perceive the utility. Another cause of this disgust may be found in the prejudices entertained against mathematics by those who are ignorant of them; and who are apt to imagine that, except for persons in whose profession this science is immediately necessary, it is rather an ornamental accomplishment than an useful acquisition:—but M. DEIMAN very ably pleads the general utility of mathematical studies, as the best mode of preparing the mind for the acquisition even of those branches of science which at first sight seem least connected with them. They teach us to form clear and distinct ideas,

ideas, and to arrange them in a proper order; they accustom us to recollect and compare the ideas which we have obtained, and thence to deduce new truths; and they habituate us to brevity and precision in our reasoning. That the study of mathematics is difficult and dry is another objection which, though partly true, is greatly exaggerated by prejudice: but from this difficulty the author deduces the universal utility of these studies; as they tend to correct that indolence of mind and dislike to close and continued application, which are the greatest enemies to our progress in knowledge of any kind; which, if not early vanquished, become more powerful as we advance in years; and which lead men to abandon their studies as soon as they are no longer compelled to pursue them, and to rest satisfied with superficial and inaccurate notions.

The chief remedy here proposed for the removal of these obstacles is to make young persons begin to learn mathematics as early as possible, or as soon as their intellectual faculties have acquired sufficient strength. His caution to avoid burdening the learner with long lessons, and his directions relative to the mode of teaching, are very judicious; and he concludes his dissertation by enumerating the many advantages that result from making the study of mathematics precede that of every other science.

M. KESMANN's dissertation is also judicious and sensible; though not so completely finished as the former. He agrees in most things with his competitor: but he allows that there are some youths who have no mathematical perception, who are incapable of making any progress in this science, and on whom the labour of the best teacher is vain. In a word, he thinks that a certain taste is necessary to the attainment of this knowledge; whereas M. DEIMAN appears to be of opinion that none, who do not labour under a natural weakness of intellect, are incapable of perceiving and apprehending mathematical truths; such persons, he seems to think, have no other incapacity than what arises from indolence. We believe this gentleman is perfectly right as to the cause, though experience obliges us to accede to M. KESMANN's opinion as to the fact, and to agree that, on such as betray obstinate aversion, all instruction is thrown away: but we have more than once seen dislike conquered by varying the mode of teaching, and by deferring the study of geometry till after the learner had made some proficiency in algebra. We do not wish to abandon the synthetical mode: but we think that, in teaching the first elements of science, the disposition and taste of the pupil ought to be as much as possible consulted; and though analytic demonstration affords less satisfactory evidence than the synthetical, to those who have already acquired what we may call geometrical

cal perception, yet, in some cases, it has advantages which ought not to be overlooked: it often succeeds better in inspiring a taste for the properties and relations of abstract quantities, because it requires a greater activity of mind, and the truths discovered are a more immediate consequence of the learner's own labour. When this end is obtained, he ought to be familiarized with the geometrical method, the utility of which he will then be more able to discern. M. KESMANN wishes that a little book, containing some of the first elements of geometry, were drawn up in a manner suitable to the taste and capacity of children, and hints an intention of doing this: but he has not so particularly described his plan as to give us a clear idea of the advantages resulting from it; and we confess that we do not see the utility of this early exercise of any faculty of children, except memory; their judgment is one of the last intellectual powers that comes to any degree of maturity, and this is best promoted by employing it on objects that naturally fall within the sphere of their observation. The cultivator, who is too anxious to produce early fruit, is apt to exhaust the vigour of the soil, and to prevent its ever yielding what is properly matured. We have known a few instances, in which the attempt to teach a child geometry at a very early age has been attended with success: but these are singular cases, in which a very uncommon taste for the study has discovered itself: in general, the endeavour is fruitless, and often attended with ill consequences to the health and vivacity of the learner.

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ART. XIX. *Versuch über die Gränzen der Aufklärung, &c. i. e. An Inquiry into the State of Morals and Science among the Antient Romans.* By the Rev. J. J. W. MÜNNICH. 8vo. pp. 431. Leipzig.

THIS work is one instance, among many others, that the implicit veneration, which was formerly paid to the character of the antient Romans, has yielded to a more moderate and rational estimation of their merits: but in so great a change of opinion, the opposite extreme must be carefully avoided, and some may perhaps think that M. MÜNNICH is not entirely free from an error of this kind. He considers the reign of Augustus as the period of the highest degree of refinement among the Romans, and to this he devotes his principal attention. The character of the emperor he examines at large; and he thinks that we can account for the inconsistency, which his conduct betrays, only by supposing him to have been a most artful hypocrite, and that he alludes to this himself in his question to his friends, just before his death, *Ecquid iis videretur mimum vitæ commodè transgisse?* This part he acted at the instigation of Mæcenæ, Agrippæ;

Agrippa, and Messala; and by them, as well as by Livia, he was supported in it. The passage quoted from Suetonius, however, will bear a less invidious interpretation.

Augustus, says our author, was not the creator of what is called the Augustan age of literature; for the learning and genius that shed a lustre over his reign were the fruits of preceding culture, which may be traced to the times of Cicero and the Triumvirate. Of the arts and sciences many were entirely neglected, and few were cultivated to perfection. Philosophy was far from being a general study among the Romans, but was pursued only by a few of superior abilities, with Cicero at their head. Mathematics, astronomy, and geography were little known. Eloquence had indeed been cultivated with great success; their excellence in this art was the consequence of their republican constitution, and rapidly declined under the government of the emperors. On law, and on history, especially that of their own country, they bestowed great attention. In poetry they attained a very high degree of excellence, though they did not equal the Greek poets, who were their models. Freedom of speaking and writing did not prevail in Rome; for it is plain, from the writings of Cicero, that philosophy was scarcely tolerated, and that those who professed it were obliged to be exceedingly cautious, when they ventured to advance any thing that did not coincide with the popular superstition. With respect to the imitative arts, they were rather *amateurs* than artists, and, if we except pantomime, never brought them to perfection. Their religion our author represents in the most odious light; and, in describing its superstitious tenets and rites, he falls into the declamatory manner of the antient fathers of the church:—the depravity of their morals, the vices of their education, the gross sensuality and intemperance which prevailed in their convivial entertainments, and the ferocious cruelty that disgraced their public spectacles, are topics on which M. MÜNNICH insists with that warmth of indignation which, in a humane heart, they cannot fail to inspire. In short, the character of the Romans, as a nation, is here exhibited in the most disadvantageous light: but we cannot deny that, in most respects, the representation is just; though there were doubtless some exceptions to this general depravity of manners. We must form our ideas of the character of a nation from the general tenor of the sentiments, conduct, and pursuits of the people; and not from those of a few illustrious persons whose writings command our admiration, or whose fame is celebrated by history. They are either to be considered as exceptions to the general rule, and therefore deserve the greater praise; or they are holden forth in extraordinary circumstances, in which their actions

are not necessarily connected with their manners in private life.

It is certain, from the testimony of their own writers, that no nation could be more depraved and vicious than the Romans at the period on which our author writes; when, to the ferocity of disposition which marked their character even in the best ages of the republic, they added all the licentiousness and profligacy which civil wars had introduced, which luxury encouraged, and which wealth, acquired by rapine, furnished the means of indulging.

ART. XX. NICOLAI PARADYS ORATIO DE *Euthanasia Naturali, &c. i. e.* An Oration on Easy Death, and how far it may be promoted by Medicine. By NICHOLAS PARADYS, Professor of Medicine in the University of Leyden, delivered on resigning the Office of Rector Magnificus. 4to. pp. 26. Leyden. 1794.

THIS is a subject well suited to philosophical and medical discussion; and we could have wished that the learned author had considered it more at large than the limits of this discourse permitted him to do. Here we meet with only general observations, which, though in themselves just, are by no means new. The Professor complains that hitherto we have not a sufficient number of cases, accurately related, to form a history of natural deaths. With a view to obtain these, as well as from motives of humanity, he earnestly exhorts students in medicine not to abandon their patients when they conclude that there can be no farther hope of recovery; reminding them that, if they cannot restore health, they may at least alleviate pain and suffering, and, though they may not be able to prolong life, they may perhaps smooth the bed of death, and mitigate the agonies of dissolution.

The discourse is well written, and, except a few expressions of which we doubt the purity, the Latin shews the Professor to be an elegant scholar.

ART. XXI. *Transactions of the American Philosophical Society*, held at Philadelphia for promoting useful Knowledge. Vol. III. Philadelphia, 1793. 4to. pp. 400. 11. 1s. Boards. Imported by Dilly, London.

As an introduction to this volume, 'an essay on those inquiries into natural philosophy, which at present are most beneficial to the United States of North America,' is very properly placed. The author, Dr. NICHOLAS COLLIN, Rector of the Swedish churches in Pennsylvania, ranges these inquiries under five articles; viz. MEDICAL, RURAL ECONOMY, PHYSICO-MATHEMATICAL, NATURAL HISTORY, and METEOROLOGICAL

THEOLOGICAL; and he makes a number of judicious and learned observations on each head. The essay is written in a declamatory but vivid style, and contains a variety of curious information, peculiarly interesting to an inhabitant of the American States.

The Transactions commence with four short papers by the late Dr. FRANKLIN, which, probably, were never designed for publication. Of these the first and fourth may be classed together as containing the same ideas; the former entitled 'Conjectures concerning the Formation of the Earth, &c. in a letter to the Abbe *Soulavie*,' and the latter 'Queries and Conjectures relating to Magnetism, and the Theory of the Earth, in a letter to Mr. *Bodain*.' The Doctor supposes the central mass of the earth to be a fluid, probably air, in a state so extremely condensed as to float the heaviest substances; and that the waves raised and propagated on this internal ocean, by subterraneous fires or the sudden conversion of water into steam, shake the incumbent shell, produce earthquakes, and occasion those distant rumbling sounds which announce their approach. He thinks that the remains of animals and plants now peculiar to the torrid zone, found in the most northern climates, afford a proof that the earth has changed its poles; which hypothesis, in his opinion, accounts the most readily for the deluge, and for the various changes which have happened on the face of our globe. The Doctor seems to confound the poles of the earth's axis with those of the terrestrial magnet; for he conjectures that the approximation of some large comet might, by its superior magnetic power, have deranged the poles of our globe, and thereby have produced those striking revolutions on the surface. We need scarcely observe that a change of the magnetic poles does by no means imply an alteration in the plane of the earth's rotatory motion. Dr. FRANKLIN farther supposes that the iron ore in our globe is the gradual production of time, that it derived its magnetism from some external cause, and that the magnetic power is perhaps diffused through the universal system.

It is enough to mention these conjectures, which may amuse a philosopher in a vacant hour. That the matter of the earth is not homogeneous, but increases in density towards the centre, is inferred by M. *de la Place* from a comparison of the observations made in different places to determine a degree of the meridian. Whether this *nucleus* be fluid, it is more difficult to decide. It cannot be air in its elastic form; since, under the enormous compression, the particles would be so approximated as most probably to assume a new constitution. With regard to the origin of earthquakes, they have long been ascribed to the sudden formation of vapour by the bursting of the waters of the ocean



ocean into the fiery chambers of volcanos, and Mr. *Mitchel* has written an ingenious essay on this subject. Earthquakes are generally accompanied with volcanic eruptions; and, from a variety of facts, it appears that the globe is cavernous at least beneath the surface, and that subterraneous communications exist between the most distant craters.

Art. 2. *A new and curious Theory of Light and Heat; in a Letter from Dr. B. FRANKLIN to D. Rittenhouse, Esq.*

The Doctor presumes that universal space is filled by a subtil fluid, whose motion or vibration forms light; that the union of this fluid with bodies constitutes heat, maintains fluidity, and supplies the materials for growth; that it communicates to the particles of air the repulsion essential to the elastic state; that it has a strong attraction to water, with which it rises by its bouyancy in the form of vapour, but separates in the higher regions of the atmosphere, and forms a stratum that surrounds and accompanies our globe; that the fluid stratum, extending in some measure through the air to the surface of the earth, causes the sensation of light by communicating the vibrations which it receives from the sun; that, by these vibrations during the day, heat is amassed in bodies, but which partly escapes during the night; and, finally, that fire makes the greatest part of the substance of combustible bodies, and, being separated by the digestion of food, produces the natural warmth of animals.—These conjectures, which have scarcely the merit of novelty, are in general so unsubstantially founded, that it would be superfluous to attempt a serious refutation of them.

Art. 3. *Description of the Process to be observed in making large Sheets of Paper in the Chinese Manner, with one smooth Surface.*

Dr. FRANKLIN first describes the tedious operations employed in Europe for this purpose, with which, from his early habits of life, he was well acquainted. The Chinese process is thus explained:

- In China, if they would have sheets, suppose of four and an half ells long and one and an half ell wide, they have two large vats, each five ells long and two ells wide, made of brick, lined with a plaster that holds water. In these the stuff is mixed ready to work.

- Between these vats is built a kiln or stove, with two inclining sides; each side something larger than the sheet of paper; they are covered with a fine stucco that takes a polish, and are so contrived as to be well heated by a small fire circulating in the walls.

- The mould is made with thin but deep sides, that it may be both light and stiff. It is suspended at each end with cords that pass over pulleys fastened to the ceiling, their ends connected with a counterpoise nearly equal to the weight of the mould.

† Two

Two men, one at each end of the mould, lifting it out of the water by help of the counterpoise, turn it, and apply it with the stuff for the sheet, to the smooth surface of the stove, against which they press it, to force out great part of the water through the wires. The heat of the wall soon evaporates the rest, and a boy takes off the dried sheet by rolling it up. The side next the stove receives the even polish of the stucco, and is thereby fitted to receive the impression of five prints. If a degree of sizing is required, a decoction of rice is mixed with the stuff in the vat.

Art. 5. *Explanation of a singular Phænomenon, first observed by Dr. Franklin, and not hitherto satisfactorily accounted for; in a Letter from Mr. R. PATTERSON to Dr. B. Rush.*

The phænomenon is this:—If a tumbler, filled about two-thirds with equal parts of water and oil, be gently moved backwards and forwards, or made to oscillate like a pendulum, the surface of the water in contact with the oil will be thrown into violent undulations, while the upper surface of the oil remains comparatively placid. Mr. PATTERSON justly rejects the explications given of this curious fact by Dr. Percival and Dr. Wall in the Manchester Transactions, as inadequate or unintelligible. The explication which he offers is entirely satisfactory, and is so simple as to excite surprise that it had not occurred to former inquirers. He attributes the phænomenon to the *small difference* between the specific gravity of oil and that of water. If a substance, whether fluid or solid, have exactly the same density with a fluid, it will continue suspended, indifferent to its position, and liable to be displaced by the smallest disturbance. Every approach to this equality is attended with a similar property, only in a less degree. In the present instance, if a portion of water rise above the surface, an equal bulk of oil must descend; and the force adequate to produce this exchange is merely the difference between the weights of these two portions. It is otherwise with the surface of the oil contiguous to the air; not to mention that the tenacity of the oil checks the formation of waves, and that the disturbing forces are principally expended on the internal undulations.—On these principles, Mr. PATTERSON accounts for the common practice, in winter, of swinging in the hand a mug of beer that has stood before the fire, to mix intimately the cold and warm portions of the liquor.

Art. 6. *Account of an Earthy Substance found near the Falls of Niagara, and vulgarly called the Spray of the Falls; with some Remarks on the Falls.* By ROBERT M'CAUSLAND, M. D.

The substance here denoted is found plentifully about the bottom of the falls, in masses either loose or adhering to the rocks, of a friable or solid consistence, and of various sizes and shapes.

shapes. It is sometimes of a foliated texture, and constantly hardens by exposure to the air. From a comparison of the facts and experiments related in this paper, it appears to be composed of the minute particles of a selenitous earth abraded from the rocks immediately above the falls, borne along by the impetuosity of the torrent, and afterward deposited in the eddies or still water. The vulgar notion, that the river is purified by the tremendous concussion which it suffers at that celebrated cataract, is indeed totally inadmissible. If the extraneous matter floated in the water, agitation would help to keep it suspended; and if it were chemically combined, no impulse could ever detach it. It is a fact that at Niagara, thirteen or fourteen miles below the falls, the waters of the St. Laurence are of a better quality than at Fort Schloffer, a mile and a half above them: but this may be attributed to the influx of many salubrious streams from the marshy grounds. Besides, at Fort Erie, twenty miles above the falls, the water is reckoned not inferior to that at Niagara. The hard quality is probably owing to the solution of saline substances contained in the rocks a little above the falls.—Dr. M'CAUSLAND observes that the bed of the rock from which the river precipitates itself is not horizontal, but inclined from the north-east to the south-west; insomuch that, on the one side, he found the height of the fall to be 163 feet, and on the other, only 143; which accounts for the diversity in the measurements hitherto given. It is universally believed, in the neighbourhood, that the cataract has gradually changed its place, and broken down the rock for a space of six or seven miles. Supposing this retrocession to be pretty regular, the small quantity observed in nine years by Dr. M'CAUSLAND would give an immense antiquity to the American continent.—Several assertions occur in this paper, which appear to us unphilosophical, but we cannot afford the time necessary for controverting them.

*Art. 7. Observations on the Probabilities of the Duration of Human Life, and the Progress of Population in the United States of America, in a Letter from WILLIAM BARTON, Esq. to David Rittenhouse, LL. D. President, A. P. S.*

*Art. 16. Postscript to the above.*

The industrious author of this paper discovers an intimate acquaintance with the works of all the able authors who, in Europe, have employed their talents on the curious and interesting subject of the probabilities of human life. He endeavours to shew, from the few facts which he could collect, that the climate of America is more congenial to man than that of Europe; that marriages are more fruitful in the new world; and

and that, in every period of life, a smaller proportion is there cut off by disease. The *data* from which he draws these conclusions, so flattering to an American, are, it must be confessed, very slender; and great allowance is to be made for that warm partiality which is so natural in the citizens of a rising state. We would also observe that Mr. BARTON's computations are chiefly founded on registers made at Salem in Massachusetts, and in two parishes at Philadelphia, the healthiest parts of America, and inhabited by the soberest people. Nor is there any fair comparison between the open towns of America and the large compact cities of Europe, which have generally served for the basis of calculations. Nay, admitting the facts alledged in this paper, we might draw an opposite conclusion. Of a thousand persons born, 218 die between the age of twenty and forty at Salem, and only 127 in Europe. This proves the extreme prevalence in America of acute diseases, which commit their ravages in the prime of years; and never, surely, is death attended with images so deeply afflicting as when it strikes in the active season of life. In vain would Mr. BARTON support his assertions by recounting instances of extreme longevity in America; these occur in every country, though rarely. They are to be deemed sports of nature, which neither prove the salubrity of the climate nor the robustness of the individual. Examples might be given of persons, with a sickly constitution, who have extended the term of their lives beyond a century.

ART. 8. *Extract of a Letter from ANDREW ELLICOTT to David Rittenhouse, Esq. dated at Pittsburg, November 5, 1787, containing Observations at Lake Erie.*

On the evening of Sept. 12, there was a fine *aurora borealis*. The next day was cloudy, but without rain. About noon, the low peninsula, called Presque-isle, which, at its then distance of twenty-five miles, is commonly invisible, was descried from the border of the lake, considerably elevated above the horizon; and, viewed through an achromatic telescope, the branches of the trees could be plainly discovered. It is very singular that the peninsula was frequently seen double; the images, one above the other, separating and coinciding repeatedly, like those observed in shifting the index of a Hadley's quadrant. In the evening, it began to blow a fresh breeze; which, in the following days, increased into a most violent hurricane.

These distinct facts afford some *data* for the investigation of the curious phenomenon which sailors term *looming*. We will offer the following attempt at an explication:—It is easy to perceive that, owing to the successive increase of rarity at distant heights in the atmosphere, the rays of light transmitted from

from a distance are invariably bent towards the surface of the earth, and therefore bestow on objects an apparent elevation. If this progression of rarity be, from some accidental cause, augmented, the refraction and its consequent effect must then become proportionably greater:—but this actually takes place in the case under consideration. The lurid complexion of the sky, and the storm which generally ensues, conspire to indicate that, at no great height, the air is replete with humidity; which communicates to that fluid such elasticity as will enable it, with an inferior degree of density, to support the incumbent atmosphere. The double appearance above described may be owing to two fluctuating strata of air differently charged with moisture, and occasioned probably by opposite currents.

Art. 9. *An Account of the Sugar Maple-tree, &c. &c.* By BENJAMIN RUSH, M. D. &c.

This paper has been printed by itself, as a pamphlet; and we gave a full account of it in our ixth vol. N. S. p. 325—328.

Art. 10. *Memoir of JONATHAN WILLIAMS on the Use of the Thermometer in discovering Banks, Soundings, &c.*

Art. 23. *A Thermometrical Journal of the Temperature of the Atmosphere and Sea, on a Voyage to and from Oporto, with Explanatory Observations.* By JONATHAN WILLIAMS, one of the Secretaries of the American Philosophical Society.

Without pretending to investigate the principles, Mr. WILLIAMS thinks himself warranted to assert, as the result of some observations made in navigating the Atlantic, that the water over banks is invariably colder than the ocean, in proportion to their magnitude, their shallowness, and their distance from the shore. Such is the amount of a series of propositions stated in two papers. A little reflection will convince us that these assertions are too general and unqualified. It is well known that below the surface the land has constantly the same temperature, depending on its latitude and elevation, and affected by some local circumstances. The temperature of the ocean, at a considerable depth, depends likewise on the latitude; only the mobility and the conducting quality of that mass produce a greater equality through its extent. The superficial water, indeed, suffers great variations of temperature from the impressions of the air and of the sun; and shallow seas must partake of the temperature of the land, since they have little communication with the main ocean. It follows, therefore, that, in the equatorial regions, the water over banks will be colder in summer and hotter in winter than the surface of the surrounding ocean; and that, in the high latitudes, the water in soundings will

will be generally colder, especially in summer, than the ocean. Mr. WILLIAMS's observations do not invalidate this conclusion, for they were made in summer, about the latitude of  $40^{\circ}$  N. We will admit, however, that, with due caution, the thermometer may, in some particular cases, be employed to inform the bewildered navigator. The warmth of the gulf stream, so called because it proceeds from the gulf of Mexico in a north-east direction, has long been regarded by mariners as a sign of the approach to the American coast.

Art. 11. *Account of the most effectual Means of preventing the deleterious Consequences of the Bite of the Crotalus Horridus or Rattle Snake.* By BENJ. SMITH BARTON, M. D.

Dr. BARTON rejects the vulgar notion of *specifics* applied externally to the wound. He admits, however, that some vegetable substances taken internally may procure relief, by inducing a sudden and copious perspiration, to expel the poison before it has reached the vitals:—but the external treatment of the bite affords the surest remedy; and it is remarkable that the American savages, directed by experience alone, employ the same practice which the anatomist would recommend from a knowledge of the absorbent system. They make a tight ligature above the part in which the poison was introduced, scarify the wound, apply a mixture of salt and gunpowder, and bind the whole with a piece of the bark of the white walnut, which has the evacuant power of cantharides. At the same time, they make the patient drink sudorific decoctions or infusions, along with large quantities of milk. Sometimes, when the case will admit, they cut out the wounded spot.—The poison of the rattle snake communicates to blood a præternatural tenuity, and seems to operate its deadly effects chiefly on the sanguiferous system. Hence, when the intemomed fangs strike near a large blood vessel, immediate death almost inevitably ensues.

Art. 12. *Magnetic Observations made at the University of Cambridge, Massachusetts, in 1785.* By Dr. S. WILLIAMS.

These observations indicate the very considerable influence of the temperature of the air on the variation of the magnetic needle. Between the morning or evening and noon, the difference amounted sometimes to the third part of a degree. In February, the variation was once found to be only  $5^{\circ} 49'$ , and in August  $6^{\circ} 51'$ .—We wish that the degrees of the thermometer had been inserted in a corresponding column. Perhaps no country is so well calculated for such observations as North America, where the changes from heat to cold are extreme.

Art.

Art. 13. *Accurate Determination of the right Ascension of  $\beta$ , Bootes, and the Pole Star; in a Letter from Mr. ANDREW ELLICOTT to Mr. R. Patterson.*

Art. 19. *Astronomical Observations, communicated by DAVID RITTENHOUSE, Esq.—Observations of a lunar Eclipse, Nov. 2, 1789, and of the Transit of Mercury over the Sun's Disk, Nov. 5, the same Year, made at the University of William and Mary. By the Rev. Dr. JAMES MADISON.*

Art. 32. *Account of a Comet. By Dr. RITTENHOUSE.*

We content ourselves with transcribing the titles of these articles, as they suggest no very particular remarks.

Art. 14. *Account of several Houses in Philadelphia, struck with Lightning, on June 7, 1789. By Dr. DAVID RITTENHOUSE, and Dr. JOHN JONES.*

A circumstantial description is here given of the course and effects of the lightning, illustrated by an engraving. It is worthy of observation that the adjoining buildings on the side opposite to the direction of the storm were lofty and furnished with a pointed rod; and that the lightning descended the only two chimneys which had fire in them, without touching two others contiguous.—These circumstances perfectly accord with the views which we entertain of electrical phenomena, very different from the common theories.

Art. 15. *Account of the Effects of a Stroke of Lightning on a House furnished with two Conductors; in a Letter from Messrs. DAVID RITTENHOUSE and FRANCIS HOPKINSON; to Mr. R. Patterson.*

Besides the furniture of conductors, the house stood near a grove of trees: but all these precautions afforded no protection. The fact shews, as may indeed be reduced to demonstration, that elevated metallic rods have not the smallest perceptible influence in drawing off a thunder-cloud! yet, if they be of sufficient size and excellent conductors of electricity, they may diminish the duration of the stroke, and consequently its destructive effects.

Art. 16. *Experiments and Observations on Evaporation in cold Air. By C. WISTAR, M. D.*

We have met with nothing new in this paper, except the paradoxical and ungrounded assertion that the process of evaporation is most rapid in cold air. The author seems to have very confused ideas on the whole subject. He takes the smoke, which appears when a humid substance is immersed in air that is much colder, for a measure of the evaporation:—but this depends on the principle that a precipitation or mist is occasioned

by mixing portions of air containing moisture at different temperatures.

Art. 17. *New Notation of Music; in a Letter to Francis Hopkinson, Esq. by Mr. R. PATTERSON.*

Mr. PATTERSON regrets that the present mode of publishing music, by engraving, should unavoidably render it so expensive. To obviate this inconvenience, he proposes a new notation, requiring only common 'printers' types. The notes of the gamut are denoted, as usual, by the first seven letters of the alphabet, which may express different octaves, according as their form is small or capital, Roman or Italic. The times are marked by the comma, semicolon, colon, and period; the flats, sharps, and naturals by the letters b, x, and n, placed above the note; and the rests, bars, repeats, and graces of musical expression, by some of the simpler characters used in printing. Explanatory examples are here subjoined.

The celebrated *Roussseau*, in his Dictionary of Music, delineated a plan for writing musical compositions by help of the numerical cyphers:—but it is hardly to be expected that musicians will abandon a notation to which they are familiarized, and which has received the successive improvements of ages.

Art. 18 and 34. *Observations on the Theory of Water Mills, &c. By W. WARING.*

Art. 22. *Investigation of the Power of Dr. Barker's Mill, as improved by James Rumsey; with a Description of the Mill. By W. WARING.*

That the theory of hydraulic machines is extremely imperfect must be acknowledged with regret: nor is it difficult to assign the reason for the wide discrepancy between experiment and calculation. Neglecting to inquire into the important derangements which the forces will necessarily undergo, in consequence of the motion produced, mathematicians have generally computed the pressure exerted at its commencement. This remark is particularly applicable to the fundamental doctrine of spouting fluids. To estimate the various modifications of the power expended, is, indeed, a task of almost insurmountable difficulty. If the celebrated problem of three bodies has exercised the genius of half a century, what reasonable expectations can be entertained that we shall ever be able to define, with geometrical precision, the disturbances and complicated mutual influence of the innumerable voluble particles of which fluids consist? It were more prudent, and more consonant, perhaps, to the operations of nature, to adopt, in such cases, the method of approximation. The co-efficients of the terms of the series might be corrected or ascertained by observation, in the manner practised by astronomers.



Mr. WARING reckons it one of the capital errors committed by all the writers on hydraulics, that they state the impulse of a stream of water against a mill-wheel as proportional to the *square* of the relative velocity. In opposition to this received principle, he asserts that the force is in the *simple ratio* of the relative velocity. He admits the truth of the proposition in the case of a fluid impinging against a single plane, but insists that the impulse of a stream against a mill-wheel is modified in the proportion of the number of flotes exposed to its action, and consequently in the inverse ratio of the velocity of the wheel or of the relative velocity of the stream:—but here Mr. WARING falls into an egregious paralogism. It is plain that the stream can impinge no more than once; and what escapes the first flote will strike the second, or perhaps the third, where having spent its force, it will move along with the wheel. The subjoined problems involve, in their solutions, the same error; and though one of them agrees pretty nearly with the experiments of the late ingenious Mr. Smeaton, it is only a fortunate coincidence.—The author's idea of friction is equally erroneous.

The improvements made by Mr. *Rumsey* on *Dr. Barker's* mill appear to be of small moment; and Mr. WARING's calculations are hypothetical and embarrassed.

[To be concluded in another Article.]

ART. XXII. *La Revolution Française à Genève, &c. i. t.* The French Revolution at Geneva; an historical and political Picture of the Conduct of France toward the Genevese, from October 1792, to October 1794. 8vo. pp. 75. 2s. Elmsley, London.

**T**HIS little work consists of three letters, which the author tells us were addressed to an American, and were not intended for publication in this country, but are now submitted to the British reader by desire of some persons who represented to him that the revolution of Geneva was essentially connected with the history of the French revolution, and would serve at once to characterize that event in the history of mankind, and to shew the consequences that may be naturally and probably expected from it.

In giving opinions on the transactions of France for the last five years, we have often experienced embarrassment: if we disapproved of many circumstances which we found sanctioned by the new order of things, we might be suspected of a secret attachment to the old system; and if we approved of them, we might, by our enthusiasm in the cause of freedom, become instrumental in undermining the real interests of our own country. We most sincerely rejoiced in the emancipation of a vast nation, which, by a great effort, had burst its chains, and asserted its

civil rights; we hailed with blessings the decree by which the French people, through the medium of their representatives, renounced all ideas of *offensive* wars, stigmatizing such as should be undertaken from motives of aggrandizement, and sanctioning only those into which they should be forced by the necessity of self-defence. Such a decree was great, was godlike: but we were aware that it was by *men* that it was to be carried into execution; and that the *nature* of man must be regenerated, as well as his condition in society, before he could be said to be out of the reach of the influence which the passions too commonly have on his actions;—therefore, though we admired the *principle* of the decree, we were not perfectly at ease on the score of the *practice* that might follow it. We knew that he who is the most profuse in professions of friendship is not always the most sincere; and that, under declarations of moderation, might possibly lurk the seeds of unbounded ambition. We resolved, therefore, to keep a watchful eye on the conduct of France; to applaud her when her measures had a reference only to the maintenance of her own rights, to the avenging of her wrongs, and to the support of the constitution which she should think proper to give to herself, and of the interests of liberty in general: but we reserved to ourselves the right of sounding the alarm, whenever we should perceive that the French were going beyond these bounds, and aiming at that which would be incompatible with the rights and interests of other nations. Of this description we considered their treatment of the republic of Geneva.

That little state had not manifested any symptom of hostility to France; its government might surely be deemed truly democratical, and such a legislature might as surely have been deemed a popular one: but, democratical as it was, it appears that it was not sufficiently so, while those who administered it were not taken out of the most inferior class of the community. In reality, the form of the government was not so much the object of the French; they wanted, *coute qui coute*, either to get possession of Geneva, or to establish such an influence in it, as would be to them of nearly the same value as the absolute possession of the sovereignty of that state:—for this purpose, at a very early period after the abolition of monarchy in France, they turned their most serious thought towards Geneva. *Brissot's* party had laid it down as a system that the French republic could not be completely consolidated, if it were not girt round with a zone of republics; Savoy was to enter into this vast plan; Geneva was already marked out as the capital of this new republican territory; and the sacrifice of its constitution was to be the price of this new species of favour. The government of Geneva was very soon apprised of the danger with which it was

threatened, and immediately afterward applied to its old allies the Swiss for protection; who instantly dispatched 1600 men to help the citizens to defend their city. It is evident that the precaution was not useless; for, on the very day after Gen. *Montesquieu* entered the duchy of Savoy, he marched against Geneva. His orders, which have since been published, were peremptory and explicit; they stated that "the possession of that place was absolutely necessary,"—to what? To the security of liberty in France? No; and even that could not justify the French in invading the territory of another state, which had done nothing against them:—but necessary for securing the possession of Savoy. Here let us suppose that the King of Sardinia had been an aggressor, and had provoked the French to invade his dominions; it would then be allowed that his duchy of Savoy was conquered in a war begun by France on principles strictly of self-defence, and consequently in no degree militating against the decree for renouncing all *offensive* wars:—but what shall we say when we find an unoffending neighbour invaded, and the conquest of his country attempted, on no other ground than this, that it would serve to secure a conquest made on another power? On this principle, the Convention might go on and say, "without Geneva we cannot keep Savoy; without Switzerland we cannot keep Geneva; without Swabia, the Tyrol, and Piedmont, we cannot keep Switzerland; without the Milanese we cannot keep Piedmont," &c. &c.

"You are to enter Geneva, (said General *Montesquieu's* orders,) at all events, whether by fair means or by force, and carry away 20,000 stands of serviceable arms, of which France at present is in want." The letter, which contained these orders, was written by the minister of war, October 3, 1792, and concluded in the following manner: "Should it be represented to you that these arms are wanted for the defence of the town, you will make the minds of the citizens easy, by leaving them, according to your discretion, 4 or 5000 of your troops; and thus you will make Geneva the bulwark of France."

We find that General *Montesquieu*, having reason to be convinced that, were he to set about carrying his orders into execution, France would immediately be involved in a war with the Thirteen Cantons of Switzerland, wisely remonstrated against a measure that would produce so great a misfortune. In consequence, the Executive Council revoked its orders, and a treaty was concluded, by which the republic of Geneva promised to dismiss the Swiss auxiliaries; while the French, in return, bound themselves to remove their army to the distance of several leagues from the Genevese territory. The Executive Council, however, started new difficulties, and

refused

refused to ratify the treaty without the addition of some fresh articles. These articles were framed and settled with *Genet*, the French agent : but to the astonishment of the Genevese, they found that the NATIONAL CONVENTION refused to ratify the amended treaty, and decreed that General *Montesquiou* should be arrested for having betrayed, as it said, the interests of his country. In the most imperious manner, France now insisted on the *unconditional* dismissal of the Swiss auxiliaries!—Here was a tyranny of the most intolerable nature ; for a sovereign state, and a *popular* one too, was threatened with destruction, because it had presumed to strengthen the defence of its capital when two standing armies were in its neighbourhood.

The Convention, no doubt, wanted to seize on Geneva, and was mortified that it should have escaped the necessity of admitting within its walls a French garrison. That this was the case, our author shews by a quotation from the articles of accusation exhibited in the Convention against General *Montesquiou* ; who was charged, among other things, with having “ fettered, before Geneva, the bravery of his soldiers, and tarnished the glory of the French name, by making with some Genevese aristocrats a capitulation such as a handful of Frenchmen had refused to Brunswick and his numerous cohorts.”

That Geneva, when this attack on its independence was meditated, was a very democratic state, will appear from the following passage ; which we translate for the information of such of our readers as may not have been acquainted with the then constitution of that surprising and illustrious little republic :

“ Nothing appeared to be more difficult than to conceive how we could make our government more democratic than it already was, to please France ; for with us, our citizens in their General Assembly exercised immediately, by themselves and in person, all the sovereign powers which the French, on account of their immense numbers, were obliged to delegate to their representatives—the Convention. Unfortunately for us, the party, which had just gained the ascendancy in this latter assembly, was precisely that very one which had succeeded in abolishing the distinction between *active* and *non-active* citizens, and consequently in repealing the law which admitted into civil and military employments such citizens only as had some property to defend ; a law founded on a principle so wise and so necessary to the existence of order in society, and which, could it have been maintained by the people of property in France, would, no doubt, have prevented a great part of the spoliations to which they have since been exposed. The Brissotines, who found in our constitution this barrier, which they had just pulled down in their own, discovered at the same time the side on which they could most conveniently attack it. Finding that our constitution admitted into the Supreme Assembly only such of the Genevese as had by themselves or their ances-

tors acquired the title of *Citizens*, they loudly accused it of being nothing more than an *hereditary* and *aristocratic* body: but this assembly was in reality so far from being of this description, that it was composed of nearly *two-thirds* of the Genevese who were fathers of families; and that for the purpose of gradually attaching to it and associating the others, our last popular laws had successively reduced the conditions of their *perpetual* admission to a mere pecuniary contribution, payable *only once*, and so small, that it was far from affording, with respect to the independence of their fortunes, the durable pledge which it is so essential to require even from an elector, and still more so from the members of a legislative council.'

It is not our intention to follow this author through the melancholy detail of the events that took place at Geneva, after the French influence began to prevail there; some passages, however, we will select; because they will assist our readers to form an idea of the nature of the revolution which was effected there, and of the disposition of those by whom it was brought about.

The powers of the (revolutionary) tribunal having expired on the 10th inst. (Aug. 1794,) it was obliged to put an end to its bloody sessions, but not till it had passed, on 508 persons, the following sentences:

- 37 were condemned to death, of whom 26 having escaped by flight, were convicted of contumacy, and the property of all the 37 was declared to be confiscated.
- 94 were banished for life, and their property likewise confiscated.
- 4 were banished for different terms of years.
- 264 were sentenced to confinement in their own houses for different periods.
- 10 to imprisonment for life in the house of correction.
- 7 to a like imprisonment for different terms.
- 71 were stripped of their employments or reprimanded.
- 21 were acquitted.

508.

It is to be observed that this number of individuals, though large any where, was particularly so at Geneva; as it amounted to rather more than a 30th part of the population of the whole republic, and to more than a 15th of all the males of all ages.

Among those who suffered death on this occasion, was the worthy M. *Prevost*; one of the most zealous defenders of the people's rights against the proceedings of the Comte de *Vergennes*, when that minister imposed a new constitution on Geneva less democratical than the preceding one; and he was the first magistrate who had the courage to propose the overthrow of that constitution.

After having banished some soldiers of the garrison, who had the noble courage to refuse to shoot the first seven victims condemned to death, the tribunal sent four more to execution, three of whom

had filled offices of magistracy. One of them, M. Naville, a man of distinguished talents, defended himself so ably, that one of his judges, passing sentence on him, said to him, *I have two consciences, one of them acquits you, and the other condemns you, in order to save the republic.* The republic will lose then in me a *great citizen*, coolly replied the magistrate; and this singular and bold expression, so descriptive of his character, was strictly true. When the judgment of the court was passed on him, "I will now, (said he,) in my turn, pronounce that which awaits you and all your accomplices. When enriched by plunder, and become absolute masters of the state, expect not to enjoy in peace the fruit of your crimes. All the barriers that you have broken down to arrive at despotism, will be also broken down for you. New factions will spring up in the midst of your faction; you will be engaged in a constant struggle with each other for power. Like tigers you united to catch your prey; and like them you will spill one another's blood in trying which shall devour it. You will thus become yourselves the avengers of the shades of your victims: but there will be this difference between you and them, that your victims will have ended their days with the consolation of having a pure conscience, which raises the soul to its creator; and you will die with hearts bursting with rage; your execution will be preceded by the most galling ideas; despair will rend your feelings for having imbrued your hands in innocent blood, and torture you with the dread of falling into the abyss dug with your own hands. You will die without daring to raise your eyes toward heaven."

This gentleman, in his most able defence, (which has since been published in Switzerland,) thus nobly addressed his judges:

"Who are you, who claim a right to sit in judgment on me? I see none here but usurpers! After the destruction of the lawful authority of the magistrates in 1792, you had created other laws, other public functions: and you have now overturned with your own hands also this new political order of things, for the purpose of seating yourselves in a court of proscriptions, already stained with many murders. Will you dare to maintain that you act by virtue of the sovereignty of the people? If you consider them as sovereign, would you not have taken the precaution of assembling the inhabitants of the territory, without distinction of party or opinion? If you were the organ of the real will of the people, would you not have removed from this assembly all the means of terror which you employ to obstruct the free expression of their wishes?"

Englishmen will be astonished to hear what was said and what was done by those who composed the revolutionary tribunal at Geneva:—but for these facts we must refer to the pamphlet, as we have not room to enter farther into the particular details which it contains.

Thus we see that poor POLAND does not furnish the only proof afforded by the annals of the present age, that Russians, Prussians, Austrians, and French, act all alike, when AMBITION or AVARICE have to contend only with *weakness and in-*

noence! May the integrity and generosity of the English character for ever preserve THIS NATION from all danger of being justly added to the foregoing list!

ART. XXIII. *Plantes et Arbustes d'agrément, &c. i. e.* Ornamental Plants and Shrubs, engraven and coloured after Nature; with Directions for their Culture. Numbers 3 and 4. 8vo. Wintert-hour. 1794. London, De Boffe. Price 5s. each.

THE favourable reception given to the first and second numbers of this elegant work has encouraged those who are concerned in it to proceed, and to offer to the public two more numbers, which they deem equal, and even superior, to the preceding, in respect both of the selection of plants and of the engraving.

In a few introductory paragraphs to No. 3, some useful (though well-known) directions are inserted, concerning the immediate treatment necessary to preserve plants which have been received from a distance, and which are consequently in a weak state, from having been long out of the ground; and a well-founded caution is added respecting the weather most favourable for taking plants out of a green-house in the spring. This should be performed on a mild rainy day, when the gentle showers will cleanse and refresh the shrubs, and when they will not be injured by the strong rays of the sun, which their tenderness arising from their winter's confinement prevents their being at first able to bear. Evergreens, particularly, should be placed in a shady situation; and familiarized to the heat of the sun by degrees.

Ten plants occur in these numbers, viz. the imbricated diosma; the curled lilly; the sea-green kalmia; the night-flowering Egyptian marygold; the heliotrope of Peru; the nightly bastard jacinthe; the Media, or Virginian primrose; the melia, or bead-tree\*; the moss-rose; and the rose-scented geranium.

The descriptions give the Latin, French, and English names, the class, order, generic and specific characters, the place whence first obtained, the qualities, mode of culture and propagation, &c. of each plant.—The work certainly seems to merit the encouragement of those who are fond of green-house flowers, particularly ladies, either theoretically or practically; and the plates form good patterns for those who amuse themselves with delineating vegetable beauties. The plant itself, indeed, may in this case be the best model, but may not be at every person's command.

Ten numbers are to form a volume, with an Index. No intimation is given of the intended extent of the work.

\* In giving the English name, it is in this work wrongly printed *bead tree*.

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## ERRATA in Vol. XV.

Page 8. l. 9. for 'appetency,' r. *appetency*.

254. Art. IV. l. 9. for 'testata,' r. *testata*.

328. Art. 18. l. 4. read thus: a substantive treason by the Statute 25 Edw. III.; a conspiracy, &c.; and in l. penult, read Edward III. 2d Institute, &c.

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